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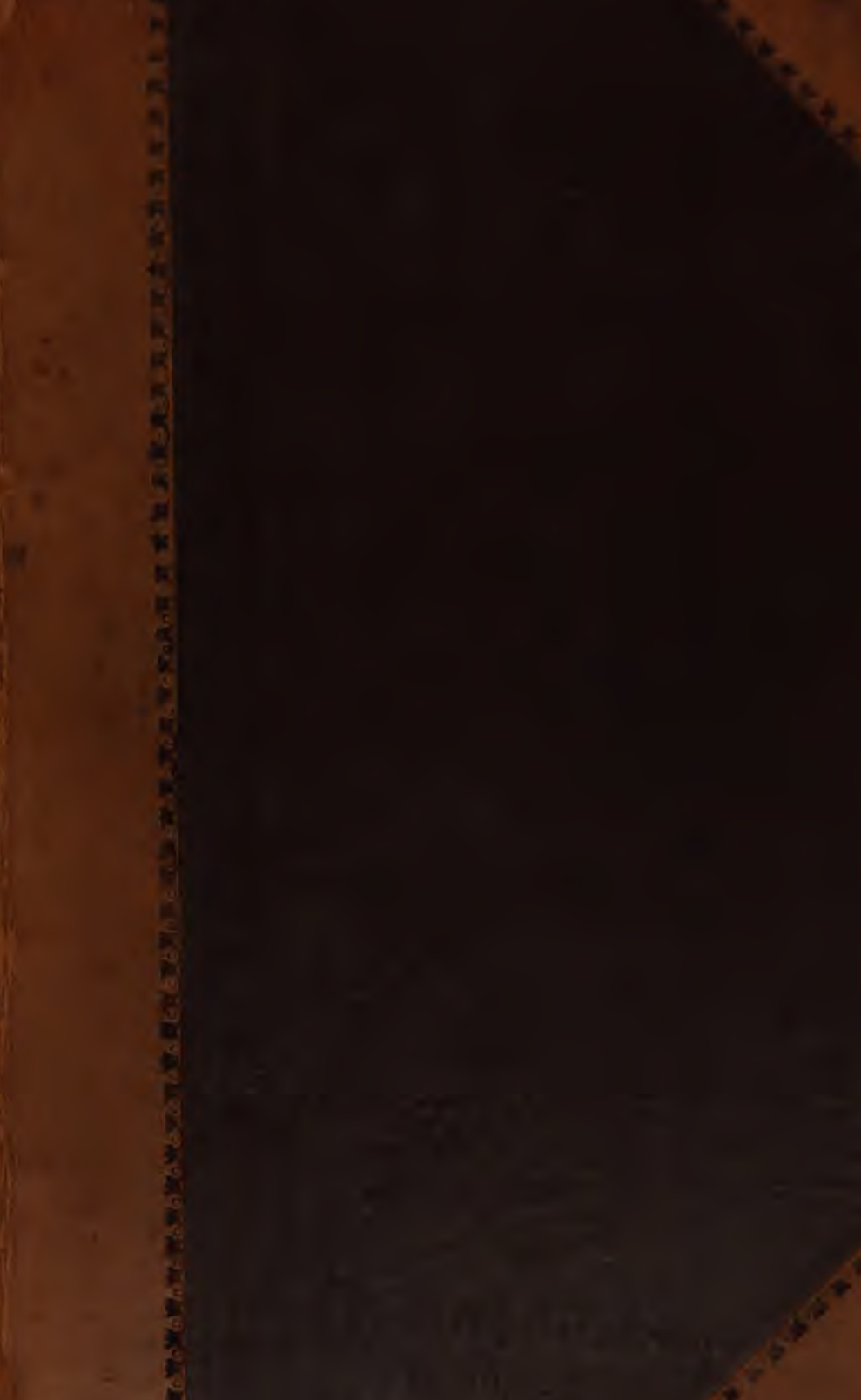
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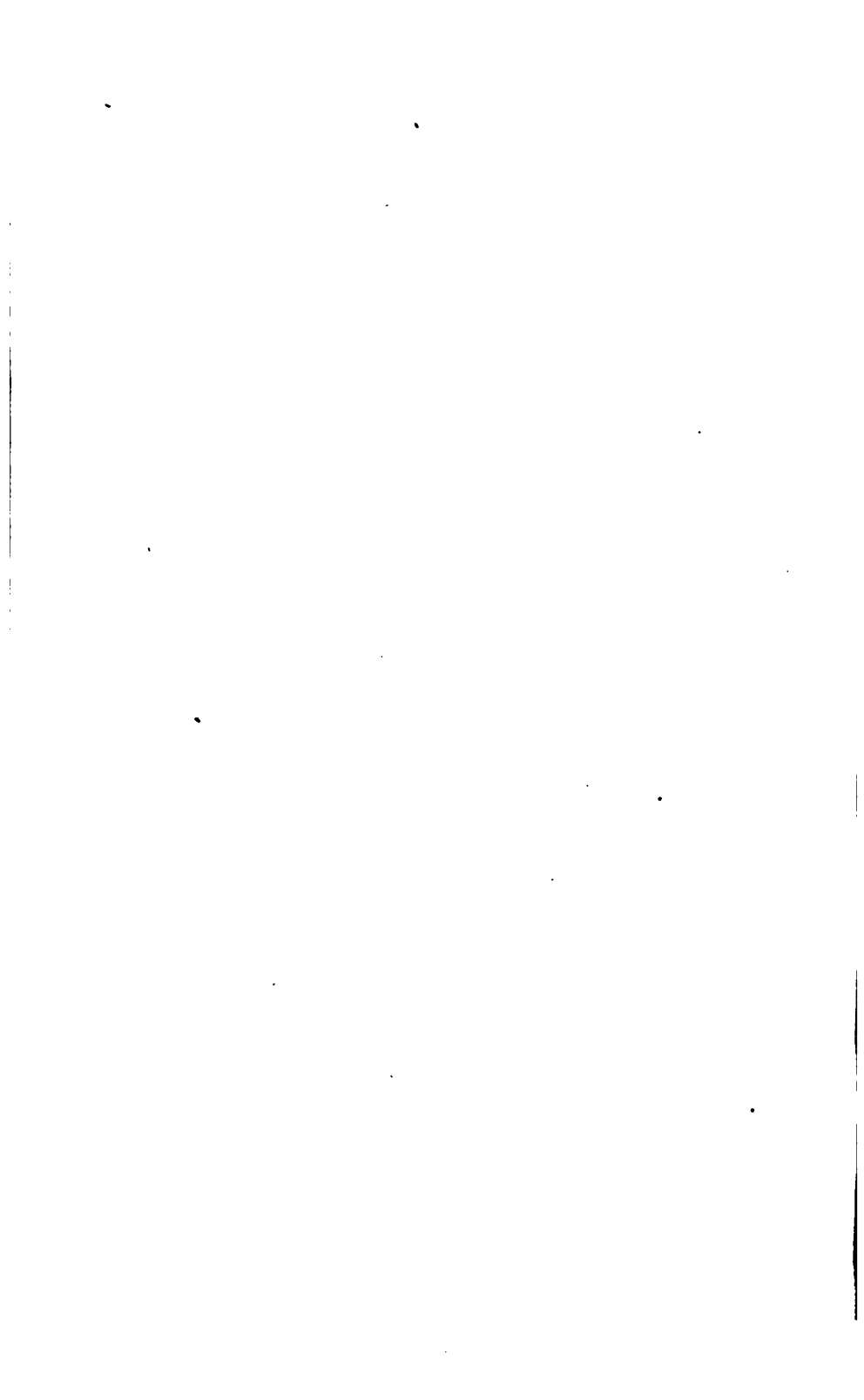


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THE
CHRISTIAN WITNESS,

AND

Church Members Magazine.

1854.

"Effectually to resist despair, it is not enough to have vain words on the tongue, nor a vain and feeble opinion; we must raise up our heads fearlessly, be firm of heart, and trust wholly in Christ against sin, death, hell, the law, and a bad conscience."—LUTHER.

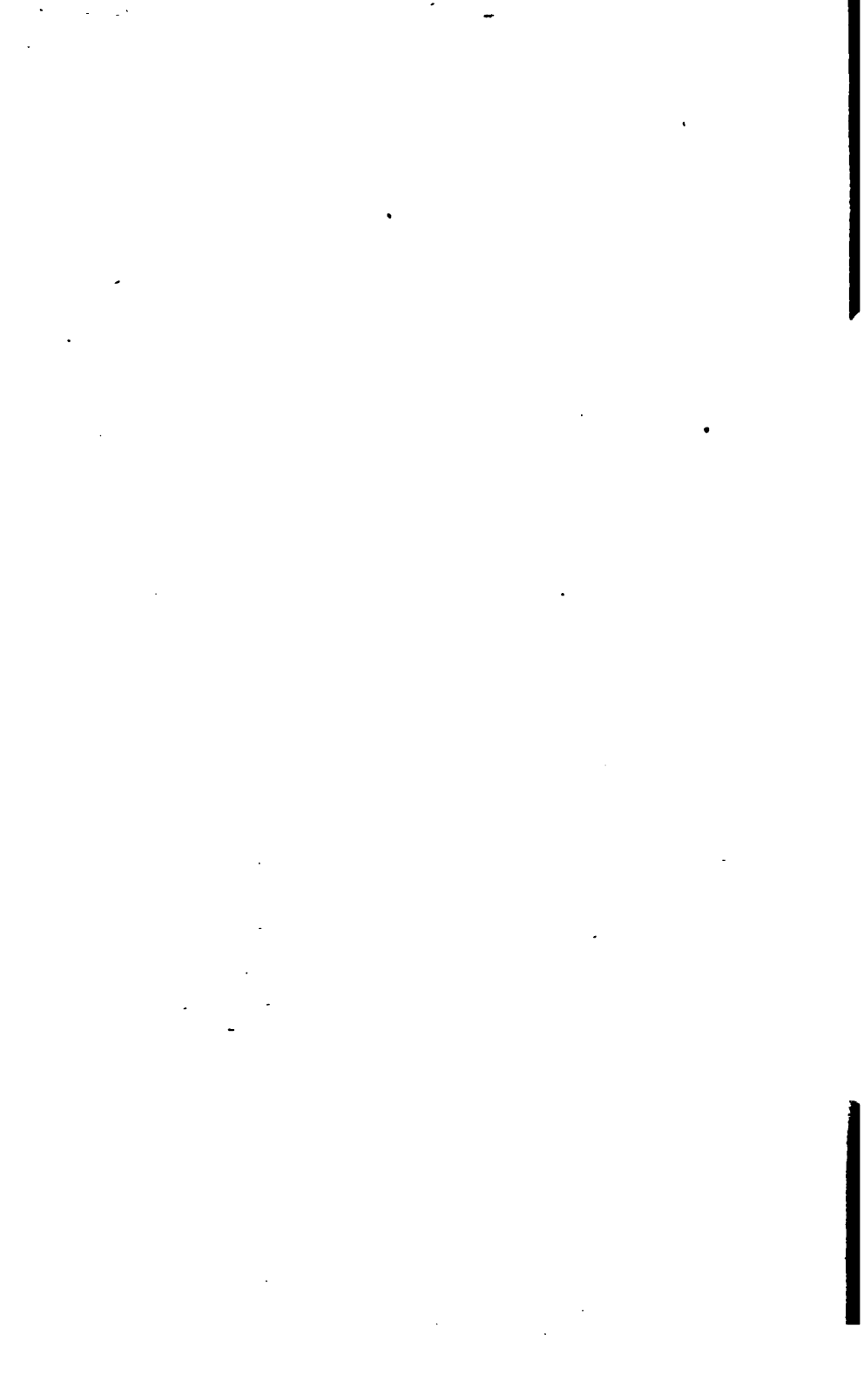
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VOLUME XI.

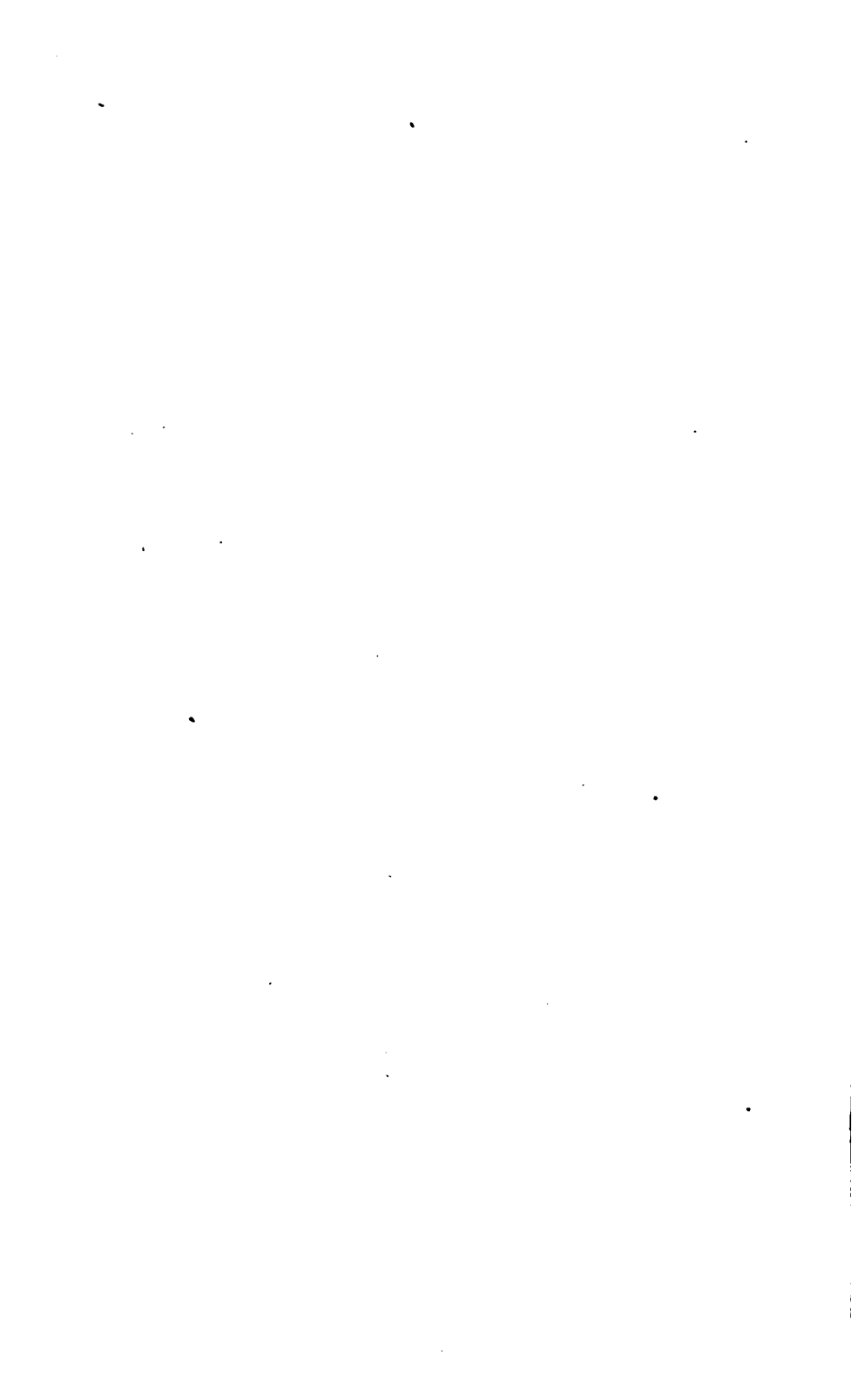


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THE
CHRISTIAN WITNESS,
AND
CHURCH MEMBERS MAGAZINE.

Theology.

THE ROYAL PRESENCE.

"Is not the Lord in Zion? Is not her King in her?"—JER. viii. 19.

A NEW YEAR suggests to all reflecting men questions which refer both to the past and to the future. The extent to which inquiry is prosecuted in connection with the present world, at that period, is great beyond conception. Accounts are being called in, liabilities are being ascertained, stock is taken, and the actual position of the mercantile world is sought to be determined. This system of inquisition and precaution is found indispensable, to avert the most serious disasters. Whatever be the true condition of men's business, it is deemed of the first moment to ascertain it. Whether prosperous or adverse, certain conclusions follow, and from these conclusions proceedings of a corresponding character. But if this is so important in regard to the present life, how much more in respect of that which is to come! It is incumbent on the individual to look well into his own heart and habits, and to examine his own character, to see how things stand between him and his Master in heaven. Due attention to this is one of the conditions of personal security and comfort. It is impossible properly to prosecute the affairs of the Divine life in the neglect of it. But if important for the individual, it is equally so for the body; and hence Christian Churches ought to look well to their state, both internally and externally. Periodical investigations, involving comparisons of the present with the past, and of what actually is with what ought to be, are essential to the

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maintenance of the interest of piety in the world.

On these grounds the question of the prophet, "Is not the Lord in Zion? is not her King in her?" is one which all Churches do well to put at all times, but more especially at such a period as the New Year. The immediate bearing of the text is obvious: the prophet foresaw the coming woe of his country, and he warned his countrymen of the approaching calamity. A few said, "The vision he sees is for many days to come, and he prophesies of things that are afar off." Others repaired to the properties of the Covenant, and from that they argued for safety: "Is not the Lord in Zion? is not her King in her?" drawing the ready inference, that since such was the fact, it was improbable she should become the subject of such tribulation. Under an opposite class of circumstances, the inference was just, and the comfort well-founded. The Royal presence was a pledge for protection. So long as He was the glory in the midst of her, He would be a wall of fire round about her. Nothing, however, could be more preposterous than for "arebellious and gainsaying people" to talk after this fashion; and reckless of the precept, cleave to the promise. Promises to this effect were abundant and precious: "My presence shall go with thee, and I will give thee rest." This was enough for Moses, whose loyal heart at once rejoined. But the heart of Moses was simply a reflection

of the heart of the Church in her better times. Let us hear her: "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted," Isa. xii. 2—4. These glorious expressions most vividly depict the felicity of the Church, with her Lord in her midst. At his presence all evil flees away! Hence the prophetic exhortation, "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing," Zeph. iii. 14—17. Zechariah is not less bold and rapturous in the strains which he addresses to the Church: "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee," Zech. ii. 10, 11.

These Scriptures all indicate the joyful results of the Divine presence and approval. They represent the people of God as placed under the shadow of his wing, and walking in the light of his countenance. But the language addressed to the ancient Church, as held together by a temporal economy, loses none of its vital force as applied to the improved and perfected spiritual dispensation of Christianity. In a still higher and holier sense, Christ is in the midst of his people: his promise is absolute, and extends to the end of all things. His presence is a pledge for all blessing; it secures the destruction of every foe, and the protection of his people from all peril. It supplies them with the amplest grounds of courage, and provision for every exigence. It

secures to the Church needful strength for the successful discharge of every duty, and the happy termination of every conflict.

Thus much for the certainty and the blessed results of the Divine presence. The great thing, therefore, is to ascertain the fact of the Lord's presence with his people. It is the duty of every church to inquire whether the Lord be in Zion, and whether her King be in her. Now, where the Lord's presence is, there are tokens special, peculiar, and infallible, by which it is evidenced: "Wherein shall it be known that I and thy people have found grace in thy sight? is it not in that thou goest with us?" Higher proof than this it is impossible to possess; and where the Lord is, everything will go well: the Gospel will triumph, and the righteous will be glad. On the contrary, the Lord's absence is marked by wickedness, carnality, darkness, and dissolution. There is fearful significance in the words, "Go not up, for the Lord is not among you, that ye be not smitten by your enemies: for the Amorites and the Canaanites are there before you; and ye shall fall by the sword. Because ye are turned away from the Lord, therefore the Lord will not be with you." This is a terrible intimation, a sure omen of calamity. They, however, derided the counsel; and it is added, "They presumed to go up to the hill-top: nevertheless, the ark of the covenant of the Lord, and Moses, departed not out of the camp. Then the Amorites and the Canaanites came down, and discomfited them, even unto Hormah." Behold the fruits of disobedience, and the results of the Master's absence! These Scriptures clearly show that without the presence of the Master, there can be no spiritual conquest.

Now, it becomes of the first moment, at the present time, to inquire into the state of the case with respect to the churches of this land. Let us, therefore, just glance at some of the tokens of the Divine presence.

1st. An indispensable evidence, that God is in the churches, we think, to be a united, loving, people. The Spirit is the source of love; and it is his first fruit. Love is of God; if, therefore, "we love one another, God dwelleth in us, and his love is perfected in us." "God is love; and he that dwelleth in love, dwelleth in God, and God in him."

2nd. Where this love is present, and in powerful operation, it will produce another evidence—a consistent, holy, deportment. The Church, in its walk, spirit, and action, will be making a practical confession, that “Jesus is the Son of God.” Love and purity are inseparable; but purity of heart will be indicated by purity of life.

3rd The Lord's presence is always accompanied by special zeal for his glory; a desire to promote his honour, and to extend his kingdom. The words of David clearly express the feelings of the Church under these circumstances;—“Let the whole earth be filled with his glory, amen and amen.” The Church, and each individual of it, whose heart is right, will be intent on the salvation of souls, both near and far; and to this purpose, they will be prompt to “teach every man his neighbour, and every man his brother, to know the Lord!”

4th. An invariable accompaniment of the King's presence, is liberality in the disposition of worldly substance. His people realize the fact, that they are not proprietors, but stewards, to whom is committed treasure, which is exclusively his own. Covetousness, which is idolatry, a griping, hard-handed selfishness, is wholly incompatible with the King's presence. It is not to be distinguished from embezzlement and malappropriation. This will have a peculiar reference to his own people, and to his own cause:—“Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?”

5th. The spirit of humble waiting at his footstool, for the lessons of his wisdom, is another indication of his presence. The churches will be teachable, devout, and obedient in all things. The example of the Apostle will become the rule of the people: “Those things which ye have both learned, and received, and heard, and seen, in me, do; and the God of peace shall be with you.” The people that so live, and labour, cannot possibly be without their sovereign.

6th. A further evidence of the royal presence is, the possession of high attainments in spiritual things; the citizens of Zion will largely enjoy the comfort of love, the patience of hope, and every blessing provided for them. They will walk in unity, and labour on

in lovely harmony, to promote the world's welfare. They will take for their motto—“Finally, brethren, be perfect; be of good comfort; be of one mind; live in peace, and the God of love and peace shall be with you.”

7th. As a rule, another token of the Lord's presence will be, that while his people walk in his fear, and in the comfort of the Holy Ghost, they will be multiplied. The message of love, spoken in love, will operate with melting power on the heart of men. So circumstanced, we are told that “they spoke and preached the Lord Jesus, and the hand of the Lord was with them; and a great number believed and turned unto the Lord”—“and the Lord added to the Church daily such as should be saved”—“and the disciples were filled with joy, and with the Holy Ghost; and Paul and Barnabas so spake, that a great multitude both of Jews, and also of Greeks believed”—“believers were the more added unto the Lord; multitudes both of men and women.” Here the Church is what it is intended to be, the light of the world, dissipating darkness—the salt, diffusing health—the leaven, augmenting virtue—the mustard-seed, filling the world with worth and wisdom.

Judged by these tests, what shall be said of the Church of the present time? While there is much excellence, much intelligence, zeal, liberality, and effort, a larger breadth of piety than perhaps the world ever saw before, still, all things considered, is there not ground to lament its superficial character? Is not the spirit of the world mixing itself largely up with that of the Church? If the world has risen in morality, has not the Church gone down in piety? Is the work of conversion going on with such palpability and power, as to admit of the application of the language we have just been quoting? Even where there is much for which to be thankful, are not pastors mourning the absence of Divine power, and a lack of success in the exercise of a real evangelical ministry? Is not the world rapidly gaining upon the Church? Is not the condition of the British Metropolis frightful to a degree not to be expressed? Are not Christians there, becoming daily a smaller and still smaller minority? Have not the portals of the Heathen World been opened, and is there not a

lack of labourers to enter, and reap the mighty harvest? Are not these things matter for thought, for conference, and for prayer? Is it not time for the British Churches to arise and strive to shake themselves from the dust, put on their strength, and go forth to the conquest of the earth? From henceforth, ought not they, who "make mention of the Lord," to be more importunate than ever, and give him no rest till his kingdom has been established through every clime?

Dec. 1853.

LEX REX.

WHY ARE THERE NOT MORE CONVERSIONS IN CONNECTION WITH OUR CONGREGATIONS?

BY REV. JOHN BURGESS, LONG MELFORD.

It is not difficult to conjecture some of the many and varied replies which this question would receive from the different sections of the professing Church. On the one hand, the reason would be sought for in the sovereignty of Jehovah, and the argument on which it is based would be fortified probably by passages such as these: "Many are called, but few are chosen;" "And as many as were ordained to eternal life, believed;" "All that the Father hath given me shall come to me." As though these effects were produced, or as though sinners were saved, independent or irrespective of the use of means. It is true, indeed, that in every instance of conversion, "the excellency of the power is of God and not of us," and that, in preaching the Gospel, "neither is he that planteth anything, neither he that watereth, but God who giveth the increase;" but it is also and equally true, that "faith cometh by hearing, and hearing by the word of God." Nay! that "it hath pleased God, by the foolishness of preaching, to save them that believe."

And so inseparable are these things which God hath joined together, as that it would not be more irrational in the natural world to expect to reap without sowing, than in the spiritual for a man to believe on him of whom he has not heard. On the other hand, the reason why more are not converted, would be sought for (and, as we think, with far more propriety), not in Divine sovereignty, nor yet, perhaps, in the lack of human instrumentality, but in the want of adaptation in the agency employed. Some would refer the want

of success to the ministry; others would ascribe it to the churches. One would lay the blame at the sinner's own door; and another would find it in the insuperable difficulty which "pure religion and undefiled" presents to the carnal mind, or the natural man: "Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

But, without dwelling further on these different replies, which the question before us would probably receive, we shall proceed to point out some of the many things which may contribute more or less, not only to the leanness, but to the barrenness, of the Church of Christ. Let us look candidly and carefully at this important question, and, if possible, let us trace the evil we deplore to its real source. Why are there not more conversions in connection with our congregations? How is it, that in this particular, we seem to fall short, and to come so far behind, what was witnessed in Apostolic times; and especially when we take into account the more accumulated appliances and means. At the commencement of this new dispensation, especially when the day of Pentecost was fully come, and when the Apostles were assembled with one accord in one place, what changes were wrought, and what wonders were achieved. Then did the times of refreshing come from the presence of the Lord. The word preached was with power, and with the Holy Ghost, and in much assurance. The doctrine of the cross had only to be stated, and thousands in a day were pricked in their hearts. In every direction the word of the Lord had free course and was glorified; and from those who had taken part in the crucifixion of the Son of God, whose very hands had been imbrued with his blood, the cry of penitence spontaneously arose—"Sirs, what must we do to be saved?" And these effects were produced when the means employed were feeble and few, and when the agents in this work were unlettered, and, for the most part, poor and despised. And yet, in this infant-like state of Christian knowledge and experience, when the followers of the Lamb were a sect everywhere spoken against; as also in later times, when the teachers of Christianity were either scattered by persecution or confined in chains; and while everything from without was thus

threatening and adverse, then did the tide of prosperity flow in. Great was the company of them who believed, for the Lord added daily to the Church of such as should be saved. Here, then, is a pleasing page, a memorable era, a scene of triumph, and a time of fruitfulness in the history of the Church.

In a spiritual sense it may be said, "and there were giants in those days." The people that did know their God were strong and did exploits. The word preached, or the love of Christ embodied and reflected, was with signs following. Now the murmur had ceased, "who hath believed our report?" and the inquiry had been substituted, "who are these that fly as a cloud, and as doves to their windows? Who hath begotten me these, and who hath brought up these? Behold, I was left alone—these—where have they been?" So mightily grew the word of God and prevailed. And if such success attended the labours of the Apostles and early Christians; if they, in times of persecution, and when their opportunities of usefulness were necessarily limited, were thus edified and multiplied, it is only natural to ask why the same degree of prosperity, or the same proportion of success, has not been granted to the Church with the increase of means, and with the lapse of time? Why, with our greater facilities of doing good to all men, and our accumulated institutions, which were then unthought of, there should yet be found reason for lamentation, as it regards the few and faint manifestations of the Divine power among us? Wherefore has the glory departed, and why has the wine become mixed, and the fine gold, dross? In other words, why, as compared with Apostolic times, when the labourers were few, and their influence feeble, is there not a proportionate amount of success, and a corresponding number of conversions in connection with our congregations?

First. We think it may arise, in some measure, because there is not the same amount of individual and united effort put forth. Every one who is conversant with the epistles addressed to these early churches, must perceive that the one feeling pervading those churches was one of earnest desire to spend and be spent for the Saviour's glory.

How often are they spoken of as fellow-helpers of the truth—as co-

workers with God; and here, doubtless, was the secret of their success. It was not enough that they themselves were partakers of the grace of life, but they longed and laboured to be made conformable to the Saviour in his death; who would have all men to be saved, and to come to a knowledge of the truth.

In this respect they had been with Jesus, and had learned of him. Nor did they rest satisfied with breathing the wish, or praying the prayer "thy kingdom come, thy will be done on earth as it is in heaven;" but there was the diligent hand, the earnest zeal, the uniting ardour of men of God. Hence the testimony which is borne of them, by those who were witnesses of their labour and their success: "From you sounded forth the word of the Lord;" "Ye are our epistles, written in our hearts, known and read of all men." Now, from statements like these, it is evident that the work of conversion was regarded as equally binding on all who had named the name of Christ. And if the field was the world, whatever of emulation there may have been, much and often as they provoked one another to love and good works, assuredly there was no monopoly in the labour of that field. None was required to bury his talent in the earth, nor was it supposed either by themselves or the Apostles, that they had nothing to do in turning the disobedient to the wisdom of the just. "Brethren," says the Apostle James, "if any of you do err from the truth, and if one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Thus the field was open, and the work familiar to the whole Church. And those who were added to that Church, though not numbered with the Apostles, and though not occupied in preaching the Gospel, or in confirming the saints, were yet seeking to win others to the Saviour, and to guide the wandering into the way of peace. But can it be said in truth, that this same feeling of desire for the conversion of sinners, and of responsibility to the great Head of the Church in this matter, is maintained and acted out by those who profess and call themselves Christians in the present day? Is it not rather supposed that this work has been trans-

ferred to the preacher and the pulpit, and that it is for him who ministers in holy things—for him exclusively, to turn men to righteousness and to save souls from death? And if this be true, or in so far as it is so, sure I am that the cause of our complaint, our leanness and barrenness as the churches of Christ, is in some measure accounted for. "Remember, therefore, whence thou art fallen, and repent, and do thy first works, or else I will come to thee shortly, and will remove thy candlestick out of his place, except thou repent." Let no one imagine that he can do nothing for Christ; and especially let no one suppose that he is, or can be, exempted from responsibility in this matter. Ye are God's husbandry. Ye are God's building. And know ye that the Lord hath set apart him that is God for himself. You are, therefore, not only to be on his side, but to do his work; and, would you walk worthy of God, who hath called you to his kingdom and glory, you must not only feel for the perishing and the dying, but you must labour to pluck them as brands from the burning. Wherefore exhort one another daily, lest any be hardened through the deceitfulness of sin, and so much the more as ye see the day approaching. Every one has some talent committed to his trust; and if you cannot reason out the truths of Christianity, what is more and better, you can act them out, and, by a voice more powerful than words, can show unto men the way of salvation. That the evil deplored is not of God, is, we think, evident from the fact, that success in this work is generally proportioned to the effort put forth; and, on the other hand, it is equally manifest, that, in proportion to the indifference and neglect of any Church, will also be found a corresponding state of spiritual deadness and drought. Hence, says God, "Them that honour me, I will honour; and they that despise me shall be lightly esteemed;" "He that soweth bountifully, shall reap also bountifully; and he that soweth sparingly, shall reap also sparingly;" "Ye have not because ye ask not, or because ye ask amiss;" or, as it is said of Him who raiseth up the dead and quickeneth them, "And he did not many mighty works there, because of their unbelief." Another reason for the fewness of conversions in connection with our congregations, may be found

in the daily habits, and in the moral, or rather immoral, atmosphere in which the masses of men live and move.

We will suppose that our places of worship are occupied from Sabbath to Sabbath with a fair proportion of the labouring classes. And what is the state of mind—the tone and tenour of feeling with which they enter the gates of the sanctuary? What is the kind of soil thus brought together, into which the good seed of the kingdom is so often cast? How do these worshippers appear before God? How? For six successive days, the world and its cares—sin, with its beguilements—Satan and the powers of darkness have been operating on their hearts and minds, multiplying and strengthening their fortifications, and so blinding the eyes of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. And all this time, perhaps, not a single thought has arisen, not a word has been spoken, nothing has taken place from within or without which has the least tendency to loosen the hold, or to weaken the power of these spiritual adversaries. What, then, can be expected from the preaching of the Gospel to men in such a state? Can we wonder, when the sower goes forth to sow (seeing that such is the only preparation which the soil has undergone)—can we wonder that the greater proportion of the seed should perish and be lost?

Must it not, unless God work miraculously (and not, as he is wont, by the ordinary use of means), must it not resemble the seed which was sown among thorns, and was choked, or in stony places where it had no depth of earth, and was scorched, or by the way side and was trampled under foot? We rejoice, indeed, that nothing is too hard for the Lord, that the hearts of all are in his hands, and that what is impossible with men, is possible with God; but it becomes us to bear in mind that, as a general thing, if men are to be saved, it must be by the application of the truth, by the frequent and habitual turning of the soul to God. Truly was it said, "if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." In the natural world, before the seed can take root, the fallow ground must be broken up. There must be the genial shower, and the clear shining of

the sun, and our heavenly Father dispenses these blessings in rich abundance to the evil and the good. So in the spiritual world. What is wanted to secure success in the masses of those who hear the Gospel, is a daily cultivation of the inward man, a close and constant keeping of the thoughts and affections of the heart. Now, therefore, thus saith the Lord of hosts, consider your ways. The mind must be brought into contact with truth, and on the week day, as well as on the Sabbath; the influence of religion must be brought to bear on the concerns of time.

Take heed, therefore, how ye hear. If men come into the sanctuary in the same state of mind in which they have passed the days of the week, without a single thought of their condition before God; if they come, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, with every avenue of the soul pervaded with the corruption of evil communications, and with their hearts incrustated over, so to speak, with the deepening darkness of ignorance and sin, as also with the deadening influence of unhalloved practices—what can be expected but that they should resemble that part of the earth, and that only which beareth thorns and briars, and is, therefore, rejected, which is nigh unto cursing, whose end is to be burned. Again; the evil complained of may arise also from the partial, or total neglect of family religion. Here is a sphere of usefulness, on which it is not possible to set too high a value. Who can tell how much depends on the nature of early training? No change in the world is so interesting, so full of hope and promise, as that which is committed to the care of parents.

The ambassador of Christ, who prays men in his stead to be reconciled to God, and the Sabbath-school teacher, whose heart's desire and prayer to God is, that none of these little ones should perish, are both either aided or hindered in their work by the success or failure of parental influence and home education.

It is the parent, and not the minister, who has the earliest and best opportunity of touching the springs of action, of moulding the character, and of guiding the steps of the young inquirer. And at such a season, when the mind is so susceptible of impression, when it is so open to conviction, before the

world or sin, and the thousand pernicious influences of riper years have stamped their image on the soul of the child—while, as yet, the evil days come not, nor the years draw nigh, when, if left to himself, he would run to do evil—I say, at such a time, and under such favourable circumstances, what an opportunity is afforded of alluring to heaven, and leading the way. And, as there is no work which is more interesting and important than that which is committed to the heads of families, so there is none which is more imperative and binding. "Parents, bring up your children in the nurture and admonition of the Lord." And this duty is enforced by every variety of motives, and by reasons which are drawn from heaven and earth, from the life that now is, and from that which is to come.

This command is with promise. This precept has its reward; "Train up a child in the way he should go, and when he is old he will not depart from it." But let neither vile neglect be overlooked or unpunished. The sin of Eli is no less sure to bring down the same threatened penalty on all who indulge in it: "For I have told him, saith God, that I will judge his house for ever for the iniquity which he knoweth, because his sons made themselves vile, and he restrained them not." Everything, present and future, echoes the claims, and enforces obedience to this command; and in proportion as it is attended to, or disregarded, will the success of the ministry be promoted or impeded. Once more. Why there are not more conversions in connection with our congregations, may arise, in some measure, because inquirers or the awakened are not looked after as among some other sects of professing Christians. One of the many maxims which are given for our guidance is, that we do good unto all men, but especially unto those who are of the household of faith. But if there be one class more than another which seems to demand our sympathy, and from whom we may expect to reap the fruit of our labour, it is the anxious and the inquiring.

And if that mind be in us which was also in Christ, we cannot but regard with peculiar interest, those who are entering, or are seeking to enter the kingdom of God. In almost every congregation, and perhaps on almost every Sabbath, some of this class may be found in our midst; men who would

see Jesus, whose minds are somewhat enlightened, but with whom, as yet, it is the day of small things.

And many of these who did run well, have been hindered; multitudes, who were once earnest and sincere inquirers after truth, have now gone back and walk no more with us. And it will be well if this sad result be not traceable, in some measure, to our indifference and neglect. Now that their hearts were melted, and their consciences impressed with a sense of guilt, all that was needed perhaps was the word fitly spoken, or the expression of sympathy and concern for their welfare; but it is possible that the one and the other were entirely withheld; possible that they came and returned from the place of the holy; that they listened with devout attention; that the tear stood and trembled on the cheek; that the anguish of a burdened heart was depicted on the countenance; and yet, with all this, the feeling may have been awakened, "No man careth for my soul." Now, every one will admit that this class of persons is the hope of the Church. It is from these, who are not far from the kingdom of God, that we expect to reap the reward of our labour.

And it is not possible, therefore, that we can feel too deep a concern, or that we can manifest too deep a sympathy for their spiritual interests and their eternal welfare. Here is the bruised reed, and the smoking flax, those not only for whom Christ died, but over whom he yawned with tenderest pity, and deepest love. And where should such hope to receive a welcome, and to find a home, if not in the fold of Christ? And shall that welcome be withheld? Shall that home be denied? Shall angels rejoice at the repentance of a sinner? Shall there be joy in heaven to see a wanderer return? And shall the good Shepherd himself, having found his sheep which he had lost, lay it on his shoulders with rejoicing? And, all the while, shall no corresponding feelings be awakened, and no proportionate concern be shown on the part of the Church? Shall no one be found to take the inquirer by the hand, and with glowing and grateful emotions to bid him welcome in the name of the Lord? Is there no Laban who shall say, "Come in, thou blessed of the Lord, wherefore standest thou without?" Or no Moses to reiterate the best invitation, "Come thou with us and we

will do thee good, for the Lord hath spoken good concerning Israel?" Then let us wonder not if those who had approached the very threshold of religion, and who were striving to enter in at the strait gate, should, after all, return to the beggarly elements of this present evil world.

Now, that such a result may never arise, that no such spiritual blight may ever be allowed to pass over any anxious inquirer in connection with our churches; let there be special watchfulness manifested and maintained on their behalf. In this particular, and as it regards this interesting class of hearers, let us look, every one, not only on his own things, but also on the things of others. Then, may we not hope that those who are pricked in their hearts (instead of relapsing into their former state) shall be added to the Church, and, by the blessing of God, be numbered eventually with the general assembly, whose names are written in heaven? Finally, the work of conversion may be hindered, as we fear it is greatly, by a deficiency of Christian purity and love.

This, as we are taught, is the great thing in personal piety. Though we could speak with tongues of men and of angels, and though we could understand all mysteries, and all knowledge, and though we had all faith, so that we could remove mountains, and have not charity, we are nothing. This is the essence of religion on earth, and will constitute the life and the bliss of heaven:

" 'Tis this shall strike our joyful strings
In the sweet realms of bliss."

But it is equally manifest that this principle of love has a part to act, and a work to accomplish in this present evil world. Nor is there anything which tells with so much effect, which impresses so deeply, or convinces so fully, as the power and the prevalence of Christian love. Behold! how good, and how pleasant a thing it is, not only for brethren to meet, but to dwell together in unity. What influence does such a scene exert on the world! With what force does it bear on the ungodly, and the sinner! Nay, so close is the connection, so mutual and entire is the dependence between the universal prevalence of love, and the final triumph of truth, as that the one is represented as flowing from the other: "That they all may be one, as thou Father art in

me and I in thee, that the world may believe that thou hast sent me."

"Oh, may the hour
Soon come, when all false gods, false creeds, false
prophets,—

Allow'd in thy good pleasure for a time,—
Demolish'd, the great world shall be at last
The mercy-seat of God, the heritage
Of Christ, and the possession of the Spirit,
The Comforter, the Wisdom! Shall all be
One land, one home, one friend, one faith, one law;
Its Ruler, God; its practice, righteousness;
Its life, peace."

THE SLEEP OF SIN.

WHEN a serious believer in Divine Revelation looks around him, with an attentive eye, on the great mass of mankind, what an affecting scene is presented to his view! As sinners against God, he beholds them all alike exposed to everlasting destruction; while comparatively few seem to have any abiding sense of their danger, and only here and there one is heard to utter the anxious cry, "What must I do to be saved?" By a Divine influence his own mind has been drawn to a timely consideration of "the things that belong unto his peace;" but these things, which he feels to be all-important, and knows to be matters of universal concern, he finds are generally disregarded. To see such multitudes rapidly gliding down the stream of time towards the boundless ocean of eternity, as secure and unconcerned as if they had ascertained, beyond a doubt, that there is no hereafter; and then to think that these are his fellow-creatures, each possessed of a soul of equal value with his own,—how can he remain unmoved? How can he refrain from grief, when he sees them, one after another, dropping into the grave; giving no evidence that they had "fled for refuge to the hope set before them" in the Gospel: nay, in a large proportion of instances, affording awful proof that they "cared for none of these things," or that they wilfully "rejected the counsel of God against themselves!"

But, when duly considered, this is scarcely less an occasion of astonishment than of lamentation. If it were something new or uncommon, a single instance of such infatuation, when first brought to our knowledge, would strike us more forcibly than we can well conceive. Ought not, then, our surprise to be augmented rather than abated, when we observe the wide prevalence of this awful insensibility amongst mankind, and when we reflect upon the appalling fact, that its destructive

operation has been carried on, to the eternal ruin of unnumbered myriads of immortal souls, ever since sin entered into the world?

Such grief and astonishment naturally prompt the inquiry, How is it to be accounted for, that mankind in general are the subjects of so fearful, so fatal, a delusion? How is it that thinking beings, placed here in a state of probation, which they are clearly taught is introductory to a future, eternal, and unchangeable state, should suffer life to pass away in frivolous or sinful pursuits, and never make the salvation of their souls the subject of any serious concern or inquiry? To this it is replied, the reason plainly is, that they are asleep in sin and carnal security. By long continuance in evil habits, and persistency in neglect of God and their spiritual interests, they have become gradually more and more insensible to their dangerous and miserable condition; and, being unwilling to receive the testimony of God's word concerning it, they madly disregard the means of deliverance which he has mercifully provided. They are like persons who are sound asleep at midnight, while their houses are on fire; or while the vessel in which they are borne upon the bosom of the great deep is exposed to the ravages of that devouring element. Those who have been awakened, and who have happily discovered a way of escape for themselves, or have a good hope of it, cannot but be anxious to rescue these, their perishing fellow-men, from their perilous condition. They call them, therefore,—they warn them,—they entreat them, to arise and fly for their lives. But their eyes are fast closed; they see not the danger, and it is not yet quite near enough for them to feel it; therefore, they like not to be thus disturbed, and perhaps are angry with those who make these kind efforts to arouse them. In the meanwhile, their roving minds are occupied with some deceitful, yet pleasing, dream, which, fancying it to be a reality, they are extremely loth to give up, until at length the flames break in upon them. Then, terrified, distracted, paralyzed,—finding that no way of escape remains, and that it is too late to call for help, they sink down in despair, and are seen no more!

If it be admitted that a case seldom occurs, literally, in all points answering to this description, it only proves that

men are much more quickly aroused to a perception of danger affecting their bodies merely, than of that which threatens their never-dying souls. For, in a spiritual sense, it will be found that the actual state of mankind too closely resembles that which has now been portrayed, and, indeed, for the most part, goes far beyond it; so that, had it been intended to introduce a case in all respects parallel, it must have been drawn out much farther. The fire which sin has kindled, and which never can be quenched, has been long burning, and multitudes upon multitudes of ungodly and careless sinners have already fallen into it; yet, sad to relate! the multitudes who are now dwelling upon earth, lost in their guilty slumberings, and amused with their vain, shadowy dreams, will take no warning—will not be persuaded to “flee from the wrath to come.” True it is, “the sinners in Zion are” sometimes “afraid,” and “fearfulness hath” occasionally “surprised the hypocrites,” when those awful words have been sounded in their ears, “Who among us shall dwell with the devouring fire?” who “among us shall dwell with everlasting burnings?” Isa. xxxiii. 14. But so strangely infatuated are they, so “hardened” are their “hearts by the deceitfulness of sin,” and so “blinded” are their “minds” by “the god of this world,” that, instead of cherishing this thought, which might lead them to repentance and salvation, they strive by all means to get rid of it. Too generally, alas! these efforts are successful. Hating the light, and wilfully closing their eyes against it, God, in dreadful just displeasure, says concerning them, “Let them alone.” Left to themselves, their alarm gradually subsides, and they return, often with greater avidity than ever, to their former course of sin and folly; until at length they are “driven away in their wickedness,” or in their thoughtlessness, to realize the fearful doom which awaits the finally impenitent.

Let it not be supposed that there is any class in society to which this representation is not in its full extent applicable. There is, doubtless, a wide difference in the habits and pursuits of worldly men, for the sake of which they persist in neglecting the great salvation; yet, as it respects the great end of their existence, they are all alike fatally deluded. Old or young, rich or

poor, learned or illiterate, it is much the same; only with these exceptions, perhaps,—that those who have long indulged the sleep of sin, and disregarded many loud calls and solemn warnings, are less likely to be awakened than the young, or those for whose souls no man hath cared—that those who are encumbered with wealth and worldly honours are not so easy of access to the faithful watchmen of Zion as others—and that the more highly any are elevated in their own conceit by the pride of human learning, the more difficult it is to convince them of their danger, and the more indisposed they become to listen to the humbling message of the Gospel of Christ.

Nor must it be concluded, that those who have been truly awakened by the grace of God are altogether freed from this delusive and dangerous state of spiritual slumber. On the contrary; such persons will ever be ready with sorrow to confess, that, through the influence of Satan, in connection with the cares, the pleasures, and the sinful customs of the world, they often detect in themselves a strong propensity to settle down to sleep again, and would inevitably soon become as insensible as ever, were they not continually watched over by the ever-wakeful eye of their heavenly Guardian. They are like persons aroused from midnight slumber to some degree of consciousness, but not thoroughly awakened to a realizing apprehension of all the circumstances of their situation. And it would appear that those who are most truly alive to God, and eminent for spirituality of mind, are ever most sensible of their need of quickening grace, to maintain the vitality of their spiritual being. It is recorded in the life of the Rev. Legh Richmond, that he said to a brother minister, who visited him in his last illness, “Brother, we are only half awake!” May we not well adopt this exclamation, and, in the voice of friendly, yet solemn admonition, say to each other, “Fellow Christians, we are only half awake!” And how needful the frequent reiteration of the earnest exhortation of the prophet, addressed to the universal Church, “Awake, awake! put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city,” Isa. lii. 1; and of the brotherly counsel of the Apostle, addressed to those whom he styles “the children of light,”

—"Therefore let us not sleep, as do others, but let us watch and be sober," 1 Thess. v. 5, 6.

It will not, then, be too much to affirm, that the people of God, as well as the ungodly, are, while in this mortal state, more or less subject to the benumbing influence of this spiritual torpor. To what else can be attributed that lukewarmness in religious duties—that insensibility to some particular, and often glaring, evils attaching to the conduct—and that indifference to the state of perishing sinners around, which are so lamentably observable among professors of religion, and from which even the most zealous and consistent Christians are not wholly, or on all occasions, free? Our Lord, in the beautiful parable of the ten virgins, says, of the wise as well as of the foolish, that "While the bridegroom tarried, they all slumbered and slept," Matt. xxv. 5. With such an authority, it requires no lengthened argument to prove, that even those who are most tremblingly alive to the importance of eternal things, are but in a slumbering condition, compared with those who have passed into the invisible world; and who now behold things as they really are, not through the obscure and deceptive medium of this world's atmosphere, but in the effulgent light of eternity.

J. B.

Essex.

SOLEMN QUESTIONS.*

BY REV. JOHN KELLY.

No thoughtful Christian can contemplate a number of persons assembled for worship without deep interest. The purpose which has brought them together is important. They are professedly paying homage to God—are seeking to understand his will, and are listening to the Gospel with an apparent desire to know that truth which can alone qualify them for the right discharge of present duties, and prepare them for that future world which awaits them. This, at least, is what the presence of each individual at such a service must be supposed to declare. It plainly means this. But is it so? Are all these persons, outwardly exhibiting so much seriousness and decorum, truthfully doing the thing which their conduct would seem to indicate?

Are they really worshipping? Are they, with any measure of mental application, making an honest effort to understand the mind of God, that they may embrace it and submit to it? Are they seeking the salvation of their souls? These are solemn questions. Even the most sanguine can hardly survey a company so engaged without the idea presenting itself to his mind,—there are some of these persons who have no conception of what they are about. A sense of God's presence is not felt by them. The most solemn and deeply interesting truths respecting Christ and his grace are producing no impression upon them. It is certain that several of them, though enjoying a faithful and earnest ministry, will not be saved. They will go into Eternity with no other result from all their sanctuary services than accumulated guilt and bitter remorse. What an awful thought!

But the inquiry is a personal one. Vague generalities are in most cases easily evaded. To secure any practical benefit from it, we must bring the question home to ourselves. Let each individual seriously ask himself, *Is this terrible result likely to be realised in my own case?* Have all these religious advantages been bestowed on me to no good purpose? And to help you to a correct conclusion in this matter, keep before you the following plain facts. You have to do with God—the all-seeing One—who thoroughly knows everything about you—to whom you are under infinite obligations—who claims your heart, and who can be satisfied with nothing short of this. You are a sinner: no sophistry can conceal this from you if you attend to what your own past conduct *must* disclose. You may not like to think of it, and when you do, you may imperfectly understand it; yet to know what it means is of the last consequence to you. Being a sinner, you are in imminent peril. None can save you but Christ. His blood alone cleanses from sin, and His grace alone sanctifies the heart. And a saving interest in him is only obtained by genuine repentance and a living faith; while a holy life is the sure effect and grand evidence of being in Christ. Without faith in him there is no hope for any sinner.

Now the inquiry which claims your immediate attention is this simple one—Have you complied with these terms?

* "Tracts for Congregations." No. I. Issued by the Liverpool Ministers.

Have you repented of your sins? Do you inwardly hate, and have you openly renounced, iniquity in all its forms? Is Christ's "obedience unto death" your sole ground of confidence for acceptance with God? Is this the Rock on which you are exclusively resting? Are you loving Christ, and seeking to please him in your most ordinary duties? The question is not whether you have had some convictions—have been led to renounce some of your most open sins—have occasionally good feelings in religious worship—have acquired some acquaintance with the Gospel, and are gratified and pleased under an instructive and earnest ministry. All this may be true of you, and *yet you may be far from salvation*. Nay, it is even possible that these things may prove a source of deception to you. They may be mistaken for what they are not, and may lull you into a profounder spiritual slumber. Your faith must be genuine and operative. It must lead you to make Christ your entire trust—to hate sin—to mortify it—and to be earnest in doing the whole will of God. All Christians do these things. They are their grand distinguishing marks. You are not a Christian if they are not in some good measure true of you.

If able to answer these questions in the affirmative, then you are in a state of salvation. You have good reason to rejoice. And it is your special duty to hold on your way—to make good what you have gained, and to be diligent that nothing obstruct your progress, or obscure your evidences. But if not able, how sad is your condition! All the advantages which you have so largely enjoyed, have been lost upon you. They have done you no real good. After having possessed them for ten, twenty, or thirty years perhaps, you may still be described as a person who knows not God—an enemy to him in the spirit of your mind, and without hope in the world. Try to realise your state. Surely there is something very awful in being "without God," and continuing thus, after so much has been done which ought to have made you different. Reflect for a moment. Cast your eye on the past. With how many blessings and mercies has it been enriched! You have been spared. Your temporal wants have been abundantly supplied. From many dangers—far more than

you have been aware of—you have escaped; and, by no wisdom of your own. You have been restored in sickness. Your religious privileges have been manifold. God's kindest thoughts, expressed in his Word, have often met your eye. To you the sanctuary has been always accessible. Before you the truth has been forcibly and repeatedly placed. For you many a prayer may have been offered. You may remember times when the voice of friendship has kindly and earnestly addressed you on the concerns of your soul. How many warnings, expostulations, and appeals have you received! You can recall past convictions—hours of thought and uneasiness—startling providences—ineffectual resolutions—and a great variety of minute circumstances, all having a tendency to reveal your danger, and bring you to Christ. And the plain fact is, *that you are none the better for them*. It is even probable, if not certain, that you are at this hour in a less hopeful condition than at any former period of your life; and that you have, with strange thoughtlessness and infatuation, been treasuring up for yourself wrath against the day of wrath.

What a mournful and alarming consideration is this! How fitted to awaken you! What delusion prevents you from thinking of it, and understanding it? Is it to be always thus with you? Are you never to turn to Christ? Is your life to be passed in a vain dream; and are you only to awake when your danger can no longer be concealed, and when—awful thought!—it can no more be averted? Can nothing affect you—nothing which the character of God, the mercy of Christ, and the best interests of your never-dying soul so plentifully supply?

Be entreated to think of these inquiries. Take them up seriously, as a matter of life or death. There is no other subject that can be brought into comparison for a moment with your reconciliation to God, and the salvation of your soul. It is with most subduing tenderness that God himself asks you, "Why will ye die?" It is with mingled displeasure and compassion that the Saviour complains, "Ye will not come unto me, that ye might have life." It was with tearful pity that He bewailed the infatuation of the Jews, whom he sought to gather to himself: but they would not: and it is thus that he bewails yours. Do you

doubt this? Think again. Considering your meanness and guilt, what else but love—wonderful love—can account for the utterance of such remonstrances? Why will you not heed them? What is it that hinders you from escaping the most awful peril to which you can be exposed, and embracing unspeakably the richest blessings which can be offered to you?

Are you YOUNG—just entering life? How important that your life should be well spent—should prove a course of usefulness and enjoyment—of peace and hope! But this can never be, unless you give yourself to God in the faith of the Gospel. This is the indispensable condition of all true goodness and happiness. See how distinctly the path of duty lies before you! Why hesitate? Are you secretly indulging the thought, that there is no occasion for haste—that you have many days before you, and that there will be time enough to dispose of this matter hereafter? This is *egregious folly*. Are you aware that the very inclination to procrastinate is the certain evidence of indisposition to the duty, and that every hour's delay is surely, though imperceptibly, augmenting the strength of this secret aversion? If you have little difficulty now in devising excuses for evading "the things which belong to your peace," rely upon it the difficulty will be less in finding them hereafter, even should your life be spared. But for the continuance of your life you have no security. The future is not in your power. The present moment only is yours. If you are wise you will improve it *promptly* for your highest interests. You will not suffer your imagination, or passions, or the allurements of the world, to beguile you of eternal life. There is no true and legitimate enjoyment which you may not have in subordination to God. Your first duty, then, is to accept of Christ. Be persuaded to attend to it without delay. "To-day if ye will hear his voice harden not your heart."

Are you in the vigour of MANHOOD—engaged in the business, and engrossed with the cares of life? And is it so that you are still a stranger to Christ, with your soul unsaved, and your eternity unprovided for? What have you made of the resolutions and impressions of your youth? Have they all disappeared? Has nothing come of them? Surely it is high time to learn

wisdom—to take up the question of religion seriously, and dispose of it. Do not evade the subject by pleading the occupation of your time, and the multitude of your engagements. The plea is worthless,—*you must find time for this*, neglect what else you may. What! are you to give your whole strength and mind to what is perishing—from which you may be taken away at any moment, and are the interests of your imperishable being to be shuffled off and neglected in this way? Is this reasonable? You have a mind; you are capable of reflection: and ought you not to be ashamed of such a plea? There is no truth or justice in it. Were you even giving those remnants of time, which you might easily find in your busy life, to a thoughtful consideration of the claims of Christ, you might, without neglecting any necessary duty, become a devout and earnest Christian. What you want is not time, but a *heart to use rightly* what you might easily find. Do you resent this statement, and put this appeal from you, by ascribing it to ignorance of your circumstances? Do you still insist that your every hour is occupied? Then you are plainly wrong. The world can have no such claims upon you. The power which you have foolishly conceded to it is unlawful, and must be curtailed. Besides, God has mercifully set apart one day in seven for his own worship, and for your special religious benefit. How is it employed? Is it, too, given to the world? If so, *can* you with any plausibility advance an apology for your neglect of Christ which involves a confession of your conscious criminality? *Dare* you do it? Oh! be persuaded to abandon a course so fraught with ruin to your soul. Do not any longer disregard the gracious offers of mercy so freely made to you. Act a rational part. Remember *that the gain of the whole world, could you secure it, is an insignificant trifle in comparison with the loss of your soul*.

Are you OLD—approaching the extreme limit of human life, and yet not saved? Alas! a more sad and mournful spectacle cannot be found than that of an aged sinner, impenitent and thoughtless, with the guilt of a long life spent in the abuse of manifold mercies and religious privileges, resting upon him. How wonderful that such an individual should continue care-

less on the very verge of eternity! To see you as you now are may well draw tears from the eye of every one who knows your danger, and justify the most earnest entreaty. What delusion can influence you, at your time of life, in your strange insensibility to the call of Christ? The false excuses for neglecting your soul formerly advanced no longer apply to your case. The ardour of youth has spent itself. The schemes of manhood are out of date. Surely the world can *now* be nothing to you. You cannot be insensible to the infirmities which are fast creeping upon you. And can you not be persuaded to listen, during the few remaining days of your feeble life, to the things which concern your everlasting peace? Great as has been your folly, it may not yet be too late for you. Mercy is still within your reach. Christ's invitation is still addressed to you—"Who-soever will, let him take of the water

of life freely." If you heartily and sincerely turn to God through faith in Christ, he will, without doubt, receive you. But the work must be done quickly; your space for repentance is small; you have no time for trifling; delay—always criminal—is *sheer madness* in your case. The shades of eternity are already gathering upon your path. Bestir yourself instantly. Bow your heart in penitence before the Lord, and embrace his mercy, ere the long night of darkness and remorse, on which no dawn shall ever arise, rest upon you.

How this appeal will be entertained by those into whose hands it may fall, the day will disclose. In the meantime this message is brief, earnest, and emphatic. Repent, and be converted. Believe on the Lord Jesus Christ, without whom there is no salvation. And may the Lord in his great mercy give you grace to obey.

Lessons by the Way; or, Things to Think On.

LEAVE THY GIFT.

Leave it there, at the altar. You have come to pray; but you have forgotten a previous duty. Think a little—you remember all whom you have injured or offended, and to whom you have made neither retribution or acknowledgment. Mercy is better than sacrifice. Leave your gift, suspend your prayer, go and be reconciled to your brother.

How could the Lord more strikingly set forth the duty of forgiveness and reconciliation? Even prayer is hindered by anger and ill-will. Unless we forgive, we shall not be forgiven; and we must forgive "from the heart," and that to the extent of "seventy times seven."

Leave your gift, and go, take your brother by the hand. Has he wronged you? Forgive him, even as God for Christ's sake hath forgiven you. Christian forgiveness is not a formality, or a profession, or a transient feeling; it is operative. It is important to observe this, because there are persons who think thus: "I forgive my brother, but I never wish to see him again;" and so they pass in the street him whom they pretend to forgive, without speaking, or shut the door of their house against him. "My little children," says the Apostle John, "let us not love in word, neither in tongue, but in *deed* and in *truth*."

No prayers, no sacrifices, no gifts, no devotedness to means of grace and external acts of service, can make up for the want of forgiveness. We must be reconciled to our brother. We must at least make the attempt; and the steps to this are laid down in the 18th chapter of Matthew. Remember him

who took his fellow-servant by the throat, and consider his doom, Matt. xviii. 23—35. "So likewise," says Christ, "shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses," Matt. xviii. 35.

LOSS OF THE FIRST BORN.

We have read of a young mother who had newly buried her first born. Her pastor went to visit her, and, on finding her sweetly resigned, he asked her how she attained such resignation. She replied, "I used to think of my boy continually—whether sleeping or waking, to me he seemed more beautiful than other children. I was disappointed if visitors omitted to praise his eyes or his curls, or the robes I wrought for him with my needle. At first I believed it the natural current of a mother's love; then I feared it was pride, and sought to humble myself before Him who resisteth the proud. One night, in my dreams, I thought an angel stood beside me and said, 'Where is the little bud thou nursest in thy bosom? I am sent to take it away. Where is the little harp? Give it to me! It is like those which sound the praise of God in heaven.' I awoke in tears; my beautiful babe drooped like a bud which the worm pierced; his fast wailing was like the shattered harp-strings; all my world seemed gone; still, in my agony, I listened, for there was a voice in my soul, like the voice of the angel who warned me, saying, 'God loveth a cheerful giver.' I laid my mouth in the dust and said, 'Let thy will be mine;' and as I rose, though the tear lay on my cheek, there was a smile also. Since then this voice has been heard amid the duties of every day

—methinks it says continually, 'The cheerful giver!'"

THE IMMENSITY OF THE UNIVERSE.

As a proof of what an immense book the heaven is, and also of the indefatigability of the student, man, in turning over its leaves, Dr. Nichol, in his work describing the magnitude of Lord Rosse's telescope, says that Lord Rosse has looked into space a distance so tremendous, so inconceivable, that light, which travels at the rate of 200,000 miles in one second, would require a period of 250,000,000 of solar years, each year containing about 32,000,000 of seconds, to pass the intervening gulph between this earth and the remotest point to which this telescope has reached! How utterly unable is the mind to grasp even a fraction of this immense period; to conceive the passing events of a hundred thousand years only is an impossibility, to say nothing of millions and hundreds of millions of years.

The sun is ninety-five millions of miles distant from the earth, yet a ray of light will traverse that immense distance in 480 seconds; long as the distance may seem to be passed in so short a time, what comparison can the mind frame between it and that greater distance, which Drs. Nichol and Rosse demonstrate, would require every second of time to represent more than 500,000 years! And recollect the study of astronomy is not only useful to excite emotions of grandeur and sublimity at such discoveries, but it is the basis of navigation and our note of time, and unites the strictness of mathematical reasoning with the most certain calculation.

WHAT IS HAPPINESS?

"Every thinking man," says Cecil, "will look around him when he reflects on his situation in this world, and will ask, 'What will meet my case? What is it that I want? What will satisfy me? I look at the rich, and I see Ahab, in the midst of all his riches, sick at heart for a garden of herbs. I see Dives, after all his wealth, lifting up his eyes in hell, and begging for a drop of water to cool the rage of his sufferings. I see the rich fool summoned away in the very moment when he was exulting in his hoards."

"If I look at the wise, I see Solomon, with all his wisdom, acting like a fool; and I know that if I possessed all his wisdom, were I left to myself, I should act as he did. I see Ahithophel, with all his policy, hanging himself for vexation.

"If I turn to men of pleasure, I see that the very sum of all pleasure is, that it is Satan's bed into which he casts his slaves. I see Esau selling his birthright for a mess of pottage. I see Solomon, after all his enjoyments, leaving his name a scandal to the Church to the latest age.

"If I think of honour, take a walk in Westminster Abbey; there is an end of all inquiry. There I walk among the mighty dead. There is the winding up of human glory. And what remains of the greatest men of my country? A boasting epitaph. None of these things can satisfy me. I must meet death, I

must meet judgment, I must meet God, I must meet eternity."

BEAUTIFUL SENTIMENT.

A man without some sort of religion, is at best a poor reprobate, the foot-ball of destiny, with no tie linking him to infinity, and to the wondrous eternity that is within him; but a woman without it is even worse—a flame without heat, a rainbow without colour, a flower without perfume.

A man may, in some sort, tie his frail hopes and honours with weak, shifting ground-tackle to his business of the world; but a woman without that anchor which they call faith, is a drift and wreck. A man may clumsily continue a kind of responsibility or motive, but can find no basis in any other system of right action than that of spiritual faith. A man may craze his thoughts and his brain to forgetfulness in such poor harbourage as fame and reputation may stretch before him; but a woman—where can she put her hope in storms, if not in heaven?

And that sweet trustfulness, that abiding love, that endearing hope, mellowing every scene of life, lighting them with pleasantest radiance, when the world's cold storms break like an army with smoking cannon, what can bestow it all but a holy soul-tie to what is stronger than an army with cannon? Who that has enjoyed the love of a God-loving mother, but will echo the thought with energy, and hallow it with a tear?

GOLDEN RULES.

1. Live on Christ simply; looking to him as your Saviour, friend, example, and hope.
2. Keep the heart diligently—the thoughts from vanity, by meditating on truth; the conscience from guilt, by trusting the blood of Christ; the affections from idols, by loving God supremely; and the will from selfishness, by seeking God's honour.
3. Read the Bible devoutly: for guidance, instruction, comfort, and matter for prayer.
4. Act for eternity: in the family, in the church, and in the world.
5. Glorify God continually: by abiding in Christ—seeking the Spirit—depending on God's promises—and aiming to enjoy the Spirit of adoption.

Those who would in any goodly measure live up to these rules, must aim to be temperate in all things—to redeem the time—to guard the tongue—and watch the temper; and thus take heed not to grieve the Spirit of God, whereby they are sealed to the day of redemption.

WITH A PURE INTENTION.

In reading the Scriptures with a view to personal application, we should be careful that it be done with a pure intention. The Scribes and Pharisees searched the Scriptures, yet without deriving any real benefit from them; they thought they had eternal life in them, yet they would not come to Christ that they might have life. He, however, who peruses the sacred volume merely for the purpose of amusing himself with the histories it contains, or of beguiling time, or to tranquillize his conscience by the discharge of a mere external duty, is deficient in the

motive with which he performs his duty, and cannot expect to derive from it either advantage or comfort amid the trials of life. Neither will it suffice to read the Scriptures with the mere desire of becoming intimately acquainted with sacred truths, unless such reading be accompanied with a desire that through them, he may be convinced of his self-love, ambition, or other faults to which he may be peculiarly exposed, and that, by the assistance of Divine grace, he may be enabled to root them out of his mind.—*Horne.*

HOW TO DIE IN FAITH.

Would you be so happy as to die in faith, take these *Advices*:

1. Be careful to get faith beforehand; for death is a time to use faith, not to get it. They were foolish virgins who had their oil to buy when the bridegroom was close at hand.

2. Study to live every day in the exercise of faith, and be still improving and making use of Christ in all his offices, and for all those ends and uses for which God hath given him to believers.

3. Frequently clear up your evidences of heaven, and beware of letting sin blot them to you.

4. Record and lay up the experiences of God's kind dealings with you, and be often reflecting upon them, that you may have them ready at hand in the hour of death.

5. Meditate much on those promises which have been sweet and comfortable to you in the time of trial, and beg that the Lord may bring them to your remembrance when you come to die.—*Willison.*

SPIRITUAL ADVICE.

If you know how to search the Scriptures for the help they offer you, you will have no need of my aid, or of that of any other person, to guide you in your conduct. You will have the illumination of the Holy Spirit

to enlighten you; that is to say, you will draw your light from the source of Light itself.

"*Work out your salvation with fear and trembling;*" but I conjure you not to suffer anything like distrust to take possession of your soul; nothing can be more hurtful to its interests. Are you not in the service of the best of Masters? Is He not always willing to come to your assistance? Look up to Him with faith, and you will find that not only he will never abandon you, but that every time you pray to him with sincerity and confidence, you will feel His presence in the interior of your soul—He will deign himself to say to you, "Here am I."—*Letter to a Lady, by St. Basil the Great.*

CHOICE OF SOCIETY.

If you are under the necessity of living habitually with lukewarm Christians, who have enthusiasm in good, redouble your vigilance over yourself, as well to win them to Jesus Christ by the force of your example, as to prevent yourself from being led away, to your own loss, by their dangerous indifference.—*St. Ephraim.*

READING WORKS OF THOUGHT.

It is wholesome and bracing for the mind to have its faculties kept on the stretch. It is like the effect of a walk in Switzerland, upon the body. Reading an essay of Bacon's for instance, or a chapter of Aristotle, or of Butler, if it be well and thoughtfully read, is much like climbing up a hill, and may do one the same sort of good. Set the tortoise to run against the hare; and, even if he does not overtake it, he will do more than ever he did previously—more than he would ever have thought himself capable of doing. Set the hare to run with the tortoise, he falls asleep.—*Guesses at Truth.*

The Christian Ministry.

PRESENT CONDITION OF THE MINISTRY.

WE cannot suffer the year to open without returning to the subject of the Christian Ministry. Far be it from us to entertain, or propagate, views, more gloomy than facts warrant or compel. We regret to state, however, that we think the facts, viewing the world at large, are such as to warrant the deepest solicitude on the part of those that love Zion. Our population is increasing at home; our towns and cities are enlarging on every side; the population of the Colonies is advancing from tens to hundreds of thousands, and, from the latter, to millions. The Heathen world is everywhere open to the heralds of the Cross; and the cry of the condition of no small portion of the human race is, "Come over and

help us." China, too, there is reason to believe, will forthwith make a prodigious demand on the resources of Christendom.

Whether, then, we look to home, to the Colonies, to India, to China, or to the other portions of the Heathen world, we see everywhere the fields whitening to the harvest—a harvest which is plenteous, while the labourers are few. The Theological Colleges of Great Britain were never in such a state of professorial efficiency as at this present moment; but they are all in a condition to receive a large accession to their numbers. It were no very difficult matter, we presume, to train in them treble the number at present attending. But where are the

students? How many, during the past autumn, at the commencement of the Sessions, have been enrolled as new candidates for the Ministry? The figures which would answer the question, would certainly be such as to prompt the prayer with increasing fervour, that "the lord of the harvest would send forth labourers into his harvest."

In speaking as we have done, we have, of course, made nothing of Continental Europe; it is, we think, in vain to look in that direction for any material help. The Protestant Institutions are few and feeble, and would require for Home illumination, ten thousand times the agency they are capable of bringing to bear on the perishing population around them. Shall we look to the United States? Would that there were encouragement so to do! There, next to England, is the hope of the world; but there, it is to be remembered that, what with emigration, and what with natural increase, the population is augmenting itself with a rapidity greater than is known in any other part of the globe, involving continually increasing demands for Home ministrations. But this is neither all, nor the worst. It is a mournful fact, that the United States, instead of being in a position to yield England material assistance in the field of Foreign Missions, is in a condition full of alarm with respect to the Gospel among themselves. We shall cite from two of the most valuable religious publications of America—each of a chief and different denomination—facts confirmatory and illustrative of the views here propounded, which, we trust, our readers will seriously ponder; while we pray, that their reflections may issue in a resort to the Heaven-appointed means of averting the calamity which seems to impend over Evangelical Christendom.

THE WANT AND THE REMEDY.

THERE is no want at the present time so generally and deeply felt as that which pertains to the Christian ministry. All denominations utter the same language on this all-important subject. We scarcely take up a religious journal of any name, when notes of alarm are not sounded in language most emphatic and overwhelming. The field is wide, and the harvest is ripe, but the labourers are not to be found. This has been so for years, and yet the prospect is no brighter. Indeed, the future seems more alarming than

the past. God, in his gracious providence, is opening on the Church the four quarters of the globe, and, on every hand, inviting the heralds of salvation. Our own territory now extends from ocean to ocean, and double the present number of faithful labourers might be well employed in the cities, villages and waste places that abound, and are ready for the truth of the Gospel.

Our own denomination has *four thousand destitute churches*, and might at once plant as many more, if the ministers were to be had. As we look across the waters, and survey Europe, Africa and Asia, we there see what has not existed before, since the days of the Apostles—the great mass of the population tired of idolatry and the forms of religion, and waiting to hear about Christ and his power to save from sin and death. Missionaries, by the thousands, might there be scattered this very day, and take possession of the world itself. China, with her three hundred millions, is in a state of revolution, and soon will demolish her walls and gates, that have so long bid defiance to the ambassadors of the cross.

We see all this, as ministers and churches, we talk about it, we glory at living in an age when God is doing such great things, and yet we are doing comparatively nothing. The Missionaries sent out cannot occupy the broad, open and constantly opening fields, and do but little more than fill the places of those who are retiring from their posts, either from exhaustion or death.

We cannot even meet our pressing wants at home. Death is thinning the ranks of the ministry, and many, from discouragements, leave it for other occupations. Our theological schools have *but few candidates for this sacred calling, and the number, with every successive year, is becoming less*. The pastoral office is so destitute of permanency, and yields such a miserable support, that it is losing its hold on the hearts and confidence of the community, and really repels from its occupancy. The Church is growing worldly, talking about fashion, and seeking for popularity, and now, instead of being a glorious sun in the spiritual firmament, and throwing a bright effulgence over every land, is passing through a long and icy eclipse.

What pious heart does not sadden at the reports of the churches this very year, as they have come up at our Associations in every part of the country! Many of them have undergone a change of pastors, many of them have no pastors at all, and many of them expect no pastors. And the worst of all, in this dark state of things, is, that with all that has been done among them, by both pastor and people, the number of communicants has actually been diminished by hundreds, if not thousands. What now is to be done to supply this appalling destitution, and move forward with our work as Divine Providence opens the way? This question has been before the ministry and church for a long time, different answers have been given, and yet no improvement has been effected. Some have said one thing, and some another, but all of no avail. It is a common suggestion, that the Church must pray to the Lord of the harvest to thrust

labourers into the harvest; but this plan will fail, for two reasons: one is, that the Church will not support those that are already in the field; and the other is, that prayer from the Church, in such an indifferent, worldly state, will not rise far above the lips that utter it. It is a suggestion equally common, that more young men must be sent to our theological schools, and there be trained for the field at home and on foreign shores. But such a theory evidently makes no impression on the public mind, and thus nothing is accomplished in this direction.

CANDIDATES FOR THE MINISTRY.

The diminution of candidates for the ministry is confined to no locality or meridian of our country. North and South, East and West, alike utter complaint of decline in this matter. Other callings are enlisting young men, whose talents, energies and piety, fit them for spheres of usefulness as preachers of the Gospel.

Complaint is made in the *Philadelphia Presbyterian*, not only of the decrease of candidates for the ministry, but "deterioration in the quality," likewise. A correspondent of that paper says:

"Lamentations, long and loud, have been uttered, for several years past, over the increasing scarcity of candidates for the ministry; and, if I am not greatly mistaken, there will be fresh cause, and greater cause than ever, for grief, when the statistics for another year are presented. From several of

the seminaries in our country the reports are discouraging; the classes are small in all, and unusually small in some.

"But there is another reason for lamentation by all well wishers of Zion; not only is the number of candidates small, and actually decreasing, but there is deterioration in the quality of them. Of this I am fully convinced, by close observation and attention to this subject. It is true there are a few young men of fine talents and abilities, who give themselves to this work; but too many are but mediocre, and many are very inferior. The number of the first class is less and less every year. In the junior class of one theological seminary, with which I am particularly acquainted, there are but few students whom I do not know tolerably well; with the greater part of them I am, and have been for several years past, personally acquainted. I know well their abilities and their attainments, and, in the judgment of charity, I am compelled to say they are but feeble men, promising to do but little in 'the world's broad field of battle,' and indicating that they will be but indifferent 'watchmen upon the walls of Zion.' They are all of them, I hope, true Christians, and none of them will ever 'bear the atheist's heart beneath the sacerdotal robes;' but they are not men of talent—men of enterprise—such as are needed to fill up the ranks of the ministry. They are by no means 'the strong men' which our Church and our age demand. We hope other seminaries have more encouraging reports to make; but, from our knowledge of them, we fear they have not."

Biography.

THE REV. THOMAS TAYLOR, OF BRADFORD.

THE Rev. Thomas Taylor, of Bradford, having finished his course, all that was mortal of that excellent man was committed to its last resting-place, amid a large assembly of friends, by whom he was held in the deepest respect. The Rev. J. G. Miall, on the occasion, delivered an Address, beautiful and appropriate, which is now prefixed to the valuable Funeral Sermon of Mr. Taylor's successor,—the Rev. J. Glyde. From that Address we select the following:

With Mr. Taylor has passed away, at least from this town, the last of a band of ministers conspicuous in their day for evangelical Christianity, cordial unity, and active devotedness. Who has not heard of the sightless Vicar, that large-hearted and gospel man, who would have been an honour to any body as he was to the Established Church in this town? Who does not recal Steadman—a man prompt in all which required his active co-operation, and who, though not indifferent to the opinions which he had a right to hold, held them with a charity which

deprived them of their rigour? Another survives still, in the person of the kind-hearted Morgan; but his ministry in this town is closed, and the autumn of his life is on him. It was interesting that this good old man—now the last of the four—should have borne the other day to the great Bible Meeting Mr. Taylor's last message in this world. It was well that the music of such a life should have ended on such a note; that his dying breath should add its faltering accent to the chorus of the Society's jubilee, and that he should thus die in union and communion with all good men. Thus the old oak—the denizen of the forest—over which has passed so many a storm—the boughs of which have sheltered successive generations, has grown gnarled and decayed, and has finally dropped into the dust. Or, to use the better metaphor—Our friend, "having served his own generation according to the will of God, is fallen on sleep, and is gathered to his fathers."

How can we look on these walls, the same as those which encircled the congregation of the departed pastor, without referring to the ministry of which these spots were witnesses. We remember how this chapel, first erected on a small scale, became so full as to

have experienced during Mr. Taylor's ministry two successive enlargements; and how when he retired from the work the place was again too strait for his hearers. We recal how, out of that original church, two successive Independent churches have been formed in this town, besides others in the vicinity; and that these are now branching out into subdivisions. Here then he preached. His sermons were not oratorical, but careful, elaborate, doctrinal, practical, pungent exhibitions of the truth of God. How eagerly his crowded audience dwelt upon his lips! We have heard some of them repeat portions which they remembered with zest after many long years had gone by. To how many was his voice as it had been the voice of an angel. And that form, now lifeless in its coffin, added to these such constancy, such diligence, such wisdom, such caution—(perhaps sometimes in excess)—such friendly aid to those who needed advice—such care over the sick and dying—such an example of patience amidst protracted and humiliating suffering as have been the admiration of those who witnessed them; displaying a life spent in his Master's service, and a death serene and happy beneath his Master's smile!

"He taught us how to live; and, oh, too high
The price of knowledge, taught us how to die."

The circumstances of our father's removal were not such as to admit of those last words, which are always precious to survivors, but which were surely on this occasion abundantly unnecessary. His work had been done so long before his death as to leave no demand for a dying testimony. Indeed, during many years, he had seemed so entirely to "die daily," as that all his words were, in their spirit, not far removed from dying utterances. Without enthusiasm, and without impulsiveness, our dear friend never wandered far from cardinal and central truths; he ever rested on the great foundation of a sinner's hope—the mediation and death of Christ; and though there were moments of darkness and doubt, yet, when "thrown upon his principles," to use the word of his successor, friend, and pastor, he was never far from the consolations which had animated him during his long and useful life.

Mr. Taylor long survived his active usefulness, but not his friends, to whom he was an object of affection and veneration to the day of his death. Mr. Miall proceeds:

Ere we close, we must not fail to address one word to those who are gathered to-day to pay the last respect to usefulness and goodness. Though it is some nineteen years since the voice of our friend ceased regularly to sound from the pulpit of this chapel, there are not a few present who can well remember its accents, though perhaps, up to the present time, they have closed their hearts against the lessons of spiritual wisdom so energetically conveyed. You loved the instruction; you valued the ministry; yet it never softened, or if it softened, never saved you! He speaks to you once more, but he now speaks

in the stillness of silence, and the eloquence of death. Let his tones come back to you to-day! Let them come with that super-added earnestness which he may be now supposed to have gained, from so long a familiarity with the contemplation of death and eternity. Let them come, rendered more solemn by the fact, that he has now himself entered into the unseen world, and knows, experimentally, the issues of which he was wont to remind you. Could that voice be heard to-day, it would recal no important utterance, it would deny no one emphatic doctrine. On the contrary, it would but speak with more intensive earnestness, and more emphatic solemnity. But why should it speak? "If ye believe not Moses and the Prophets, neither would ye be persuaded though one rose from the dead!" O let not that faithful ministry witness against you to your own undoing! Let the heart, steeled against the living reproof, yield itself amidst the dying obsequies! "Remember them who have had the rule over you, who have spoken to you the word of God, whose faith follow, considering the end of their conversation." "How shall we escape if we neglect so great salvation, which at the first was spoken by the Lord, and has been confirmed unto us" by them who have followed him?

The discourse of Mr. Glyde was based on the words of Jeremiah: "The Lord is my portion, saith my soul; therefore will I hope in him." From this text the preacher impressively inquired:

I. What it is for the Lord to be the portion of man:

II. How man comes to possess such an infinite treasure:

III. Why the consciousness of possessing it should inspire and sustain a patient but hopeful confidence in God.

He then proceeded with a Biographical Sketch, from which we select a few facts:

Thomas Taylor was born at Humbleton, near Wooler, in Northumberland, in the year 1768. His father, Andrew Taylor, was a farmer. Both his parents were members of a Presbyterian Church, and careful to bring up their only son in the nurture and admonition of the Lord. Every Lord's day he and his two sisters accompanied their parents to the Meeting House at Wooler, a distance of five miles; and he would sometimes state that more than a hundred persons walked this distance every Sunday, and several families travelled eight or nine miles in order to attend on the faithful preaching of the Gospel. At the age of fourteen, according to the custom of that Church, he was admitted to the Sacrament of the Lord's Supper; having passed the usual Scriptural and Catechetical examinations with so much credit, that, at the conclusion, the minister stroked him approvingly on the head, and, turning to his parents, uttered the prophecy more happily fulfilled than many similar predictions—"Your son will live to be one day a

preacher." At this time, however, although his acquaintance with religious truth was considerable, and his conduct all that parental love could desire, he subsequently expressed the conviction that he was, to use his own words, "a stranger to vital godliness." But the instructions and prayers of his parents were not in vain. From a letter written by him in 1792, when about to devote himself to the Christian Ministry, it appears that, according to his own belief, his sixteenth year was the time of "God's effectual dealing with his soul."

Of good parts, and fond of learning, he early became a diligent student of profane as well as of sacred literature. To the kindness of Mr. Kennedy, the pastor of his parents, he was indebted for his initiation in the classics. He then studied three years with Mr. Somerville, who was as eminent for learning as for piety, and afterwards spent a short time at the University of Edinburgh. At the age of sixteen he was sufficiently advanced to fill the office of a private tutor; and from that period he appears, as is not unusual in the North, to have alternated between teaching and studying; devoting his winters to the one and his summers to the other pursuit. It was not until 1792, when in his twenty-fourth year, that he deemed himself called of God to enter the Ministry of his Son, and, on the recommendation of Mr. Somerville, was received into the Theological Academy, then existing at Northowram. It had been removed thither from Heckmondwike, where the Rev. Mr. Scott had been its revered tutor, and was subsequently transferred to Idle, where Mr. Taylor passed one year as a student.

The first pastoral charge held by Mr. Taylor was that of the church at Ossett, near Wakefield. His labours while at Ossett were not only those of the minister and pastor, but also of the evangelist, and his zeal carried him beyond the limits of his own neighbourhood. Scotland naturally had attractions for him; and, in company with the Haldanes, to whom both Switzerland and Scotland owe a larger debt than has always been acknowledged, he itinerated there in 1798-9; preaching now in an assembly room, now in a theatre, in a barn, in a drawing-room, or in the open air, as congregations could be collected. On his return from these evangelising tours, he preached in his native country, and found it not always true that a prophet has no honour among his own people, for his congregations were large, and his discourses highly appreciated by his hearers. His popularity, however, appears to have excited the jealousy of the Presbytery of Wooler, who, with due ecclesiastical formality and rigour, passed a resolution, complaining that several Independent preachers and missionaries had made their appearance in the country, and forbidding all intercourse with them.

The death of Mr. Holgate, in 1807, led this Church, then comparatively small, to invite Mr. Taylor to remove from Ossett to Bradford: a step which, although he had declined twelve or thirteen other invitations, he deemed it right to take, on the earnest re-

commendation of many ministerial brethren; but to the deep regret and affectionate remembrance of the people whom he left. He entered on his ministerial duties in this chapel in February, 1808, forty-five years ago.

As a Funeral Sermon; this is very much to our mind. Such discourses ought always to partake largely of a biographical character. The life of the deceased, and its lessons, are governing principles, from which there ought to be no departure. The removal of this venerable pastor was duly celebrated by the churches at large in Bradford. Mr. Taylor had reached the advanced age of eighty-five years, retaining almost uninterruptedly, to the end of life, his mental energies; and anticipating his removal to the better land with the composure which the Gospel imparts.

The pastor and deacons, with the consent of the family of their revered friend, made the following arrangements for his funeral. Having requested the trustees to hang the pulpit with the insignia of mourning, they invited the pastors and deacons of the churches that had sprung more or less directly from Horton-lane church to attend; also the Baptist ministers of the town, and such Independent ministers of the neighbourhood as had known Mr. Taylor during his years of active labour. The funeral took place on Thursday morning, the 27th of October, when appropriate passages of Scripture were read by the Rev. James Fridge, of Zion Chapel, Halifax; the 18th Hymn of the 1st Book was sung; an address was delivered by the Rev. J. G. Miall, pastor of Salem Chapel; prayer was offered by the Rev. Thomas Scales, formerly of Queen-street Chapel, Leeds (the Rev. W. Scott, of Airedale College being necessarily absent through illness); and the body having been conveyed to the grave during the singing of

"Why do we mourn departing friends?" &c., the remaining portions of the funeral service were conducted by the pastor of this church. The attendance of Christian friends resident in the town, as well as from a distance, testified the respect which the character and eminent usefulness of the departed minister had inspired.

The Appendix to the pamphlet possesses an unusual value, comprising a variety of tributes expressive of the public estimate, as also setting forth certain matters connected with the good man's resignation of the pastorate. The conduct of the church was worthy of its character, and the Bradford doings generally. When he could no longer fulfil his functions, they met and secured him an Annuity of £100, together with the Chapel House, in which he resided up to the time of his

death. The good old man, although Mr. Glyde had taken upon himself the full burden of pastoral responsibility, continued, as long as he could, to move about as a patriarch, beloved and honoured, among the people, visiting families, especially the sick, attending private religious meetings, and occasionally taking the pulpit. Altogether, the church, with Mr. Glyde and the aged seer, presented a lovely spectacle. This mode of closing the career of an aged pastor is infinitely more to our taste than entire resignation, and withdrawal into private life.

Mr. Glyde, after referring to heavy afflictions, resulting from the successive deaths of his children; and at length to the removal of his much loved and excellent son, "the son of his pride and his hopes, a young minister of rare gifts and attributes," proceeds :

The struggle was over; and the old man bore up no longer. He resigned his charge in March, 1835, immediately after the funeral of his son, in a letter which had been read to him on his dying bed. I will not lay before you the evidence of the profound emotion with which this resignation was received by his flock, or the testimonies of respect and affection which it elicited (it may be done on some other occasion); nor will you time allow me to attempt a full analysis and portraiture of the character of my honoured friend; it shall suffice at present to speak with brevity of my personal intercourse with him, and of the impression which it has left on my heart.

He received me with frank cordiality, and ever treated me with paternal kindness. The recent death of his son, and the affectionate remembrance he retained of his opinions and feelings, prepared him to look with indulgence on those differences of judgment and taste which are usually found between youth and age; and with great pleasure and thankfulness, I record the fact, that although our relationship during some years was one of delicacy, and involved possibilities of collision and jealousy, not one angry or harsh word ever passed between us; nor am I aware that an unkind feeling ever existed. Impute this, if you can, to a modest deference on my part, and an affectionate desire to do honour to an aged minister, without the flattering exaggeration of my brother, and I will thank you: but impute it far more to the prudence, the self-command, the delicacy, the generous self-abnegation of my revered friend: and, above all, to the sincere and tender concern he felt for the honour of Christ, and the welfare of his Church. He gave me freely the benefit of his long experience of the congregation, the town, and these northern districts, so different, in many respects, from the south. Counsels, suggestions, hints were bestowed, as occasion served or demanded, sometimes, though not often, unsolicited.

I found him in the vigour of his mental faculties, and scarcely did they suffer eclipse until death itself overshadowed them. He still lived by rule, rose early, did all things with precision, and as perfectly as possible. "Whatever is worth doing at all, is worth doing well," was the maxim of his old age, as it had been of his manhood. He pursued with assiduity and regular alternation two or three courses of reading; as founts of books at eighty as he had been at eighteen. Authors of all kinds were read; old favourites, such as Hopkins, Saurin, Jay, again and again; but he often took up new books, and, although not quickly sympathising with new views, displayed no severe intolerance of them. His conversation, always marked by good sense, was often enlivened by anecdote and dry remark; and he knew how to laugh. He would give me, even to the last, his opinions of texts, ask me for mine, advance his own reasons for preferring this, and discarding that, interpretation; and often close a discussion of this kind, or on more general topics, by saying, "Ah! Mr. Glyde, how little we know for *certain* on any subject. I am like my old friend, Mr. Somerville, who used to say that he thought he could tell his people all he knew in a quarter of an hour." It was obvious he attached less and less importance to theological opinions and systems, though he remained steady to his own; and that God and Christ, and the great objective realities of religion, filled more and more his mind and heart. His experience of religion was not always calm and bright: he had known what it was to doubt, and had believed in spite of unbelief; and his nature was altogether too broad and deep to be satisfied with superficial views, and illusory excitements. Peace, rather than joy, was his predominant feeling; and his solicitude with respect to the grounds of his hope would have brought on him the imputation of legality, from believers of less earnestness or more enthusiasm. Of late, his spirits were often under a cloud; for, indeed, his sufferings were harassing and depressing. The answer to your greeting would be languid; for the first few moments all would be cheerless and gloomy; and sometimes a slight querulousness would ruffle his usual equanimity; but engage him in conversation, announce to him tidings of moral or spiritual interest, speak to him of God and Christ, and heaven, and it would be strange, indeed, if the sun did not break out, and the aged pilgrim show that he had lost neither his love for man, nor his filial confidence in God. "The Lord is my portion," was ever the utterance of his soul, "therefore will I hope in him." Never shall I behold again so grand a triumph of faith over protracted bodily suffering and frequent mental depression. God grant that I may not have beheld it in vain.

He anticipated death with the composure of faith. "In February last," writes his eldest daughter, to whose unremitting attention to the comfort of her beloved parent it is not improper to pay even this public testimony, "my dear father was very ill, suffering most distressingly from his head and neck. As I sat at my work in his study, he

repeated with affecting earnestness, 'Enter not into judgment with thy servant, for in thy sight shall no flesh living be justified.' It is not *thy* will that I should be cast out; I will trust, and not be afraid. Jehovah is the strength of my heart, and my portion for ever. Bodily pains try me greatly, but, Lord, give me patience. Let me run with patience the race set before me, *looking unto Jesus*—

"*Jesus, Refuge of my soul,*"

repeated to the end.

"On another occasion, after a day of very great suffering, he said, 'This cannot last long, Helen: pray that it may not. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him." Two extremes—despising and fainting: Lord save me from both. My heavenly Father, my reconciled God in Christ Jesus, look favourably on me—

"*A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus, and my all!*"

Half of our family is in heaven; they have been expecting me long. Your mother will think me long in coming—

"*There, on a green and flowery mount,
Our weary souls shall sit,
And with transporting joy, recount
The labours of our feet.*"

It pleased our merciful God to spare him, what he sometimes anticipated with dread, the consciousness of dying; for after the seizure which deprived him of the power of speech, but left him able to respond by signs to every expression of Christian faith and hope, he gradually sunk, in four short days, into a lethargy; and on the evening of Sunday, October 23rd, surrounded by those whom he loved, he slept in Jesus, and entered on the eternal Sabbath.

Ecclesiastical Affairs.

CONFESSION OF FAITH.*

IN compliance, Sir, with your request, and in accordance with general usage on occasions like the present, I now proceed to give a brief outline of my religious creed and convictions. Before doing so, however, I may be permitted to state how gladly I avail myself of the opportunity thus afforded for a distinct avowal of my faith. So far from feeling any reluctance to state in public those truths, which have formed, and will form the prominent themes of my ministry, I can say with the Apostle, "I think myself happy, because I shall answer for myself this day."

It would be scarcely possible for me to trace to their commencement, the first serious impressions made on my mind, as to the supreme importance of those truths which it has now been my privilege and delight for many years to proclaim to others. Trained from childhood in the knowledge of the Scriptures, and surrounded from my earliest years by those home-influences which are best adapted, with the aid of God's Spirit, to quicken within the soul a spiritual life; that life gradually developed itself, as I passed from the period of childhood into youth. "God satisfied me early with his mercy, and in that mercy I have rejoiced and been glad all my days."

I was not 16 years of age when, in the month of December, I received a

public call to prosecute preparatory studies for the ministry from the church assembling at Mare-street, Hackney, then under the ministry of a beloved friend, the Rev. Dr. Cox, who was to have taken part in the services of this day, but who has rested from his earthly labours and received his reward.

Having prosecuted at the London University, then under private tuition at Oxford, and subsequently at Stepney College, such studies as are necessary for so important a work, I entered upon those more public duties in which, with scarcely any interruption, I have continued until this day.

To this work of the ministry, I believe that I was moved by the Holy Ghost. Doubtless, I have felt more of its solemn responsibilities as I have advanced in life; but young, as I was, when first entering on it, I was conscious of no other motives *then*, and am conscious of no other motives *now*, than those of love to Christ, and an ardent desire to promote the spiritual welfare of others. The only plea that I can urge for the apparent presumption of engaging, at so early a period, in so solemn a work, is that it had been the one absorbing thought of my life. "His word was within my heart as a burning fire shut up in my bones; I was heavy with forbearing and could not stay."

I receive the Scriptures as the Word

* Delivered by the Rev. Henry John Gamble, at his Recognition as Pastor of the Church at Clapton.

of God, and therefore, as the only and authoritative rule of faith. I desire, indeed, to trace all wise thoughts, noble impulses, and even the conceptions of genius, to God as the Father of lights, the Giver of every good; but there appear to me no analogy between such inspirations, and that Divine influence which rendered the sacred writers infallible; purifying and elevating their faculties, so that they have revealed to us truths, which man's reason could never of itself discover. Their knowledge of these truths I believe to have been derived from the teaching of the Spirit of God; not that teaching which enlightens every disciple of Christ, but a special guidance exercised over them, by which they were enabled to declare without error the mind and will of God respecting all moral and religious subjects. These Scriptures reveal to me, one supreme, self-existent, eternal, unchangeable, omnipotent God, a being of infinite goodness, justice, wisdom, holiness, and truth. They assert of the Divine essence, both unity and plurality; that whilst the Father is God, the Son is God, the Spirit is God, yet that God is one. Mysterious as this doctrine confessedly is, I receive it on the authority of Revelation; knowing nothing of God except from those discoveries which he has made as to his nature and perfections, for the natural and unassisted faculties of the human mind can "affirm and discover nothing," as to the mode of existence of an Infinite Being.

I have never attempted the hopeless task of making this doctrine comprehensible to human reason. Whilst I have endeavoured to show, that it involves no contradiction, if understood, and believed in what I venture to think the Scriptural meaning, that Father, Son, and Spirit constitute one nature, the ever-blessed God.

I learn moreover from the Scriptures, that whilst God created man upright and immortal, he has become alienated from God, and is naturally averse to his holy law. That man, fallen as he is, is capable of virtuous action,—that he has a true perception of moral goodness, that he recognises moral obligation,—and often intentionally fulfils it, whilst he uniformly insists upon it in relation to others, are, in my estimation, great truths, which should ever be recognised; but, on the other hand, the Bible affirms that he is destitute of supreme love to God, and that in this

sense there is none righteous, no, not one; and all human actions, therefore, prior to the renewal of the heart by the power of Divine grace, must be defective, because not actuated by the highest motive—love to God, whom, not to love, after his infinite and adorable excellencies are known, argues extreme alienation and depravity.

To implant this affection in the human heart, and to save men from the consequences of their transgressions, God was manifest in the flesh.

This manifestation of the Son of God appears to me the prominent doctrine of the New Testament; and the stupendous nature of the intervention on man's behalf reflects a light of its own on the awful character of that catastrophe from which it proposes to redeem us.

As I understand those passages which teach this doctrine, they mean this: That Christ suffered death on account of the sins of others, to arrest from them that punishment which is the inevitable consequence of a violation of the Divine law. That when Christ became obedient unto death, God looked with complacency on that obedience, and to reward it forgives the penitent sinner who exercises faith in him. "Him hath God set forth to be a propitiation, through faith, to declare his right for the remission of sins; that he might be just, and the justifier of him that believeth on Jesus."

I can nowhere find in the Scriptures that the atonement is a mere *exponent of God's love to man*. It is represented indeed as expressing that love, but it is also described as providing the means for the equitable display of mercy. God is not only merciful, but faithful and just when he forgives our sins, and that faithfulness and justice are manifest in his forgiving them for the sake of his Son. It would have been easy to have been merciful and pardoned the sinner; but to be just as well as merciful seems to me to be the difficulty which the atonement removes. I have never been able to employ the language of some divines, who assert that our Lord bore the actual penalty of sin, because the actual penalty of sin is eternal death. His sufferings were, however, of so peculiar a character, that they bear the traces of penal infliction, and thus exhibited God's infinite abhorrence against sin; they were at the same time so meritorious, because voluntarily endured

by a sinless being; that they are accepted by God as a substitute for the punishment of those who exercise repentance towards God, and faith in our Lord Jesus Christ.

But I find that this atonement sustains a relation to man as well as to God; that it meets the yearning of his heart for a personal deliverer, who shall redeem him from the bondage of sin; that where it is rightly apprehended, it exerts a moral influence, transforming the entire nature, conforming the mind to the will of God, and filling the heart with love to God; that whilst, on the one hand, it releases from condemnation, acquits, more than acquits, justifies,—on the other hand, it separates from sin, and consecrates to the service of God, presenting an antagonism to pride, ambition, sensuality, to sin of every name and form, waging an incessant warfare against self-dependence and self-righteousness, and by a gradual process restoring to those who have received it that Divine likeness which was lost at the Fall.

I believe, moreover, in the absolute necessity of the work of the Holy Spirit to regenerate and purify the soul of man; that it is by the renewing of the Holy Ghost men are born again, and through sanctification of the Spirit they attain to that holiness, without which, no man can see the Lord.

These doctrines harmonise with man's consciousness, and to that consciousness I have always found it safe to appeal in confirmation of that truth. It has been my endeavour, in teaching them, to show that this work of the Spirit in man is carried on in accordance with the laws that govern his intellectual and moral nature, and that he is ever treated by God as a responsible being.

This responsibility is distinctly stated in the Word of God. Instead, therefore, of dwelling on the mysterious subject of the Divine decrees, (though what it is worthy of God to accomplish in time, it is no less worthy of Him to have contemplated and decreed from eternity,) it has been my custom to urge upon every conscience the solemn truth that each must give an account of himself to God.

I acknowledge with reverence that God is a Sovereign, and that he worketh after the counsel of his own will; but his purposes are "secret things" which belong to him. "What man knoweth

the things of a man save the spirit of a man which is in him?—even so the things of God knoweth no man; but the Spirit of God." In the unfathomable depths of that infinite mind are revolved all the mysterious plans which are slowly developed in the history of the world, are hidden the germs of all the truth and goodness which have ever been communicated to intelligent creatures, are deposited treasures of knowledge and wisdom, which, neither creative power, nor providential government, nor redeeming mercy can exhaust, connected as they are with divine and inscrutable purposes, whose mighty sweep is from "everlasting to everlasting."

Into this awful abyss of glory, whose reflection angels behold from afar, and veil their faces, I cannot, dare not look, and can only exclaim, "Oh, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out. For of him, and through him, and to him are all things; to him be glory for ever. Amen." But the accountability of man is clearly revealed, and, as a necessary consequence of this, a great system of rewards and punishments, partially unfolded in this life, fully unfolded in that which is to come, when the dead shall be raised, and the world be judged in righteousness; when "he that has sown to the flesh shall of the flesh reap corruption; and he that has sown to the Spirit shall of the Spirit reap life everlasting."

I desire to express, in unequivocal language, the painful, solemn sense which I have of the evil of sin, and of the exposure of the sinner to the retributive justice of God. Sin strack no common victim when it prevailed against an immortal being, created in God's image; and to the consequences that result from it after death no human thought can fix a limit. The most dreadful types of which the imagination can conceive are employed in Scripture to describe the future suffering of the impenitent; and if these are to be denied or explained away, it seems to me utterly impossible to employ any language for the expression of thought. Therefore I have taught, and intend to teach, that there is the most perfect correspondence between character and condition, and to earnestly warn men to flee from that wrath which is to come, convinced that if I fail to repeat to the wicked man the

threatening, "Thou shalt surely die," or to point him to that remedial system which Christianity alone provides, he will not only perish, but his blood will be required at my hands.

Believing that the Lord Jesus Christ is sole Head of his Church, I receive, as institutions of his appointment, the two ordinances of baptism and the Lord's Supper; the one to be administered as a sign of discipleship, the other to be observed in commemoration of his death; and for the promotion of the communion of saints. These outward rites I regard as valuable, because they suggest to the mind those truths of which they are the appropriate symbols, and thus counteract the tendency to worldliness, which is quite as injurious as the tendency towards formalism.

I look with unfeigned alarm upon the profanation of the Sabbath, and neglect of the ordinances of religion, which prevails to so wide an extent at the present day, under the plea that a spiritual religion can dispense with their observance. Religious thoughts and purposes cannot be long cherished as mere abstractions within the mind; they require some outward form of expression,—they seek some channel through which they may flow. And as providing this form, as opening up this channel, the simple rites of the sanctuary and the hallowing of the Sabbath appear to me most wisely and mercifully required. It is in heaven that they need no candle nor light of the sun.

I believe further, that the Church order and discipline which obtains amongst Congregationalists is the best adapted to preserve mental independence, religious liberty, and spiritual life; as well as most in accordance with those scattered notices which we find in the New Testament of the churches founded by the Apostles. At the same time, I desire to cherish a spirit of brotherly love towards fellow-Christians of all denominations, believing that where there is identity of spiritual character, there should be cordiality of spiritual affection.

And now, Sir, in the presence of Almighty God, of my brethren in the ministry, and of this congregation, I publicly acknowledge that grace which has upheld me to the present hour. I was but a child when I "began to seek the Lord God of my fathers." As Samuel heard his voice in the dim recesses of the old Hebrew Temple, so,

I believe, that voice called me, and I was inclined to answer, "Speak, Lord; thy servant heareth."

In the providence of God, after a lapse of nearly fifteen years, I am now permitted to return to the friends and associates of my early life. The green fields around, the river glancing in the plain beneath, these and every well-known spot I visit are fraught with recollections how, when a lad, I walked by that river, or reclined in those fields, and meditated on the work of the ministry. Forgive the allusion: such an event so seldom occurs, that I could not but refer to it; and I am ready to say—I do say it—of all the mercies, I am not worthy of the least.

Nor can I pass unnoticed the honour which has been conferred upon me in being associated, first of all, with you, Sir,—so justly distinguished and beloved,—and now in becoming the successor of one whose memory is fragrant in all our churches, whose labours were so eminently successful here, and whose removal from this church, in the midst of his usefulness, has deprived it of a teacher whose loss the services of this day will very imperfectly supply.

During the short period of my happy connection with the beloved people of my present charge, it has pleased God to beset me with a severe domestic affliction, to which reference has been made. Changes and troubles have befallen me. The shadow rests on my heart and home. It is my humble, earnest prayer, that such discipline, "grievous" though it be, may better qualify me for the discharge of duty; enable me to sympathize more tenderly with the sorrowful, and lead me to enjoy more intimate and habitual communion with God.

After the lapse of many years, I consecrate myself anew to the service of God, and the work of the ministry. "I am not ashamed of the Gospel of Christ;" and I ask your prayers this day, that I may never dishonour the Christian ministry by an inconsistent life; that I may "hold fast the form of sound words," be faithful unto death, and finish my course with joy. At this moment how well do I remember the place, the time, when I yielded myself to the service of God:

"High Heaven, that heard that solemn vow;
That vow renew'd, shall daily hear;
Till in life's latest hour I bow,
And bless in death a bond so dear."

Popery.

THE APPEAL TO THE JUDGMENT OF THE CHURCH.

BY A SPANIARD.

SIR,—Seldom have words been more perverted from their original signification, or more abused, than those which form the above title,—*the Appeal to the Judgment of the Church*. If, notwithstanding the eminently Protestant principles of your Publication, you should inform your readers that, in whatever you have hitherto said, or shall say hereafter, on religious questions, you appeal, sincerely, to the judgment of the Church; and that, so great is your respect for that judgment, that without it you can have no certainty in your mode of viewing, receiving, and understanding the religion of the Gospel, you would at once be told that you reject Catholicism. In fact, there is this characteristic difference between Roman Catholics and Protestants, viz., that the former, in all that they believe and teach, *profess* to appeal to the judgment of the Church; while the latter are *supposed* to appeal to private or individual judgment: this, at first, which appears very like stating that the Roman Catholic teacher regards only the judgment of the Church, and that the Protestant teacher holds to his own mode of private or individual opinion; but in reality it is not so. That this inverted way of expressing the difference between teacher and teacher should have had currency with the Sectarials of the Romish Church, is not surprising, accustomed as they are to hear evil called good, and good evil; but the phenomenon is, that this artful trick of so defining the difference, appears even to have been adopted among Protestants themselves, for, the real and true difference consists in this: that the Romanists appeal to private or individual judgment, while the Protestants appeal to the judgment of the Church.

But to explain. The Protestant teachers, be they taken separately, or united in form of a council, synod, or society, keeping to their principles and the spirit of that protest, by virtue of which they separate themselves from Rome, when they teach, interpret, or explain the Holy Scriptures; say to all Christians, explicitly and implicitly, what St. Jerome said (in his Commen-

taries on Zechariah), "I have written according to what I have discovered; but, if any one sees more clearly, or in a way more in conformity with the truth, I shall acquiesce, willingly, in his better views." So, also, in the exercise of their office, the Protestant teachers say, with St. Augustine, to all the faithful, "It is my duty to have recourse to the same master as you, in order to receive of him the truths with which I am to nourish your souls. If he deigns to reveal them to me, I shall participate in them with you; if he hides them from me, then it behoves both you and me to knock together at the same door." Now this is evidently appealing to the judgment of Christians, the judgment of the Church; in which case, neither the Protestant teachers, nor the holy fathers, have much to do in this matter. A teacher of far greater authority than either, viz., St. Paul, says to the Corinthians, whom he was addressing, "I speak as to wise men; judge ye what I say," 1 Cor. x. 15.

Now, when the Popes and Bishops (who are teachers) assembled in council, interpret, explain, or teach anything, do they say that *they* will abide by the judgment of anybody who may see more clearly, as St. Jerome says? Or do they aver, with St. Paul, to Christians, that they speak as to wise men; that is to say, to persons to whom God has given eyes to see, and ears to hear? No. *Their* language to the Christian world is this: "If anyone shall say, think, or teach contrary to what is said, thought, and taught, by us, let him be accursed." Everybody knows that, in countries where laws have been formed according to the dictates of Rome, and where the spirit of her Church is maintained, to be accursed is simply to be burnt alive.

In order to prove that the teachers of Rome, in what they believe and teach, are those who really do appeal to private or individual judgment, it will suffice to consider what it is which, according to the data furnished by the Gospel itself, is called the Church.

In the Gospel, we learn that Jesus

Christ was established the Head of the Church, and that the Church is his body, Eph. i. 22. Again: it is to Christians St. Paul says, "You are the body of Christ," 1 Cor. xii. 27. Consequently, Christians, and not merely one or a few of them, are the Church. The apostles, prophets, evangelists, pastors and teachers, were gifts presented to the Church in order to the perfecting of the saints in the functions of the ministry, in order to the edification of the body of Christ; that is to say, in order to be servants of the Church.

In the most authentic document of ecclesiastical history, which has been handed down to us, "*The Acts of the Apostles*," this distinction is clearly laid down. In the fifteenth chapter, speaking of Paul and Barnabas, we are told that, when they arrived at Jerusalem, they were received of the Church and of the apostles and elders; a mode of speech founded on the fact, that the apostles and elders were not the Church. For the same reason we are afterwards told, that "it pleased the apostles and elders, with the whole church, to send chosen men," &c. The more the Pope and the Bishops will be pleased to examine their pretensions, and which are not small, the more they will see that they never can desire to be more than equal to our apostles and elders, of whom the Scriptures thus speak. Be they, if they please, ministers; that is to say, servants of Jesus Christ, for the benefit of his Church (although their services are but weak and imperfect), but to appeal exclusively to them as to what is to be taught or believed, will always be to appeal to private or individual judgment; to the judgment, it may be, of one or more persons, be they ever so distinguished, and not to the judgment of the Church, which is the universal assembly of believers.

Those who, in reality, appeal to the judgment of the faithful, and, consequently, of the universal or Catholic Church, are the Protestant teachers. When they follow out those principles which separate them from Rome, excluding no one, but inviting and exhorting every Christian to read, study, and examine the sacred Scriptures for himself, in order that each may, for himself, judge the teacher who speaks to him in the name of God; and in order that he may be certified whether

what is proposed to be taught him is really contained in the Sacred Scriptures, and is not merely the result of the private or individual opinions or illusions of the teacher himself. In short, when the Pope and the Bishops, instead of menacing with anathemas those who dare to contradict them, speak, in addressing Christians, like St. Cyril (4th Catech.), who says, "Do not credit my simple word, if you see not in the Holy Scriptures what I teach;" or, when those functionaries of the Romish Church adopt the meek spirit of St. Ambrose (Cart. 47), who says, "I consider it as a favour when he who reads my works communicates to me the doubts which occur to him respecting my opinions; for, in even what may appear to me the best and most clear, I am liable to err." Then, and only then, the expression to *appeal to the judgment of the Church*, in the mouths of those functionaries, ceases to indicate a contrary sense, and to be the mere language of mockery. While, however, they persist in their arrogant pretensions, we can only say, that those alone who invite and exhort every Christian to read, study, and examine the Scriptures for himself, are, in truth, those who appeal to the judgment of the Church, and respect that judgment; all who act contrarywise disclaim that standard, because they know it must ever be against them.

I am, Sir,

A SPANIARD.

CONVERSION OF A PAPIST.

AN Irishman named Quinland, with his wife and family, settled in Granville, Nova Scotia; he and his wife were rigid Papists, but as there was no Roman Catholic society there, when Sabbath came he attended the Baptist meeting, and heard Elder D. Harris preach from the text, "Other foundation can no man lay than that which is laid, which is Jesus Christ." The truth was brought home with Divine power, and though he struggled hard to cling to his old system, his props one by one gave way, and he sank down under deep conviction—after which he was brought into the liberty of the Gospel, and began praying in his family. His wife was so highly offended, that she told him she would not live with a heretic, and intimated her intention of putting the affairs of his family in as comfortable a state as possible, and then returning to Ireland. Ultimately she offered to live with him if he would not pray in the family. He, with a confidence that God would open her eyes, promised that he would not, except with her consent. He

continued for some time to retire to the fields or woods to pour out his soul to God—till at last the Hearer of prayer touched her heart; and she one day cried out, "O Quinland, pray for me." The spell was broken; he returned to his house to pray. She, too, found

peace and pardon through the Redeemer. United in the faith of the Gospel, they were united in their obedience, and were received into the Baptist church in that place, where they adorn their profession by a godly walk and conversation.

Essays, Extracts, and Correspondence.

MAGAZINES OF THE CONGREGATIONAL UNION,

To Churches of the Independent Order, with their Pastors, Deacons, Sabbath-school Teachers, Visitors, and Missionaries.

TEN years have now passed away since the commencement of the CHRISTIAN WITNESS, and eight years since that of the CHRISTIAN'S PENNY MAGAZINE. On entering upon a second decade, the success of the future may be promoted by a reference to the past. The subject, then, may be viewed in the following aspects:

REVIEW OF THE PAST.

CLEAR PROFITS REALIZED DURING TEN YEARS, about	£10,813
DISTRIBUTION OF PROFITS IN AID OF AGED AND AFFLICTED MINISTERS, DURING NINE YEARS	2,923
DISTRIBUTION OF PROFITS IN AID OF INSURANCE FOR DEFERRED ANNUITIES, to Sixteen Ministers, at £150 each, equal to	2,400
STOCK IN THE FUNDS, Three per Cents., to meet liabilities incurred for insurance.	6,500
NUMBERS ISSUED:	
CHRISTIAN WITNESS—Total Printed in Ten Years .	2,975,750
CHRISTIAN'S PENNY—Total Printed in Eight Years .	6,584,500
Total of both Magazines .	9,560,250

Such are the general facts, which are not only extraordinary, but unexampled in the history of Religious Periodical Literature. It is, moreover, to be remembered that this success was realized in a field which might be said to be, in a great measure, already pre-occupied: the success, however, demonstrates that there was still both room and need for such Publications. Viewed merely in this light, it is conceived that the subject is not without interest, while that interest is much enhanced by the fact, that the CHRIS-

TIAN WITNESS was sold at just half the price of all other Publications of its class, even of such as gave very considerably less both of paper and of letter-press.

The pecuniary results—as relating both to Aged Ministers, whom it has cheered in the day of their desolation, smoothing and lighting their path to the tomb; and to faithful men now bearing the burden and heat of the day, whom it has aided in making preparation for the future—are far from inconsiderable. Although not the object for which the Magazines were instituted, yet viewed by itself, it is a circumstance full of gratification to the philanthropic mind, and bearing the stamp of a high utility. The true character and worth of the enterprise would be best understood by an experiment: supposing it had been attempted, by some of the ordinary methods, to raise a fund of the same amount, for the object specified, it would have been found to involve a measure of difficulty and labour for which, it is probable, the projectors would not have been prepared.

MORAL AND SPIRITUAL RESULTS.

The moral and spiritual results are, of course, things with which it is difficult to deal; but there is a preliminary consideration deserving of notice, about which there is no doubt. The establishment of these Magazines led to a revolution in the Periodical Literature of every branch of the Church of Christ. The existing Magazines were almost everywhere both re-modelled and cheapened. While new Publications, of the Octavo size, were, in a number of cases, introduced, nearly all denominations, including the Established Church, brought forth their own Penny Magazines, and several of both sizes were issued on undenominational principles. Had the CHRISTIAN WIT-

ness and the CHRISTIAN'S PENNY MAGAZINE, therefore, been instrumental of nothing more than this, and then expired, they would have effected results of no ordinary character, and more than compensating the labour of their creation. This is an issue, then, in which the Congregational Union has just cause to rejoice, as a measure which has tended to advance the common good.

As to the sphere they have filled, and the direct good of which they have been the means, it is impossible to speak with precision: it is, however, but reasonable to assume, that such a flood of evangelical matter cannot have been poured out on such a surface of mind without some measure of beneficial effects. It is certain, too, that, where most required, they have been most read, and most prized. While they have been widely circulated throughout Great Britain, and to some extent in Ireland, it is certain that they have also been read by large numbers in the British Colonies. Instances of their usefulness have been, to a very large extent, ascertained; but like literature generally, and even the preaching of the Gospel, the sum total of the effects is necessarily, in a great degree, hidden from the view of man. Compared with the reality, it is but little that can be known. Where the seed of the kingdom is sown in faith, there is every reason to hope that the fruit will appear in due season. It is cheering to reflect on the mass of wholesome matter which these Publications have, from month to month, been bearing forth throughout the world. In point of quantity, it would excite surprise in the minds of those who may not have had much experience in such matters. Printed and presented in the ordinary "Circulating Library" form, these 9,560,250—NINE MILLIONS, FIVE HUNDRED AND SIXTY THOUSAND, TWO HUNDRED AND FIFTY—Numbers, constitute a library of astounding magnitude. They would form half as many millions of volumes! The individual or the family possessing the CHRISTIAN WITNESS and the CHRISTIAN'S PENNY MAGAZINE alone, throughout the year, would be by no means in a famished condition as to the Bread of Life,—the means of information, instruction, and culture.

FACTS FOR CONSIDERATION.

There are several considerations of

the gravest moment, to which we would now invite the attention of the Churches with their Pastors. As already, in part, hinted, at the outset, the CHRISTIAN WITNESS, from its cheapness, had largely the run of all communities; and the CHRISTIAN'S PENNY enjoyed undivided favour. It is so no longer. The result of the measures to which other denominations have wisely had recourse for self-protection, has been gradually, in a great measure, to drive these Magazines back within the limits of the Independent Body. To this must be added the following among other facts:

Death is always working changes. In a multitude of cases, the loss of a life is the loss of a subscriber. Simply to keep our ground against death, to say nothing of advancing upon society, on a roll of subscribers so large as ours, would require, annually, a very considerable addition.

Removal, which largely obtains amongst the lowest class of our adherents, is not without its effects. Whether as to individuals or families, in a case of change of residence, they are often placed in circumstances which render it difficult to obtain the Magazines; and, in consequence, the thing is dropped. The want, by degrees, ceases to be felt; and the parties return to their old lethargy.

Emigration is another and serious source of injury, which requires particular attention. Within a few years, more especially the last two, it has very sensibly touched these Magazines. The CHRISTIAN WITNESS has had much—far more than any of its contemporaries—to do with promoting emigration, and has been largely instrumental in sending a multitude of the excellent of the earth to the Colonies; but the result is, that, wherever it has succeeded to make an emigrant, it has lost a reader!

All this is merely intended to show that Periodical Literature is a fit emblem of human society. What with war, shipwreck, accident, disease, and natural decay, were it not for the constant increase supplied by the nursery, nations would at length, and soon, die out. Thus it is with Periodical Literature; every society is mutable, as every reader is mortal; and hence the necessity of a constant addition to the ranks of supporters. But how is this to be effected? The answer is simple;

let all the old ground first be brought into cultivation. Let the Magazines everywhere find their way to the mass, both of the individuals, and of the families connected with the Independent Churches of the land. By this means an impulse to circulation will be immediately imparted of the most extraordinary character; habits of the most beneficial order will, in consequence, be formed, which will remain so long as life shall last in the present full-grown generation. These habits will descend from parents to children, and from them to their posterity. This waste ground being brought under cultivation, it will only then be necessary to keep it so, and to work it well.

New Churches next call for attention. These are happily, from time to time being planted throughout the land. So soon, then, as circumstances will permit, it will be necessary that the Magazines and the rest of the Denominational Literature of the Body should be introduced to the infant community; for this end provision should be made, as much as for anything else connected with the spread of the Gospel. If the matter be left to itself, nothing effective will be accomplished; but, with proper means, it will become, with the bulk of the people, as much a matter of course to receive the Periodicals, as to attend the ministrations of the Gospel. This gained, all will be in the way of being gained. At no time, and in no circumstances, is our Denominational Literature so important. In such cases, large numbers come in from the world, who know nothing about our Churches, or our Polity, our Public Institutions, or our philanthropic, and religious movements. Since such matters cannot be taught from the Pulpit, they must either be taught by our Press, or remain untaught altogether. For the want of this teaching, it is, that a state of things is found so extensively to obtain which constitutes denominational weakness, and which is fraught with great harm and loss to the spiritual interests of families and of churches.

THE SPIRIT OF THE TIMES.

The spirit of the times speaks with a voice which ought to make the ears of the Church to tingle. The old-fashioned infidelity of our grandfathers is well-nigh forgotten. It has given place to a thing new, and different, and

incalculably more difficult to be dealt with. The spirit of the times has led to a corresponding Literature, peculiar to itself—a Literature which, while it springs from that spirit, in turn powerfully tends to invigorate it. Never, since England was a nation, was it pervaded by such a spirit—never deluged with such a Literature! What is known as light Literature alone, has become a source of deep solicitude to all reflecting men. It is fraught with the seeds of the direst evils! One of its first results will be to prepare the public mind for something worse than itself, and to engender a taste utterly repugnant to Gospel doctrine, Evangelical sentiment, and Scriptural exposition. This is a taste to which the Church of God can show no quarter. Every attempt to meet it is virtual treason. Prevention is better than cure, and also easier. It is conceived, therefore, that, at the present time, it is of the first importance that a taste should be preserved for thoroughly Christian Periodical Literature. If that taste shall go down, or even become seriously impaired, the evil will not stop there; it will extend to the whole body of our Theological works, and to the Pulpit itself. It admits of no doubt whatever that this feeling, even now, to some degree, obtains. The Church and the world, to a vast extent, are drinking at the same mingled and empoisoned stream; and their taste is being gradually, if not, in many cases, speedily perverted, by that which is so largely and so constantly passing through their minds. The weekly and monthly products of the Press may be calculated according to a scale commencing with the merely unevangelical, proceeding to the anti-evangelical, and ending in the thoroughly Atheistic and intensely wicked! The merely unevangelical is by far the most dangerous. It is marked by high intelligence, and by moral propriety; it presents nothing to shock either the prejudices or the principles of the Christian; its aspect is amiable and innocent; and is, therefore, all the more suited to accomplish its object,—that is, to prepare the soul for descending just one step lower. In due season this is accomplished, and a further preparation is thus made for the next step, and so on, till, in many cases, the last be reached. The bulk of persons will probably remain about the middle

of the scale, with tastes so carnalized that the veriest rubbish comes to be not only endured, but enjoyed, bringing along with it an utter aversion for spiritual provender. They who reside near the fountain-head of this most baleful mischief, in this mighty Metropolis, and see the waters of death, without intermission, welling forth, and rushing through ten thousand channels, from which they are being showered on every corner of the land, are alone able to form an adequate idea of the peril to which the younger portion of Christian families are daily and hourly exposed.

The grounds for alarm, in connection with this Literature, are fearfully enhanced by the facility with which, from a variety of causes, it is being diffused over the whole face of society. It is like pouring floods of water upon the summit, from which, borne by its own weight, it finds its way, not merely with ease, but with impetuosity, to the base on every side. No system, no organization, no "free contribution"—none of the things that truth requires, are called for here! All is easy and natural, and certain as if the result of fixed laws. That Literature is deposited for diffusion in every lane—sold in all the chief places of course—and hawked in every street. Without an adequate counteraction, the consequence will inevitably prove serious beyond all anticipation or conception. The danger arising from these things is fearfully enhanced by the fact, that the great heart of humanity is hungering and thirsting for this bread of death and water of death! No stimulus is needed; it is enough to produce: appetite will do the rest. Where the carcasses are, there will the eagles gather together, attracted by the carrion odour. The more devout a Periodical, the less its charm for the unsanctified spirit. Gospel doctrine, moral precepts, projects of benevolence, and memorials of departed worth, will always kick the beam against jokes and jests, puns and pictures, exciting tales and glittering romance.

An intellectual revolution is going on throughout these realms, which, should it ever be accomplished, will, for a season, blight the fair face of religion, and cover the Church with sackcloth!

The Press is a mighty ministration either of truth or of error. Error is

congenial to the human heart. The channels of error flow on every side. If, therefore, things be left to their natural course, it will take the precedence, and gain the ascendancy of truth. It is a point, therefore, of the first moment, to create a taste, true and pure, in the mind of the rising race. By timely action this may be done; neglected opportunities will never return. Whatever diversities of view may obtain on the subject of popular education, and the exact place which belongs to the Church of Christ as touching that matter, surely all will allow that it is obligatory on every Christian fellowship, to adopt all practicable means for providing food, safe and salutary, for the soul. The reading of youth ought not merely to be harmless, but useful. It ought not only to harmonize with the lessons both of the Pulpit and the School, but to fortify and add to them. In the midst of manifold temptations, it is of the highest importance that young people, of both sexes, should be sedulously taught to find resources in literature, that they may be "never less alone than when alone." The sensual, and the social, in human nature, must be brought into subjection to the mental and the moral. This is the great end of sound education. Failure in this will be failure in everything contemplated by intelligent Christian instruction.

But it is not the young alone with whom we are concerned; the members of our Churches, the parenthood of our land, are entitled to special consideration. It will not be safe to trust to the lessons of the School alone for the young, or to the Pulpit alone for the old. The duty of *self-tuition* must be inculcated, and, as much as possible, facilitated. Now in this matter, a primary place is due to Periodical Literature as constituting the initial process of literary culture. That is one of our chief instruments; and with that instrument we must work in the households of the land. It is through the families that we are beneficially to operate on society. It was a strong and irrepressible conviction of this, that led to the establishment of the CHRISTIAN'S PENNY, and the CHRISTIAN WITNESS.

It is difficult to trace the operations of truth and the working of intellect; time is required to their full develop-

ment. But give us two batches of families, both Christian—by one of whom these publications, or publications of the same character, are regularly taken in, and generally read, forming the subject of reflection and converse; and by the other of whom no such provision is made for carrying on the process of mental or moral culture, in order to the rearing of citizens for the Church and citizens for the world;—give us two such batches of families, and at a given period, say ten years, the result will be patent to all the world, in the indisputable superiority of the one to the other—a superiority extending to everything personal, domestic, religious, and social—a superiority which will more than compensate, a thousand-fold, for the small outlay of money and labour. The effect of the difference, in the present life, will be, most materially to raise the one portion to a higher place in the scale of society, while the other will remain just where they were.

Men and Brethren, such are the views we have to lay before you. We need hardly say, that these views involve the highest interests, both of the Church and of the Empire. The prize of an enlightened people is that for which all branches of the Church of Christ should run. The Nonconformists of England have everything to hope from knowledge,—from ignorance everything to fear. Their system is founded in truth; as truth prevails, their cause will triumph. Should darkness once more cover the land, Nonconformity will pine and die.

SCRIPTURE CRITICISM.

To the Editor of the Christian Witness.

SIR,—I was much pleased with your recent remarks on Isa. l. 10—"Who is among you that feareth the Lord; that walketh in darkness, and hath no light?"—in which you showed that the darkness there spoken of alludes to providential dispensations, and not to a mental state. You would do equally good service to Bible-readers by pointing out the manner in which another text is misapplied: "One star differeth from another star in glory," or brightness. (1 Cor. xv. 41.) This is very frequently quoted as implying different degrees of happiness in heaven;—to the utter neglect or misapprehension of the Apostle's argument; which (very plain and simple, if looked at simply) is, that as one star is brighter than another, while they are all stars, so the "body" raised may differ from the body buried, and yet be a body still;

just as different kinds of "grain" are grain still, and different kinds of "fish" are fish still, and just as "celestial bodies" differ from "terrestrial bodies"—as a star, from a diamond, or the moon, from a mountain; while still they are all "bodies", and have all a "glory," but of a different kind. To give "star" a metaphorical meaning here, as indicating a glorified saint, is to make nonsense of the Apostle's reasoning.

Too frequently, I may observe, the Bible does not obtain fair play. Its meaning often lies on the surface, while we are digging and delving after something recondite. We are too apt to take isolated texts, and to give them an interpretation not warranted by the connected chain in which they form links; and we are so ready to form glosses, that we overlook the obvious import of a passage.

I may, perhaps, be permitted to mention another instance of a text misquoted and misapplied. Nothing is more common, especially on Missionary occasions, than to hear of "the promise that a nation shall be born in a day." But where is this "promise" to be found? Not in the Bible, which intimates the contrary; namely, that a certain event could no more be anticipated, than that "a nation" should "be born at once" (not "in a day," instead of being made up, as we know, of individuals, in a long series of years; or that "the earth" should "bring forth in one day," instead of many days, of sunshine and of shade, intervening between the casting in of the seed and the coming forth of the crop. See Isa. lxxi. 8: "Shall the earth be made to bring forth in one day? Or shall a nation be born at once?" The answer is, obviously, "No."

N. R.

Addition.

ORIGINAL LETTERS.

To the Editor of the Christian Witness.

MY DEAR SIR,—I trust that the very seasonable, lucid, spirit-stirring, and instructive Papers, by the Rev. J. Corbin, the Rev. J. Pyer, and other eminent ministers, published in the CHRISTIAN WITNESS for this month, will be extensively read, and deeply pondered by the Churches. O for more of the spirit of self-denial, tender compassion, holy fervour, and active exertion, by which George Whitefield, Howell Harris, and John Wesley, were characterised!

Yours faithfully,

SAMUEL DUNN.

Sheffield, Dec. 2, 1853.

REV. H. HARRIS TO REV. J. WESLEY.

Bailth, Brecknockshire, Feb. 1, 1740.

MY DEAR BROTHER,—To-night I received yours, which, with the agreeable news I have of the power among you, was a sweet refreshment to my soul. Shall I hide from you how nearly the Spirit of God did knit my soul to you; but what agreement has light with darkness! I yet live on distant glimpses supported by a hidden Power, and am called

to sow the seed; but, in myself, experiencing often the deadness of a dry heart. I am nothing, but as I am acted on by another. I believe it will be to the glory of God if you come to us, and if you could afford a considerable time to go over South Wales. We are, at work, and I am in hope the Lord will send you, with the fulness of the blessing of the Gospel of peace, to cut us deeper, and to slay them; that we may be rooted as in faith and love. I am now going to Cardiganshire, Pembrokeshire, and Carmarthen-shire, and it would rejoice me if I should hear that the Lord did incline your heart, and the rest of your brethren, to pray for me. I do not intend to return till about Lady-day; then, if the Lord sends me,—but I have not thought of it close,—I would be willing to see my Bristol friends. I long for some of that power, life, and love of God, which he gives among you; and, to that end, I should rejoice to have a call to come. Pray commend me to God, by the prayers of your society, that I may grow in faith and love. My love to brother Mitchell. I received his letter, and thank him; but have no time to answer it:—to Mrs. Grenville, and all the brethren. I will write to the London brethren. I am now going to the lion's mouth; but I hope the angel of the Lord goes before me. O, when shall I see you! Can you contrive to come for some weeks between the both holidays, if you cannot now, while I am from home? O, may I call myself your sincere brother in Christ?

HOWELL HARRIS.

REV. G. WHITEFIELD TO REV. J. WESLEY.

London, Dec. 21, 1742.

REV. AND DEAR SIR,—I thank you for writing to Mr. Erskine. If proper, I should be glad to see the letter. That which he wrote to you, which is extracted in your journal, I have sent to Scotland. It is by this time printed there. I know nothing under God more likely to confute those narrow-spirited brethren. Dear sir, who would be troubled with the least remains of a party spirit? May our Lord make all his children free from it, indeed! My Scotch friends would be glad to see the original letter. Can you oblige them? Dear Mr. Hervey has wrote me a sweet letter lately. I think he grows in the knowledge of our Lord and Saviour Jesus Christ. I have had a loving conference with dear Mr. Broughton. This day I dined and met with a most tender reception from old Mr. Hutton and his wife. What a sweet thing it is to love one another. I would write much upon that now, but other business demands my attendance. Honoured Sir, may the Lord be with you. I salute all that love Jesus in sincerity. Next week, God willing, I go to Bristol. My dear wife is now upon the road thither. Can I meet you there? God has wonderfully appeared for Georgia. My family is safe at Bethesda. I purpose to embark the latter end of the next month. In the meanwhile, be pleased to write as often as you can to, Honoured Sir, your unworthy, but affectionate, brother and servant in Jesus Christ,
GEORGE WHITEFIELD.

Obituary.

SERGEANT WILLIAMS, OF ROSS, HEREFORDSHIRE.

FROM the time that has elapsed since the Duke of Wellington finished his campaigns, it may reasonably be concluded that a vast majority of his companions in arms have, like himself, passed away to the eternal world. Those that outlive him are rapidly following him, and, after a few years, not one will be left to speak of the terrific scenes in which he took a part.

It is greatly to be feared that the generality of these men, to whom, as a nation, we owe a debt of obligation, were men of the world: it must be exceedingly difficult, to say the very least, to lead a life of piety amidst the ensnaring and profane scenes of a camp, and the horrors of a battle-field. Yet some few there appear to have been that, even there, kept themselves "unspotted from the world," and were illustrious examples of the power of Divine grace, when everything around was directly opposed to its very existence; and a yet larger number, it is greatly to be hoped, were brought to the knowledge of the truth, after they were withdrawn from these deteriorating influences, and had returned to their native land.

Among the latter class may be placed Mr. George Williams, of this town, for many years colour-sergeant in the 39th regiment of Infantry. He was born at Hereford, in the year 1777. At an early period of life he

entered the Herefordshire militia, and afterwards joined the above-mentioned regiment of the line, and commenced a long course of foreign service. He was in many of the great battles which were fought by the Duke of Wellington, and the generals connected with him, in Spain, Portugal, and the south of France.

He was accustomed oftentimes to refer to them, but never with feelings of elation or complacency. He evidently felt, as the late Lord Hill is said to have done when brought to the bed of death; who exclaimed, "War, horrid war." Emotions of horror and deep regret were depicted on his countenance, while he spoke of those heart-rending scenes; but these were blended with fervent gratitude that amidst slaughtered thousands, and many who fell very near his own person, he should have been preserved, never having received a single wound. He was at the awful conflict at Albuera, where, of 6,000 British soldiers engaged, only 1,500 were left unwounded on the field; and, after a hard fought battle, the French, in superior numbers, were driven from the field. "There," he would sometimes say, "I passed through slaughtered heaps of men and of horses." He appeared to consider that cases of individual suffering, when prominently brought forward, were more affecting to the mind

than when masses were presented. At least, this was the case with himself. Nothing that he ever witnessed in the battle-field ever affected him more than the spectacle of a French soldier with his bowels partially protruding from his body, but still alive, entreating for water, under the influence of agonizing thirst. The British army was in pursuit of the enemy when he was overtaken, and water was given to him; but when Mr. Williams and his companions had returned to the spot, he had breathed his last.

Mr. Williams continued with the Duke of Wellington until he ended his successful career at that part of the world, and then went with his regiment to the United States of America, and was in several of the battles and sieges which occurred during the last American war. His opinion of Sir John Prevost, under whose command he then served, was very different from what he held concerning his commanders in the Peninsula. He had a very high opinion of the skill and bravery of "the hero of a hundred fights;" but, as a whole, he regarded the excellent Lord Hill with much more admiration. Having returned to England in an impaired state of health, and being sent to the military hospital at Chatham, it was there that his first religious impressions appear to have been produced. Although an invalid, often did he rise at an early hour in the morning, to attend at a prayer-meeting held at one of the chapels in that town, and often attended the preaching of the Gospel; but he had no one to instruct him in familiar conversation as to the great realities of our holy religion, a blessing which he fervently desired. But a short time after this, he retired from the army, on the pension allowed by the British Government, receiving a medal for his services, and took up his abode at Ross, in the county of Hereford, where he continued until called to his everlasting reward. The impressions which he received in Kent were greatly deepened by a regular attendance on the ministry of the Rev. Mr. Claypole, Baptist minister of that town, whom he fervently loved. In all probability, it was at this time that he "passed from death unto life," "receiving the Lord Jesus" as he is freely offered in the Gospel; but, from reasons that appeared satisfactory to his own mind, he never made a public profession of Christianity. After the resignation of Mr. Claypole, he commenced an attendance at the Independent chapel in the town, and in the month of April, 1862, when in the 75th year of his age, after much solemn reflection, and many tears, by reason of the sins of his early life, particularly that part which was spent in the army, he connected himself with the Church of Christ assembling in that place. Those who best knew him describe him as having been a man of great integrity and uprightness for many years; but at the latter part of his life he utterly renounced all dependence on these virtues, however excellent; his dependence for salvation was on Christ, and on him alone. He very sedulously performed the relative duties devolving upon him. He was an affectionate husband, a good father, and a kind neighbour. It was

with deep regret that his beloved connexions beheld his once vigorous frame greatly reduced, and afterwards saw him resign his breath.

That he was a Christian was most satisfactorily evinced, more especially during the latter part of his earthly sojourn, and on the bed of death. He was exceedingly humble, deeply lamenting his remaining imperfections and infirmities. He was generous also, feeling it to be a high privilege, as well as a duty, to contribute towards the cause of Christ to the utmost extent of his ability.

It was at once both gratifying and instructive to visit him when stretched on the couch, from which he was destined never more to rise. He was almost constantly in prayer, and highly prized the prayers of others. He was very spiritually minded, and wanted not to hear of anything but the things of God. His love to the Saviour, on whom he built his everlasting hopes, was powerful. When disease had in some degree paralysed his powers, and he was apparently in a state of stupor, he never failed to be roused when the name of Jesus was uttered in his hearing. Often did he repeat hymns to his praise with great feeling. The emphasis with which, on one occasion, he lifted up his eyes towards Heaven, and exclaimed,

"Broad of Heaven,
Feed me, till I want no more!"

will never be forgotten by those who heard him; evidently, the music of the Saviour's name was refreshing to him even in death itself. He sometimes had his seasons of conflict and depression; the powers of darkness pressed him sore. But even then, he said, he would not resign his hope of an interest in the Saviour for a thousand worlds. He once said, "I expect a great struggle before I enter heaven," but intimated, at the same time, that he would rather "depart to be with Christ," than be raised again to his former health and vigour. He more than once endeavoured to console his mourning wife, and near connexions, in the prospect of his dissolution. "Mourn not for me," he said, "but endeavour to follow me to glory."

He trusted in the Most High, who did not desert him; but, "when heart and flesh failed," He was the "strength of his heart." His death was more than peaceful—it was triumphant; filling with astonishment some who beheld him, who were not aware how God can, under such circumstances, make his own "strength perfect in weakness."

When in the very article of death, actually contending with the King of Terrors, and speaking was all but impossible, it was evident, from his look and gestures, that he was holding communion with God; and, when it was supposed that articulation had entirely ceased, being asked by his wife if he was happy in his mind, and expecting a world of perfect happiness—she having requested him, if this was the case, to give some sign or outward manifestation of it—he instantly made an effort beyond all expectation, lifting up both his hands, and exclaiming with all the energy that his dying agonies would admit, "*Victory, Victory!*" They were almost the last words

that proceeded from his lips, evincing that, in death as well as in life, he was "a good soldier of Jesus Christ."

"His God sustain'd him in the final hour;
His final hour brought glory to his God."

May the affecting event be eminently sanctified to the aged partner of his life left behind, and to all his offspring. He died November 2, 1853.

His pastor, the Rev. W. F. Buck, officiated at his interment, in the cemetery connected with the Baptist Chapel, Ross, and afterwards improved the event at the Independent Chapel, from 1 Cor. xv. 57, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

THE REV. J. GAY.

THE subject of the following brief memoir was born at Loddiswell, Devon, Oct. 3rd, 1780. His parents appear to have been destitute of the "one thing needful," so that he was not favoured in early life with those hallowed home-influences which are often the means, through God's blessing, of leading the young in the paths of piety, and of fitting them for future usefulness in the Church and the world. But God's "thoughts toward" him were thoughts of mercy.

When young he was engaged in agricultural pursuits, and it proved that God intended he should, in after years, be a labourer in "God's husbandry," and should for a long period scatter the seed of eternal truth which should yield fruit to the "glory of Christ," and the welfare of man.

"It pleased God to call him by his grace" in his twenty-third year. He soon met with opposition in his Christian course, and found that "through much tribulation" he must "enter the kingdom of God." But the grace of God was too powerful for man's opposition to overcome, and the flame of Divine love was burning too ardently for storms of trial to quench.

Having been drawn to the Cross of Christ, he felt that he must identify himself with the Cause of Christ; he therefore joined the Congregational Church in his native village, then under the pastoral care of the Rev. G. Denner. Mr. Denner's successor, the Rev. J. Hill, saw in Mr. Gay those qualifications which induced him to advise that he should devote himself to the "work of the ministry." With this advice he complied; and having preached his first sermon in his pastor's pulpit, from Rev. xii. 5, he went to Dartmouth that he might pursue a course of study under the tuition of the late Rev. W. Stenner.

There, owing to his energy of character, and his diligent pursuit of knowledge, he made considerable attainments, although he was farther advanced in life than the majority of those who are educated for the ministry. On leaving Dartmouth he received an invitation from the Congregational Church at Topsham, where he was ordained. Thence he removed to St. Ives, Cornwall; and subsequently became pastor of the church at Bere Regis, Dorset. From Bere Regis, he went to South Cheriton, Somerset, in 1823. Here, as pastor of the United Church of

Cheriton and Temple Coombe, he laboured twenty-three years.

It was during the period of this, his last and longest pastorate, that the writer first knew him. His genial disposition, his consistent character, and his fervent piety, quickly secured for him the esteem of those who were acquainted with him. An interesting proof of this was afforded by the Rev. H. Walter, a clergyman of the Established Church, a man pre-eminent for learning and godliness, who honoured him with his special friendship. We deem it judicious not to intrude on the privacies of this holy and honourable friendship, or we would state some pleasing facts known to us; we, therefore, feel at liberty only to add, the friendship was continued until death terminated it on earth, that it may be re-enjoyed in perfection "before the throne of God and the Lamb."

During Mr. Gay's residence at Cheriton he frequently occupied the pulpits of his brethren in the neighbourhood, and his "labours were not in vain in the Lord." On one of those occasions his ministry was blessed to the conversion of a parent, whose son has since become "a preacher of the Gospel."

Having resigned his pastorate at Cheriton, at the close of 1846, Mr. Gay shortly after went to reside with his daughter in London, where he enjoyed the ministry of the Rev. J. W. Richardson, of Tottenham Court. During his residence in the metropolis, he preached occasionally, and was engaged in preparing a discourse, when his Divine Master said "come up hither," and called him to serve in the temple above.

When the summons came, he was "ready." His faith was unwavering in death—his peace undisturbed—his hope triumphant, and "his joy unspeakable and full of glory." He fell asleep July 22nd, 1853.

His mortal remains were interred at Temple Coombe, by his friend and neighbour, the Rev. E. H. Perkins, of Milborne Port; and the following Sunday, the Rev. J. R. Smith, who was then supplying the pulpit, preached to Mr. Gay's former flock, from Heb. xi. 4, "He being dead yet speaketh."

REV. DR. WARDLAW.

WITH unfeigned sorrow we have to notice the death of our revered friend, the Rev. Dr. Wardlaw. After a severe illness of several weeks, he died on Saturday, Dec. 17th, at seven o'clock. The Doctor's former heart complaint had scarcely troubled him for a considerable time past, but his kidneys were supposed to be affected; and his stomach eventually lost its functions; and though he rallied considerably in the early part of the week, serious apprehensions were entertained of the result, which is now ascertained to the grief of many. We cannot say more at present, but must mingle our griefs with thousands in Glasgow. A prince in Israel has indeed fallen; and the sad tidings will spread over Scotland and England, awakening a wide and profound regret. Though dead, he will continue to speak by his powerful writings, and by savour of a holy and consistent life.
—Glasgow Examiner.

Rebuke and Criticism.

The Altar of the Household. Edited by the Rev. JOHN HARRIS, D.D., Assisted by Eminent Contributors. John Cassell.

THIS well-packed and splendid volume contains "A Series of Services for Domestic Worship, for Every Morning and Evening in the Year; Select Portions of Holy Writ; and Prayers and Thanksgiving for Particular Occasions; with an Address to Heads of Families." This is a good deal, but it is not all, nor the chief point. It has been omitted to state, that to these well-selected Scriptures there is everywhere appended a suitable exposition, which will materially contribute to the general benefit. Prefixed to the work there is a beautiful engraving, in which a family, of average magnitude, is represented in the act of worship. The master, a man about five-and-thirty, is reading, while a little urchin is looking on at his left hand; two youngsters are sitting on his right at some distance, while, rather behind papa, sits mamma, with baby on her knee. Before, there is a young lady and young gentleman, and a servant girl, peering between them, in all nine persons. All are decorously attentive; and every ear would seem open; but, we regret to say, for any use that is made of them, all eyes might be extinguished: the only reader is papa. Now, this is a point on which we have much to say, and have long contemplated saying it. Of later times, amongst religious families, a habit appears extensively to prevail of coming together, all taking their seats, while the *only* copy of the Word of God is that which is used by the head of the house. This we consider anything but a good sign of the times. When we were young, it was not so. Wherever we were privileged to share in the devotions of a family, every one present had in hand the Inspired Volume. Why should it not be so? Are not the advantages very great? It has ever been the boast and glory of Scotland, that every worshipper brought with him to the House of God the Scriptures; and, it is recorded, that when Whitfield first appeared there, in the midst of a great assembly, he was astonished at the "loud rustle" made by the simultaneous opening of its inspired pages. This habit still prevails in the North; and, we rejoice to say, it is becoming extensively pre-

valent in the South. The mass of worshippers in English congregations, possess, not only the Hymn Book, but a copy of the Scriptures. What reason can be assigned for this in public, that does not equally hold in domestic worship? It requires no argument to prove, that impressions derived through the eye are more abiding than those coming through the ear; but when both the eye and ear are brought to bear upon the intellect, as the medium of Divine impressions, then such impressions are doubled in their strength and durability. You hear a letter read; it may be you understand it; but, if it is a letter of importance, you are seldom satisfied till, with your own eyes, you have perused it; and, having done so, you remember three times more of it than you are able to pick up by the hearing of the ear. For purposes, then, of deep impression and consequent benefit, the value of the practice to which we allude, must be very great. It is of the utmost moment, that every one of the family, above mere infancy, shall possess the Book in their own hands; and if observations are made, the importance is still further enhanced. For the same reasons that, in public worship, the worshipper should have the text before him while the ministration is going forward, the reader should have in his hands the verses on which observations are made by the head of the family. It is impossible, at any time, especially in times like these, that too much can be done to familiarize the memory of households with the Word of God; but nothing can be more calculated to attenuate religious feeling, and depreciate the Sacred Volume in the popular estimate, and to prevent familiarity with its letter, as well as to inspire a distaste for its perusal, than the method on which we are animadverting.

Admirable as is this work, we are not without a godly jealousy of it, and of all such Publications. They may be used with exceeding great advantage by a large class of householders; but they are also attended with danger. The use of such volumes implies an amount of passivity, incompatible with great intellec-

tual and spiritual progress. The amount of Scripture which is here read is but a fragment; the exposition is, of necessity, correspondingly brief; the prayers are excellent and varied; but as that exposition is ready-made, there is no demand on the understanding; and as the prayer is likewise the production of another, there is no exercise of the affections. Now, notwithstanding the serious drawbacks this implies, up to a given point, we are decidedly in favour of such publications. There are large numbers, who, from temperament, and other circumstances, are utterly incapable at the outset, of proceeding without, whereas with this, to say nothing of ladies, widows, and heads of establishments, all such are enabled to set up in, at least, a mitigated form, an altar for God. And we consider it a great point to get such a portion of Scripture, and such an exposition daily read together in the family. We would, therefore, cheerfully accord such helps to all those who need them, for a period; and in perpetuity to those who never can dispense with them. But we must insist upon it, that there is "a more excellent way;" and we only wish that this species of Publication may not operate as a barrier to men's walking in it. We would allow such works as go-carts, and leading-strings, till the spiritual limbs acquire strength to walk without; and to the feeble as a crutch to the end of earth's pilgrimage. We only protest against the use which shall amount to an abuse, and entail for ever imbecility on the user. There is nothing to hinder a man of genuine piety, and ordinary intelligence, under a competent ministry, and accustomed to the study of the Word, to make such expositions for themselves, and to offer up prayers, which, for appropriateness and edification, it is impossible for others to prepare. We must not conceal from ourselves the fact, that the principle of a liturgy is here involved, and of homilies also. The advantages and the disadvantages of the one largely attend the other. While such is the fact, it is somewhat curious that by far the best productions of the kind have proceeded from Independent pens. To pass by minor and previous productions, there is the celebrated volume of the Rev. William Jay, and the excellent work of the Rev. George Smith, both literally books of devotion, and

admirable helps to private religion as well as excellent reading for personal edification, which, for all young beginners, or those to whom we have referred, that require help in perpetuity, will prove valuable helps. Then there is the goodly volume comprehending the year, of the Rev. Dr. Fletcher, which, in addition to Scripture Annotations, and Prayers, gives also a hymn for every occasion. To these, add the very valuable work of the Rev. Dr. Morison, of the same annual magnitude; and last, not least, this under the high auspices of Dr. Harris. Why, Methodism has done nothing comparable to this; neither any of those off-shoots that sympathise with the Established Church; while that Church herself has been comparatively quiescent beyond some half-a-dozen small publications, composed of Prayers, mainly gathered from the Liturgy, and from Publications of her own Divines. Our Baptist Brethren have not been very fertile in this way. They have nevertheless supplied one respectable Publication. The volume before us is one of great excellence.

The Pilgrim Fathers; or, the Founders of New England in the Reign of James I. By W. H. Bartlett. With Illustrations. Hall, Virtue, and Co.

THIS is a volume of great splendour; every way worthy of the house whence it proceeds. The illustrations are numerous and superb, in a high degree. Up to a given point, it is incomparably the most beautiful digest of the history of the Pilgrim Fathers that has ever appeared. Mr. Bartlett has done no mean service to a great cause, by the narrative here presented, with embellishments, so beautiful, and captivating. Although an Englishman, he has visited the New World; and, from personal observation, is capable of forming an opinion of the results of the seed which was sown by the passengers of the *Mayflower* and the *Speedwell*—seed which has issued in the production of the most opulent, and powerful commonwealth now existing. Mr. Bartlett, so far as the mere dry facts of history are concerned, has done his part with ability and honour; and for this we thank him. We could nevertheless have wished that he had drank of another cup than that of mere literature and

art. He seems afraid he should be accused of Puritanism; and hence he expresses his anxiety not to be identified with the Pilgrims in their religion. His own language is of sufficient importance to warrant its citation :

While faithfully exposing the intolerance in Church and State—unavoidable, perhaps, in such an age—which led to the expatriation of the Pilgrims, the writer is anxious to disclaim any feeling of Sectarian animosity, or to identify himself with the peculiar religious doctrines of the Pilgrims.

Mr. Bartlett seems to have yet to learn, that with the Pilgrims, religious doctrines were everything, forming their character, inspiring their movements, giving cohesion to their society, and laying the foundation of the glorious future of their posterity. While we feel bound to notice the circumstance, we are not disposed to reflect with severity on the writer. Others have already done justice to "the religious doctrines of the Pilgrims;" and they will not want, in the times to come, other eulogists, and other advocates—men not anxious to disclaim identity of sentiment with them, but boldly avowing a community of spirit, of principle, and of object.

The Typology of Scripture, viewed in connection with the entire Scheme of the Divine Dispensation. By PATRICK FAIRBAIRN. Second Edition, 2 Vols. T. and T. Clark. Hamilton and Co.

MR. FAIRBAIRN may congratulate himself on the fact, that, in the midst of this age of busy, bustling authorship, it was reserved for him to occupy the boundless field of Scripture Typology. It is somewhat remarkable that so little has been done, during the last century, in the matter of the Types. In Scotland, from the time of M'Ewen to our own, next to nothing has been done. On this side the border, one really useful work has been produced; but it has not obtained the attention it richly merits. Mr. Fairburn may further felicitate himself on his success; for, all things considered, it has been great. He made his first appearance with one volume, in 1845, and with another in 1847; and already there has been a call for the present greatly improved edition. The portion of the work in which the principles of the subject are formally investigated, has been entirely rewritten; and, by

means both of revisions and additions, of alterations in thought and style, it has been rendered more distinct in statement, and, we think, more clear and conclusive in argument. These volumes now occupy the highest place on the subject of Typology.

In thus speaking, we are not to be understood as expressing entire concurrence on every point; this is not to be expected on behalf of any production short of that which is inspired; but we do prize the volumes as a great treasure for the Biblical student, and the Christian pastor. The range through which Mr. Fairburn has conducted his inquiry, is, of course, comprehensive of the entire field. The whole of the Old Testament economy has been thoroughly ransacked, and the result is that the volumes constitute a species of storehouse on the subject, and have taken a rank from which it is probable they will not be soon displaced. These volumes present Divinity of the highest order; since the object is everywhere to penetrate the mind of the Spirit, and to get at the meaning of Scripture. The Appendices—for each volume has an appendix constituting a considerable volume—possess no ordinary value. We cannot but give the work our most hearty commendation, and wish for it a very extensive circulation.

Stars of the East; or, Prophets and Apostles. By the Rev. JOHN STOUGHTON. Tract Society.

MR. STOUGHTON seems to have great faith in perseverance; and the world is in the way of being benefitted by his confidence. Few men preach more, and few publish more; while he always preaches with superior ability, and publishes that which the wise and good approve and appreciate. Amid his many good things, he has done nothing better than the present. The Volume presents a group of vivid and glowing portraiture of Heaven's prime favourites, and the world's benefactors. There is an obvious connection between this and his invaluable Volume, "The Lights of the World." The object of that work was to exhibit various phases of spiritual life, illustrated in the character of Christian men, in more modern times, and in our own happy land. The object here, on the contrary, is to exhibit glimpses of the same spiritual life, as it is found in the

characters of the inspired men themselves, who are the teachers of that faith on which all spiritual life has since been based. The volumes, therefore, are companions; and it were difficult to produce companion volumes more amply charged with the most valuable matter.

Mr. Stoughton is pre-eminently endowed with the power of painting both men and nature; and he has a rare gift of a biographical character—a spirit of analysis and penetration, which enables him to indicate the more latent features of such disquisitions as those set forth in these sixteen chapters with great success. The volume is one of no common value; and we predict for it a most extensive circulation. There are scores of passages of exquisite beauty, we should like to select, but space forbids us; and we must satisfy ourselves with our most cordial commendation.

The Complete Works, Poetry, and Prose of Edward Young, LL. D. In Two Volumes. Tegg and Co.

THIS is incomparably the most compact "complete edition" of the Works of Young that has yet been given to the public. We have here, in distinct and excellent type, the same quantity to be found in the six volume copy, published some eighty years ago. The *Life* of Dr. Young is prefixed—a clear, comprehensive, and judicious outline of the secluded life of the great poet, and great man. Throughout the volumes we have steel engravings interspersed, together with a portrait, the latter being well executed, although it does not appear to us by any means so good as some others which have been prefixed to his works. As a matter of course, the "Night Thoughts" succeed, and occupy a large portion of the first volume, to which follow the *Pieces on John, the Last Day, Vanquished Love, the Universal Passion*, and his discourse on *Lyric Poetry*, together with "The Ocean," an Ode.

Volume II. opens with a *Naval Lyric*, to which is added a number of smaller pieces, after which we have "Resignation," followed by the *Tragedies*. The *Prose Works* make up the remainder of the volume; works with which it is well the admirers of Young's Poetry should become familiar; for, like Milton, while mighty in verse, he was

potent in prose. His "Vindication of Providence, or a True Estimate of Human Life," is a production of great vigour as well as depth, while the "Centaur not Fabulous" presents as much original thinking as was ever exhibited within the same space. It is a most valuable argument on the subject of the higher order of Infidelity. The two Sermons are worthy of their author, though his gifts did not seem to lie in pulpit work. The *Conjectures on Original Composition* are admirable, showing his capability of attaining great eminence as a critic, had he directed his attention to that important species of labour.

Young's Night Thoughts. With Life and Critical Dissertation, and Explanatory Notes. By the Rev. GEORGE GILFILLAN. James Nichol, Edinburgh; Nisbet and Co., London.

MR. NICHOL, in prosecution of his noble project, has closed the year with *Young's Night Thoughts*, preceded by Milton, Thomson, and Herbert, which form the first yearly issue of six volumes, to subscribers of one guinea—six such volumes as were never given for a guinea before. We are, next year, we observe, to have Butler, Cowper, Blair, Bruce, Logan, Beattie, and Falconer; a classification which will prove satisfactory on the score of its variety. Butler, at best, was a wretch, but nevertheless a man of brilliant genius,—an enemy to the Gospel, and, therefore, the calumniator of the Puritans; Falconer sung the Sea; Beattie hymned the progress of genius; Logan was devout and pathetic; Bruce, general; Blair spoke from Sepulchres; and Cowper from the heart of English Society.

We are glad to find Mr. Nichol acknowledging the satisfactory reception with which his project has met; for we had our fears about it. The edition was so splendid, and by consequence costly, and withal so marvelously cheap, that there was ground to fear, without an immense issue, the possibility of going on with it. It seems, however, to the honour of society, that they thought otherwise. So far as the Journalism of the country is concerned, it has tolerably well performed its part; it could not, indeed, do otherwise. To speak in terms other than those of the highest praise, had

been to act unjustly. Subscribers, we see, for the following year are invited; let those, therefore, who desire a first rate edition of the British Poets, superior to everything which has yet appeared in accuracy, in elegance, and in cheapness, lose no time in availing themselves of the advantages placed before them.

Two Prize Essays on Juvenile Delinquency.
By MICHAEL HILL, and C. F. CORNWALLIS, Smith, Elder, and Co.

This is a work of great importance, viewed in relation to the welfare of the empire at large. It probes very deeply the ulcers of the body politic. We have already had several publications upon the same subject, all possessing merit; but, in point of information and competence, there has been nothing to compare with the Essay of Mr. Hill. This distinction is easily explained. Few other men have had such opportunities for acquiring an intimate knowledge of the subject, in all its length and breadth of sin and misery. It seems the work originated in the first Conference held at Birmingham, in 1851, when the Chairman announced to the meeting that he was authorised, anonymously, to offer a prize of £200 for the best Essay on the subject then under consideration. It turns out that this handsome offer originated with Lady Noel Byron, a work worthy of one of England's peeresses,—a work which, had her ladyship done nothing else for the good of mankind, would have sufficed to have immortalised her name. The object of the volume is worthy of her ladyship's prize. That object is to "prove it to be the duty of society to save the young, as far as may be, from the commission of sin; to have them, as far as possible, from becoming worse after its commission," phraseology not very explicit; but the import may be easily gathered, and the motive admits of no dispute. It was further to show that public opinion requires to be elevated and enlightened, until it shall be considered unworthy of a civilized and Christian people to view these questions merely in an economic light, and until "it shall be generally recognised as a barbarism and disgrace, that any child shall be allowed to form habits of begging and stealing, to be left exposed to the danger of corruption in the haunts of vice, and the schools of crime." The adjudicators were of a character to dignify the proceeding, and to harmonise with the large reward. They were the Very Rev. the Dean of Salisbury, John Shaw Lefevre, M.A., and M. D. Hill, Recorder of Birmingham, and the authoress of "Reformatory Schools," Miss Mary Carpenter, whose philanthropic pen has, in the same direction, performed no ordinary service. Twenty-eight writers competed for the prize, all possessing more or less of merit, but four manifesting special ability. Of the four thus selected, the merits of the two best appeared to the adjudicators to be so nearly balanced as not to justify their awarding the prize exclusively to either—a circumstance not a little curious—

and, in consequence of the difficulty of the decision, the donor augmented the amount of the prize to £300, £150 to each of the successful competitors.

These Essays constitute the present volume. A high compliment has here been paid to Mr. Cornwallis, by placing him on a level with Mr. Hill, seeing that his Essay, in bulk, does not much exceed one-fourth of Mr. Hill's; a fact which speaks very strongly for its quality, in the estimate of the adjudicators, as that alone can compensate for its great difference on the score of quantity. It is not now worth while to impeach the competency of the adjudicators, for their integrity is out of the question; but certainly, if we mistake not, there are few Senates of Wisdom that would not have given a decided preference to the work of Mr. Hill.

The volume has the most urgent claims on the philanthropy of the realm. High and low, ministers of the Gospel, heads of the law, members of the Senate, may all peruse and consult it with benefit. Mr. Hill has gone a great way to exhaust the subject; and the lights in which he has presented it are impressive beyond anything which has yet appeared. Considering the narrow space which Mr. Cornwallis assigned himself, he has also done superior service.

One word to the Editor: We should like to know how it comes that a book bearing so strongly, from its nature, the character of a depository and a volume of reference, has neither contents nor index! It may be that the writers themselves neglected this; but that is no reason why he should have suffered the volume to go forth without so important an accompaniment. In the event of another impression, we trust this will be attended to.

The Grand Discovery; or, The Fatherhood of God. By the Rev. GEORGE GILFILLAN. Blackader, and Co.

BOTH the Church and the world have had ample proofs of the critical acumen and literary capabilities of Mr. Giffillan. Of his theological treasures, however, he has been less liberal. These should life be prolonged, we doubt not, will come in due season. His past pursuits have been congenial to the spirit of a young and ardent man of genius. The publication before us, though small in magnitude, possesses superior excellence. Proceeding from the pen of our great Northern Ecclesiastical Critic, it is possible that it may attract the attention of numbers who would have turned away from the manifests of a more matured and thoroughly professional Divine. We need scarcely say that there are multitudes to whom this small volume is calculated to be useful. Its object is to show that God's paternal character cannot be discovered from nature; that no discovery of the Father in man, in his science, philosophy, history, art, or in any of his religions, can be made; and that to the Bible alone we must look for it. This point is wrought out briefly, but ably, and in a manner highly satisfactory. Having finished the discussion of the theme, the author proceeds to deal with objections; which are those that have often occurred to inquiring minds.

The answer here supplied will be a service to such, and may probably lead them to look at the question from new points of observation. We greatly like the conclusion by which all is summed up. It is confessed that the past is not, on the whole, a pleasing theme of observation. "Sin has marred everything. The notion of progress, apart from the Gospel, moreover, is pronounced a miserable delusion—the superstition of Infidelity, and the God of Atheists." The writer calls on Christians to rally around the doctrine of the Father, as, along with its consequences and corollaries, the great truth of Revelation: it is here wisely suggested that the Christian advocate should strongly appeal in defence of his faith to the future. Much which at present is dark will, in due time, be cleared up. The writer solemnly contends that there is no hope from Naturalists under any of its modifications, nor in any dream of universal restoration. The publication is highly reasonable, and is much calculated to meet the necessities of the somewhat cultivated and inquiring portion of the young men of the day.

The Blessed Life. By the Rev. J. CUMMING, D.D. Shaw.

DR. CUMMING is in a fair way of creating a library, and making a fortune. No minister of the Established Church of Scotland ever took such a position in this great Metropolis. He is equally successful as a preacher and as a writer, a junction of very rare occurrence. The public seem never to be weary of either hearing or reading him, and he himself appears to take special pleasure in preaching, and in printing his views of Gospel truth. His case is one every way remarkable. It is easy to perceive the special ground of his success: it mainly consists in adaptation. In this respect, he takes the shine completely out of the clergy, not only of his own, but of the English Church in London. He has no equal among them. It may be doubted whether he does not supply more work to the Printing Press than the whole of the Ecclesiastical of London, united; certainly more than the dignified clergy. The fact is, that, beyond most men of his own Church we are able to name, he is English in the cast of his thoughts, and in the style of his expression. All is clear, straightforward, pointed, and practical. There are no profundities, no refinements, no useless speculations, always excepting his favourite hobby. He has, moreover, a strong vein of common sense running through the whole of his writing and speaking. He has happily hit the average of the somewhat cultivated portion of the public mind. Above none of them, he is beneath none of them. The gentleman and the lady, the butler and the Premier, are alike at home with him. His cultivated powers, mental and moral, pre-eminently qualify him for public usefulness; and beyond this he appears to have but little aim. As to literary fame in a remote age it has probably never entered his mind. He seems fully to understand his mission, and to be intent on honestly carrying it out.

The volume before us is quite equal to the

best of its predecessors. In some respects, indeed, we prefer it. It is devoted to the inculcation of one of the highest lessons in the Sacred Volume—that sin and misery are inseparable, and that holiness is the sole and only means of happiness. The reader is here most impressively taught that the seat of happiness is the heart; and that to secure it, that heart must be set right, and then kept right in the sight of God. The subject is here presented in a great diversity of lights; and the reader will be dull, indeed, who shall close the volume without learning that even infinite power, wisdom, and love, united, cannot make man happy, without turning them from their iniquity. It might be supposed that the volume is a series of chapters on the Beatitudes; but it is not so. The subjects range throughout the whole Word of God; but, while the texts are many and various, the subject presents a happy unity.

A Manual of Domestic Medicine for the Use of Clergymen's Wives, all Benevolent Visitors of the Poor, and for Emigrants. By a DOCTOR'S DAUGHTER. Saunders and Otley.

THE shrewd reader says, we should have preferred it to have been by the Doctor himself. Well, it is not impossible, that he, too, may have had a hand in it. At any rate, much of what is here taught comes consistently enough from the Doctor's Daughter. It will be observed, moreover, that, if the book is by a lady, it is addressed to ladies, to clergymen's wives, and those "sisters of mercy," whose delight it is to do good. We see from the dedication, that the philanthropic authoress is Mrs. S. S. Knapp, of Abingdon, Berks. Mrs. Knapp, in a sprightly preface, defends her claim to the office she has assumed in a manner, which, if we mistake not, will commend itself to the bulk of her more intelligent sisters. She tells us, that, being the daughter of a Medical Man, and in a childhood of a debilitated constitution, it was necessary she should be much in the open air; and the result was, that she became her revered Father's constant companion, as she was then his sole child. Her Father's practice was very extensive, and the result was, that she spent much of her earlier days in virtually walking the hospitals—through the courts and alleys of the poor; where, on a straw pallet lay, perhaps, the father of an infant family—the dying wife, or the convulsed child. Entering, with her whole heart, into the practice of her Father, she may be considered as having "served her time" to the healing art. Since that time, her personal experience of domestic matters has attained to a considerable magnitude. As "the mother of thirteen children," she may be conceived to have had no inconsiderable experience in nursery matters. The sunshine which so long gilded her path, passed away, giving place to a cloud of adversity; and, with those surviving children, she again became the inmate of her girlhood's home, and once more visited the same humble dwellings she had frequented twenty years before. The excellent physician, her Father, still lives, at the age of fourscore

years, with a mind fresh, and well regulated as at any former period. The venerable man can no longer go from door to door, as aforetime, giving advice; but all that come to his residence he receives kindly. The lady, his daughter, is clearly the subject of a better wisdom than that of earth; and has learned to blend the sympathies of the Saviour with the sufferings of her fellow creatures. The book is well calculated to be useful, and as such we cordially commend it. The following paragraph is so worthy, so admirable, that we cannot but transcribe it to testify of what spirit Mrs. Knapp is:

"Let your behaviour be familiar and benevolent; a cheerful countenance, and friendly tone of voice, with a kind interest in the young, and in the general welfare of the poor, will soon gain their esteem and confidence. Never let your conversation be tinged with bigotry. I pity the person visiting a poor man, whose first inquiry is, 'Are you a Churchman or a Dissenter?' Whether he be a Pagan or a Papist, a Jew or a Mahometan, a Churchman or a Dissenter, a Deist or an Atheist, he is a fellow-creature in distress. He is 'poor and needy,' capable of receiving temporal relief and spiritual instruction; pity, relieve, instruct, console him. This principle and conduct is enforced by our Lord's answer to the question, 'Who is my neighbour?'"

This is admirable; and will call forth appropriate feelings, wherever it shall be read. While solicitous about the body, Mrs. Knapp is not forgetful of the soul; and hence she has appended to her pretty book, an admirably arranged List of Scripture References under a variety of heads, which are calculated to be of the greatest service.

The Leisure Hour—1853. Tract Society.

THIS is the most splendid production of its sort that has yet seen the light. It is a large depository of the most valuable materials, well put together, with a very considerable amount of illustration. It were well were "Leisure Hours" always thus occupied; then they would cease to be a curse, and become a real and permanent blessing. The book is one for everybody; and if its reception has been equal to its merits, it has a place in a multitude of houses, in every parish throughout the realm.

Christian Titles. A Series of Practical Meditations. By STEPHEN H. TYNO, D.D. Religious Tract Society.

We have here fifty meditations, all excellent, some of them particularly so. Those who remember Dr. Tyno's visit to England, and his sprightly, pungent, affectionate, and lively addresses on the platform at Exeter Hall, and other places where he appeared, will be prepared to anticipate the character of the volume before us, which is every way such as might be expected from the man. Sound doctrine, wholesome experience, a large infusion of the affections, and a constant reference to practical results,—these are the features of the book. We are glad that such a volume appears under the auspices of the Tract Society, which will not fail to float it throughout the land, and, indeed, the world, wherever the English language is spoken.

The Christian Wreath of Prose, Poetry, and Art. Religious Tract Society.

THIS is a volume meant for a present or a keepsake, for the drawing-room table or the young lady's library. The matter is of the choicest character, and the illustrations equal to anything that Baxter ever produced. It might have been designated, *A Book of Beauty*.

Modern Edinburgh. Tract Society.

THE Englishman who wishes to know something of the city proudly denominated, "The City of Palaces," without the trouble of proceeding thither by the Great Northern Railway,—which he may now do in twelve hours; or at a small expense, with great comfort, by the Ships of the General Steam Navigation Company,—has only to send for this sixpennyworth, where he will find an accurate, comprehensive, and highly-instructive digest of all the main facts connected with its character and history.

The Child's Companion, and Juvenile Instructor. Religious Tract Society.

A better companion than this, of a literary character, no child can have. How changed and improved is the condition of the child of the present day, compared with that of the commencement of the century! Then "Puss in Boots," and "Jack the Giant-Killer," and similar rubbish, was the prime provision. The present, though every way a book for children, contains much in which old people may while away, most profitably and pleasantly, a leisure hour.

Charles Roussel; or, Industry and Honesty. Adapted from the French of PORCHAT, by the Rev. T. T. HAVERFIELD, B.D. Tract Society.

THIS is a copious chapter of human nature, specially calculated to captivate young men, artisans, and the reading portion of the peasantry. The story, which is full of incident, is marked by peculiar vivacity; and such is the interest, that where time permits, it is probable that the reader will finish it at a sitting, should it cost him the neglect of a meal.

The Faithful Promiser. Tract Society.

THIS is a pretty volume, adapted to the pocket,—a sweet remembrancer, a profitable companion.

The Temperance Movement: its Rise, Progress, and Results. Tweedie.

A small publication, comprising a multitude of facts of an important character.

The Child's Own Magazine. Sunday-school Union.

THIS is a beautiful little book,—the very thing the Title indicates; full of facts, pleasing narratives, scraps of captivating poetry, and interesting illustrations.

The Wesley Banner, and Christian Family Visitor, for 1853. W. B. King.

THIS is a very good Magazine, abounding in varied matter, judicious and interesting selections, with much that is calculated to instruct, to edify, and to impel to works of faith and labours of love.

Poetry.

WHEN I AM OLD.

When I am old—and oh, how soon
Will life's sweet morning yield to noon;
And noon's broad, fervid, earnest light,
Be shrouded in the solemn night;—
Till like a story well-nigh told,
Will seem my Life—when I am old.

When I am old—this breezy Earth
Will lose for me its voice of mirth;—
The streams will have an under-tone
Of sadness, not by right their own;—
And Spring's sweet pow'r in vain unfold
Its rosy charms—when I am old.

When I am old—I shall not care
To deck with flow'rs my faded hair;
'Twill be no vain desire of mine,
In rich and costly dress to shine;—
Bright jewels and the brightest gold
Will charm me naught—when I am old.

When I am old—my friends will be
Old, and infirm, and bow'd—like me.
Or else—their bodies 'neath the sod,
Their spirits dwelling safe with God,—
The old church bell will long have toll'd
Above their rest—when I am old.

When I am old—I'd rather bend
Thus sadly o'er each buried friend,
Than see them lose the earnest truth,
That marks the friendship of our youth;—
'Twill be so sad to have them cold
Or strange to me—when I am old!

When I am old—oh, how it seems
Like the wild lunacy of dreams,
To picture in prophetic rhyme,
That dim, far-distant shadowy time;—
So distant that it seems o'er-bold
Even to say—"When I am old!"

When I am old?—perhaps ere then,
I shall be miss'd from haunts of men;—
Perhaps my dwelling will be found
Beneath the green and quiet mound;—
My name by stranger hands enroll'd
Among the Dead—ere I am old!

Ere I am old?—that time is now,
For youth sits lightly on my brow;
My limbs are firm, and strong, and free;
Life has a thousand charms for me;—
Charms that will long their influence hold
Within my heart—ere I am old.

Ere I am old—oh, let me give
My Life to learning *how to live!*
Then shall I meet with willing heart
An early summons to depart,
Or find my lengthen'd days consoled
By God's sweet peace—when I am old.

CARO.

"OUR MINISTER'S OLD."

"Our minister's old," so we've said, Depart;
We've sever'd each lingering tie
That could link our hearts with his noble
heart,
To the home of the blest on high.

"Our minister's old;" and 'tis sinful now
For a minister's years to roll;
He should keep the flush of youth on his
brow,
And the *fire* of youth in his soul.

"Our minister's old," so he cannot win
The young, by his counsel given;
Nor manhood's feet, from the pathway of sin,
Allure to the courts of heaven.

"Our minister's old;" and 'tis strange to say,
When he knows a minister's doom,
That he cannot write, *not* "passing away,"
On a face of perpetual bloom.

"Our minister's old;" but he *once* was young,
And his form was erect and high;
And his heart beat warm when his praise we
sung,
And *hope* look'd forth from his eye.

"Our minister's old;" but we bade him *stay*
In the hour of his manhood's prime;
He knew not then, what he knows to-day,—
"To be old" is a fearful crime.

"Our minister's old;" for e'en *fifty* years
Has he track'd on his pilgrim way;
He has sow'd the seed 'mid sorrow and tears:
And is *this* his reward to-day?

Then, "servant of God," arise and depart,
And toil till the race thou hast run;
Look not for a *crown* in this busy mart,—
There's a rest on *high* to be won.

IDA.

JESUS.

A Light, our darken'd steps to guide;
A Refuge, where from storms we hide;
A Hope, to cheer us 'midst our gloom;
A Portion, for the world to come.

A Strength, to stay the fainting soul;
A Balm, to make the sin-sick whole;
A Song, to cheer in death's dark vale;
Victor, when earth and nature fail.

All this and more will Jesus be,
To every soul that bends the knee;
That bears the cross, that runs the road,
In truth and love, which leads to God.

Then bear that cross in *morning's* dawn,
'Twill cheer thy soul when morning's gone;
Bear *thou* that cross in sorrow *here*,
Pledge of a crown in glory *there*.

SLAVES.

THEY are Slaves who fear to speak
For the fallen and the weak;
They are Slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are Slaves who dare not be
In the right with two or three.

Religious Intelligence.

LONDON MISSIONARY SOCIETY.—CHINA.

A meeting of the subscribers and friends to the London Missionary Society was held at Exeter Hall on Wednesday, November 30th, with a view of considering the present and prospective claims of China specially upon this Society for the enlargement of its operations in that empire. The Earl of SHAFTESBURY occupied the chair.

The Rev. Dr. TIDMAN read the following statement, prepared with reference to the special object of the meeting:—

"The Directors of the London Missionary Society have invited the presence of their constituents and friends this day on an occasion more urgent and momentous than any which has occurred in the history of Protestant Missions in relation to the interests of truth, freedom, and religion,—the political and social revolution in China.

"From the rapid and triumphant progress of this wonderful movement, the friends of justice and humanity anticipate the overthrow of that system of tyranny and despotism which has for ages triumphed over a third portion of the human race; while from the religious element by which it is characterised, the friends of Christianity indulge the hope, that the downfall of idolatry and the establishment of truth throughout the empire will be ultimately insured.

"This hope must, indeed, rest for its accomplishment upon the overruling power and special grace of God; for the doctrines of the Chinese insurgents involve principles not only anti-Christian, but absurd, impious, and revolting. Yet, on the other hand, they include important truths, obviously derived from the volume of Revelation; while the overthrow of idolatry, which animates their zeal and accompanies their triumphs, and the condemnation denounced upon the prevalent and degrading vices of the Chinese population, must be regarded as the earnest of greater and still better things.

"By the Directors and friends of the London Missionary Society, the progress of the Chinese Revolution has been watched with peculiar feelings of interest and anxiety. To the faith and zeal of the Society's venerated founders we are indebted for the first effort to present the Word of God to the benighted multitudes of that vast empire, and to make known to them its saving truths by the ministers of Christ.

"Forty-six years ago, Robert Morrison went forth under its auspices; six years later he was followed by William Milne; and, by the joint labours of these holy and devoted translators, the entire Scriptures were rendered into a language confessedly the most difficult to acquire, and spoken or understood by more than three hundred millions of mankind.

"For thirty years following, China continued impenetrably closed against the efforts of Christian mercy; but the Directors, during that period, sent forth a succession of devoted Missionaries, who took possession of Java, Penang, Singapore, and Malacca, as

the nearest accessible outposts, waiting for the day when the hand of Omnipotence should give access to that long-sealed territory of idolatry and superstition.

"During these six and thirty years the agents of this Society thus laboured in faith and hope, *unaided and uncheered by any other messengers from the churches of Britain.*

"At length, in the year 1842, when, by the triumphs of British arms, the providence of God threw down the mighty barrier that had for ages separated China from all the nations of the earth, and security and freedom were obtained for foreigners in five of her commercial cities, our Missionaries instantly advanced, and, strengthened by additional fellow-labourers from Britain, they commenced efforts in Canton, Amoy, and Shanghai, and transferred the Missionary College and printing establishment from Malacca to the newly-acquired British colony of Hong-Kong.

"From that period to the present they have been diligently and variously employed in making known the way of salvation to benighted and perishing multitudes, and the sure tokens of Divine approval have been graciously vouchsafed to their diversified labours.

"At each of the four stations, a Church of native converts has been formed; over one of these an intelligent and devoted Chinese pastor presides; the venerable LEANG AFAH still proclaims the Gospel to his countrymen, and several valuable Native Assistants are employed in various labours, under the guidance of the Missionaries.

"The translation of the Scriptures by Morrison and Milne, considered as a first attempt, effected in a short period, with few aids, and amidst many difficulties, would obviously need revision. None felt the importance of this so strongly as the faithful translators; and Dr. Morrison was meditating such a revision of his own labours as the occupation of future years, when, while yet in the vigour of age and strength, the voice of God called him to his rest.

"On the establishment of the Society's Missions in China Proper, the Missionaries felt the necessity, without further delay, of prosecuting this important object; and Dr. Medhurst—whose accurate and unrivalled Chinese scholarship, the fruit of thirty years of laborious study, admirably fitted him for such a task—was specially appointed, together with Messrs. John Stronach and William Milne, to undertake a careful revision of the Chinese Scriptures. For six years they devoted, almost exclusively, their time and energies, sanctified by unceasing prayer, to this great work, and, at the close of 1852, with thankful hearts to the God of all grace, they witnessed the completion of their arduous undertaking.

"In the meantime, the process commenced by Samuel Dyer, one of the most ingenious and devoted of the Society's agents, of preparing metal moveable type in

the Chinese character, was steadily prosecuted, and in the course of last year, two founts, including a sufficient variety for the printing of the whole Bible, were brought into operation at the Society's printing establishments in Hong-Kong and Shanghai.

"Thus, after prolonged toil, the New Testament may now be printed in a convenient size for the small sum of 4d. sterling,—including composition, paper, and press-work,—an object of the first importance, but by any apparatus previously employed unattainable.

"In the original translation and recent revision of the Bible, together with the preparation of the type, the funds of the London Missionary Society have been expended to the amount of more than £10,000; but this outlay, though large, has been well applied, since it has secured blessings for China of such infinite value and vast extent.

"In addition to this large expenditure, the Directors, in the prosecution of these great objects, have received liberal pecuniary grants from the Committee of the British and Foreign Bible Society; and they now rejoice in the opportunity of reciprocating this Christian kindness by vigorous co-operation in carrying out the noble resolution originating with an old Friend of this Society, and adopted by the Committee of the Bible Society, namely, to give to the people of China, in their own tongue, *a Million copies of the New Testament*. Both the presses and types of the Society shall be at their command, and its faithful Missionaries will delight to be associated with others as the almoners of their bounty.

"The concurrence of Providential dispensations at the present crisis in the history of China is equally remarkable and instructive. At the moment when the incorruptible seed of truth is plentifully prepared, with which to broadcast the land, fields almost boundless are opening to the labours of the sower; and in these facts we have a distinct and solemn call from the Lord of the harvest to send forth more labourers, since the time, yea, the set time to favour China is come.

"It cannot be premature for the Church of Christ to arise now and to act with promptitude and decision for the salvation of China. Whatever may be the ultimate issue of the present contest, the iron-yoke of Tartar despotism is broken, and the mind of China is free; and although intestine strife may hereafter arise, and the several provinces of the empire become as many kingdoms, such a division of power would probably the more effectually subserve the cause of freedom and the interests of good government.

"And although it must be doubted whether the chiefs and teachers of the Chinese insurgents can be regarded even as *almost* Christians, yet apart from whatever is erroneous in their doctrines and defective in their characters, they are, as the instruments of God, effecting a wonderful change in the minds and habits of the people. Idolatry is falling, the unity and attributes of the true God are distinctly acknowledged, and some of the essential truths of Christianity are clearly stated. The promise of their social improvement is no less distinct. Isolation

and exclusiveness are no longer made the national boast, but good-will and fraternity are proclaimed with distant nations of the earth; and our countrymen, instead of being reproached, as aforetime, as barbarians and fiends, have been welcomed as brethren and friends.

"No time, then, should be lost. If the requisite amount of funds were forthwith supplied to send forth additional Missionaries to China, from two to three years will be required to acquire the language, and thus to qualify them for effective service; while, on the other hand, the watchful adversaries of Protestant Missions are already in the field in great force, waiting to sow tares among the wheat.

"Never in the history of the Christian Church did the providence of God call more distinctly for enlarged efforts, or promise to reward exertion with more glorious results, and the Directors of the London Missionary Society would feel unworthy of their office if they neglected, at the present crisis, to employ all practicable means for increasing the number of its agents in China. But the addition of even ten new labourers would involve an increased expenditure of from £3,000 to £4,000 per annum; and inasmuch as the ordinary income of the Society is unequal to its present responsibilities, the Directors are constrained urgently to appeal to their constituents and friends for renewed and enlarged liberality proportioned to the vast and pressing claims of China.

"But with an importunity still more urgent do they entreat also their fervent and persevering prayer. Unaccompanied by humble intercession, our offerings, though costly, yet defiled by pride and self-confidence, would be an abomination to the Lord, while, instead of success as our reward, failure would be inevitable and deserved. The nature of the object and the magnitude of the obstructions combine to abase self-confidence, and to keep us prostrate at the footstool of mercy, under the conviction, that the conversion of China to the faith of Christ must be accomplished, not by might nor by power, but by the Spirit of the Lord of Hosts. To him we give the glory of every triumph hitherto achieved in that wide-spread region of depravity and death, and in Him we trust for the universal triumphs we anticipate. Faith in God, while it abases pride, gives firmness to our purpose, and ardour to our courage. If God be for us, who can be against us? Trusting in Christ, who can despair? The redemption of the world is the glory of his cross and of his crown. Already he has been glorified in the sight of the atheistical or paganised multitudes of China; the deep gloom of their long night is broken; over the land of Sinim the star of hope is shining, and the men that have watched for the morning lift up their voice and cry aloud, 'Awake thou that sleepest, arise and shine, for thy light is come, and the glory of the Lord is risen upon thee!' And as dim twilight issues in meridian splendour, so the Light of the World, in noiseless grandeur, shall pursue his golden path till the whole earth shall be filled with His glory: 'for the mouth of the Lord hath spoken it.'"

REV. JAMES SHERMAN.

THE Rev. James Sherman, to the deep regret of the vast fellowship over which he has so long presided, and the surprise of his friends in the Metropolis generally, has resigned the pastoral charge of Surrey Chapel. This step is founded on the present and prospective state of his health, medical opinion being decidedly opposed to the safety of his continued occupancy of his present sphere. Everything was done by the Officers that could be done to meet the case, by a year's repose, an assistant, or colleague, an arrangement for leaving Surrey Parsonage, and residing out of town; but Mr. Sherman having considered the subject in all its bearings, thought the better way was to resign at once. He has accepted the Pastorship of the Church to be formed in the New Chapel, now being erected at Blackheath—a situation for which he is peculiarly qualified, and the duties of which will be commensurate with his strength, and where he will be instrumental in laying a solid foundation of a prosperous cause, in a neighbourhood where Protestant Dissent is but little known.

ORDINATIONS AND RECOGNITIONS.

Mr. D. Davies, from Brecon College, over the Independent Church, at Hay, on Wednesday, October 12th. The introductory discourse was delivered by the Rev. D. Davies, of Llandilo. The Rev. Caleb Gwion, of Brecon, asked the questions; after which the Rev. Edward Davies, Classical Tutor of Brecon College, delivered the charge.

The Rev. R. T. Verrall, B.A., over the English Congregational Church, Cardiff, on Friday, Dec. 16, 1853. Rev. Thomas Gillmore, of Newport, read the Scriptures, and offered prayer. Rev. John Burder, of Bristol, delivered a discourse on the nature of a Christian Church; after which, the usual questions were put, and the Rev. George Verrall, of Bromley, Kent, invoked the Divine blessing on the labours of his son, offering the ordination prayer. The Rev. J. Harris,

D.D., of New College, gave the charge, and the Rev. W. Jones, Baptist Minister, concluded the morning service. A cold collation was provided in the school-room beneath the chapel. In the evening, the Rev. J. D. Williams, Minister of the Welsh Independent Chapel, commenced the service; after which, the Rev. John Glanville, of Kingswood, near Bristol, preached to the people. The Rev. J. Appleby, W. Fellows (Wesleyan), A. G. Fuller, and J. Jones, took part in the services, which were marked throughout by the most impressive solemnity.

REMOVALS.

Rev. Joseph Whiting, from Isleworth, to Bideford.

Professor Griffiths, from Brecon College, to Liverpool.

Rev. R. S. Short, from East Retford, Notts, to Wiveliscombe, Somerset.

Rev. D. A. Owen, from Bromyard, to Oldbury, Staffordshire.

Rev. J. P. Jones, from Marton, Salop, to Sherford-street, Bromyard.

Rev. John Graham, from Moy, to Zion Chapel, Dublin.

Rev. John Averill, from Ledbury, Herefordshire, to Ilfracombe, Devon.

Rev. J. S. Kneel, from Abbotsbury, Dorset, to Lyme Regis.

SETTLEMENTS.

Mr. Matthew Galt, of New College, over the Independent Church, Darlington.

Mr. Charles Illingworth, over the Church of Westfield Chapel, Wyke.

Mr. Robert Bruce, M.A., of Lancashire College, at Highfield Chapel, Huddersfield.

Mr. D. Horne, B.A., of Airedale College, over the Church and Congregation assembling in the Lower Independent Chapel, Heckmondwike, York, West Riding; to commence his ministerial labours on Jan. 1, 1854.

Mr. George Stewart, of Airedale College, at Croft Chapel, Hastings.

British Missions.

HOME MISSIONARY SOCIETY.

EXTRACTS FROM MISSIONARIES' JOURNALS.

Facts on Home Missions.

HERE is a fact, showing that it is possible to live a long life in the midst of Gospel light, and yet to die in heathen darkness. I introduced myself the other week into a cottage, the inmates of which had perseveringly refused to come to our meetings, and having engaged the mother of the family, an old woman of seventy, in conversation, I took occasion to ask her how she thought we were to get our sins forgiven, when she replied, that it must all depend upon ourselves, for she supposed nobody would be able to render us any assistance when called before God. There was not even the most distant allusion to the Sa-

viour of the world in all that she said upon the subject. I have often, especially of late, asked people, with whom I have been conversing upon spiritual subjects, to state their views of the way of salvation before giving my own, and though it may sometimes place them in rather an unpleasant position, I am persuaded it has a tendency to awaken thought, and show them their need of instruction.

I have been astonished, stunned, and disheartened, sometimes by the answers I have received upon such occasions, even by those who have heard the Gospel for years, and have found half an hour's conversation throw more light upon their mind than a score of sermons, owing perhaps, in a good measure, to the fact that, in the latter case, they are

compelled to listen attentively to what is said, and also to the fact that they must listen for themselves.

Another fact: I went a few weeks ago to visit a farmer's wife, living in a very retired nook some four miles from my residence, having heard that she was very ill, and not expected to recover. I found her in tears, partly from bodily pain, and partly through anxiety of mind with respect to her spiritual condition. She expressed great joy at seeing me, as she had been told that if she would send for me, I would be likely to do her some good. She told me that the parish priest, as she called him, had come to see her, and read something out of a book, but that she could not get hold of anything to make her understand what she wanted to know, which was, how she was to be forgiven. She showed me the book which the clergyman had used, and which he had left behind him. It was Paley's "Clergyman's Companion." She told me that he was very much given to drinking intoxicating liquors, and that while he was visiting her, a relation of her own came in half drunk, and told him that he would never have come to read prayers over Mrs. — if he had not known that she kept something in the bottle. He made no reply, but asked her drunken friend to go and help him to bargain with some neighbour for a pig. This was in the next parish to that in which I am located, and I record it merely to show that in reality those who live in such districts are more to be compassionated than if they had been without either priest or Levite. Sheep without a shepherd are objects of compassion, but more, far more, those who are shepherded thus. Not uncalled for is the work of the Home Missionary, for there remaineth yet (even at our very doors) very much land to be possessed.

With regard to progress, so far as an increase in the number of members is concerned, we have, in the last few months, lost instead of gaining. We have had some additions, it is true, but these have not made up for what we have lost. One member has emigrated, and four have removed; two of the latter we shall miss very much in our monetary matters. Churches, in such localities as this, are constantly suffering from the removal of the younger and more enterprising members into the large towns and cities. Our quarterly subscriptions look very small this time; but there are some of the members who prefer paying half-yearly, or yearly, so that some difference between one time and another is thus occasioned. Considering that we have ninety-seven members in the church, we ought to raise a good deal more than we do, and I am purposing bringing the matter seriously before the church at the next half-yearly meeting of the members. They want a little training of this kind, for I am persuaded that they might do more without injury to themselves.

Clerical Hostility.

Another quarter is now almost come to a close, and it becomes my duty to say something respecting our missionary labours in this part of my Saviour's vineyard. I should be glad if I could give a more cheering report; but am happy that I can say that we have

been faithful and persevering in our various stations. Our out-door meetings this summer have been well attended, and very good attention, the people manifesting a good feeling. We had some opposition at Bryan the first Sabbath we went to the village: the clergyman had employed a policeman to forbid and prevent us carrying on the meeting upon a piece of waste land near the centre of the village. But we replied, that we would carry on the service unless we should be put into the hands of the authorities; and we proceeded through the service. The next meeting there were two policemen, and nine parish constables brought to meet us, who, on our commencing our Divine worship, pushed us into the road, when a well-disposed person in the congregation offered his field for our use, to hold the meeting in. We then went in procession, and sang from that spot to the field, which was about two hundred yards from the village, and carried on our service unmolested. We are not without opposition; but, in the strength of our God, we are determined to go on. We have not had any addition to our little interest here since our last report; but we have a good prospect in each of our stations, excepting K—, and may the Lord bless our labours for the salvation of many perishing sinners. We are truly thankful for the help you have afforded us in our labours of love. Please excuse all my imperfections, being in great haste, not knowing, a few minutes ago, that I should have to make our report.

Deaths, Removals, Discouragements.

Since the last report from this station, we have been called to part with one of our most valued Sunday-school teachers by the hand of death; after a long and most painful illness, borne with the most exemplary patience and resignation. I refer to Miss D—, the eldest daughter of our friend, Mr. E. D—, known to our esteemed Secretary and to at least one of the Directors. She was united in fellowship some five years since, and by her devotedness and Christian demeanour, she endeared herself to all who knew her. By her example and labours as a tract distributor, Bible collector, as well as Sunday-school teacher, she commended the faith of Christ to all around her. We miss her very much; but our loss is her gain. During the whole of her long illness, she manifested a calm and firm reliance on Him in whom she had believed; and towards the close of her life was permitted to enjoy some seasons of bright anticipation and earnestness of glory. On one of these occasions she thought she was going home, and was apparently disappointed when she found herself brought back again, as it were, to earth. Her composure of mind did not leave her until the last; not even in the closing scene, when her sufferings were very severe. She expressed her deep obligations to the ministry of the word by your agent, in connection with the instructions of her teacher, the late Miss H—, of H—. Their happy spirits are now united never more to separate. May we, with the members of her beloved but bereaved family, all meet them to share in their joys for ever.

We fear we shall soon lose another of our female teachers, by her removing to a situation. Thus, in these small places, our work is constantly being retarded; and what with removals and defections, with the opposition of some, and the robbery of our fold by the W——, we find it difficult to keep on our way—but our hope is on high. Our congregations are about as they have been lately; at times they appear much improved. The place at B—— was crowded when I preached Miss D——'s funeral sermon. But we long for more conversions. Brethren, pray for us.

In consequence of the greater convenience of the house we lately occupied for the residence of the master of our British school, during the past fortnight we have removed to the house we first occupied when we came to B——. This has entailed much inconvenience and labour; but we hope that it will promote his comfort and efficiency.

The Missionary among Farmers.

The harvest is now gathered in, and I have commenced visiting the out-stations. They have been regularly visited on the Lord's day by four lay preachers, whom I have, in some measure, trained for the work of lay agency. It is my custom to deliver a discourse concerning the harvest. A few Sabbaths since, I preached from Ruth ii. 4. One of the principal farmers in the neighbourhood was present. On returning from the chapel he said to one of our friends, "Mr. B—— must have made that text.—Ruth! I never knew that there was such a book as that in the Bible." Such was the remark which he made. He is a farmer that occupies a farm of 700 acres of land! This is but a specimen of the ignorance which you would find here; and find not only amongst the poor, but amongst those whom we might suppose, from their position, would be more enlightened in the knowledge of God's word!

We have had an addition to the church during the past month. Mrs. E—— has long been a hearer of the word, and an opposing hearer, but she has now become decided for the Lord by giving her hand to his people, after having, we trust, given her heart to him!

I have witnessed a very painful scene during the past month—a scene which I shall never forget. I was sent for in great haste to visit Mrs. Couch, the wife of the excise-man. I was informed, by the messenger, that she was dying; and I must come immediately. I went, and found her, as the person had stated, dying. She had just given birth to twins. She was one who never entered a house of prayer, or thought about the salvation of her soul. She had said a little before I came, to one of the females who attended her, "They tell me I am dying;" and she uttered the words in such a tone, and with such a look, as made a deep impression on all present. I spoke to her of the Divine mercy—and of the ability of Christ to save her—of the value and preciousness of his blood—and urged her to pray for mercy. I said, "Let your prayer be, 'Lord, have mercy upon me, a guilty sinner; 'Lord, save me!'" I prayed with her twice during my interview, and promised to call on the morrow. But

before the morrow came her spirit had departed to another world! When I was sent for, she was too much exhausted to pay any attention to what I said to her. I cannot write this without deep emotion. Her looks—her gasping for breath—her age (she was but a young woman)—her unprepared condition—the mental agony of her husband—have made a deep impression on my mind! She was interred, at the request of her nearly heartbroken husband, in our burial-ground. Last Thursday her grave was re-opened for the purpose of burying the bodies of the twins; they survived their mother twelve days. Mr. C—— said to me, "God has taught me a terrible lesson." May he not forget that lesson. May he have to say, "I thought upon my ways, and turned my feet into thy testimonies."

I have delayed making the October collection on account of the unsettled state of the weather; a wet Sabbath would make a difference in the amount of the collection. We have been visited with violent storms of rain during the past month. They generally come on in the evening; so that I have been hindered from going to two of my out-stations.

The winter is anticipated with much anxiety by the poor; I am fearful that we shall have great distress here. The price of articles of consumption is just double; and the farmers seem not to be disposed to raise the wages of their labourers. Several of our poor members inform us that it takes all their wages to procure bread for their families; not one penny can they save for house-rent, firing, or clothing. It is a painful state of things, that, in a country like ours, the industrious labourer can scarcely earn enough to procure a maintenance for himself and family. Strange, though it may seem, the expression, we are, as a nation, the richest, and yet the poorest, people under heaven. As I have observed the severe toil and the hard face of the Hampshire labourer, I have thought that the condition of the Russian serf cannot be worse!

I have often been pleased with the liberality of some poor men who attend our place of worship. I have known them put money into the plate, when they have not known where to look for the morrow's supply. I can say of some of them, in the language of Paul to the Corinthians, "their deep poverty hath abounded to the riches of their liberality." If some of our people were to give in proportion to their means as do they of the poor, the funds of the Home Missionary Society would be better sustained. I am delighted with "Gold and the Gospel;" its principles I intend to advocate from the pulpit; though some of our good friends are a little uneasy when the subject of giving is referred to.

I think I can perceive indications of a movement amongst the young people here. They flock to the prayer-meetings as well as to the Sabbath services. You would be surprised at the number of young persons that attend our place of worship. I am happy to be able to state, that a young lady, who is a governess, is to be proposed for fellowship with the church. I trust that more will follow her example.

Theology.

THE DAY OF GOD: ITS LESSONS.

"What manner of persons ought ye to be, in all holy conversation and godliness!"—2 PET. iii. 11.

PETER directs attention to a most momentous era, termed "the Day of the Lord," and "the day of God;" because it is a day in which God will be known by the judgments which he will execute in the earth. Every atheist will be satisfied that there is verily a God, who ruleth over all, and every infidel will see that Jesus Christ was a man approved of God, and that it was the purpose of the Father to exalt him; for to all such he will then distribute sorrows in his anger. He will then execute judgment upon all, and convince all that are ungodly among them of all their ungodly deeds, which they have wickedly committed, and of all the hard speeches which ungodly sinners have spoken against him. This is the day, in which he will come to judgment, and hold an assize over the universe! Since the publication of his law, and the proclamation of his Gospel, he hath held his peace while dwelling amid that light which is inaccessible; but, when his own day shall come, he will speak again, and he will be heard. When the heavens are no more, he will come forth, and stand disclosed to the eye of all flesh. When he has taken his seat, before he rise, he will decide the destinies of the whole human family. Then, too, shall the prayer of his saints be fulfilled, and he, whom they love, will come and take them home, that they may be for ever with the Lord; when they will gladly see that he has not been unmindful of their work of faith and labour of love.

We are called to notice the suddenness with which this day of God will come on—it will be as a thief in the night. The whole of the wicked will be quiet, and at rest, enjoying their repose in perfect security, until the fatal hour when the cry will be made, that the Bridegroom is come. Ought not such, then, as wish to enter with him, to be on the watch? This is his own command; and what he says unto us, he says unto all. Let it not be said that these things concern simply those who shall be at the end, and that such exhortations are suitable to them, but not to us; say not this, for

they were given of Christ to those who heard him, and in succeeding days by his Apostles. To their contemporaries they said, "The end of all things is at hand; be ye, therefore, sober, and watch unto prayer;" "The night is far spent, the day is at hand; let us, therefore, cast off the works of darkness, and put on the armour of light;" "Let your moderation be known unto all men, the Lord is at hand."

Such were the statements made, and the exhortations given, eighteen hundred years ago; and is it not plain that even to them, and, therefore, to us, there was a sense in which the Lord is at hand? When the traveller has wandered towards his home, many a weary league, and has, at last, reached its vicinity, says he not "my beloved home is at hand," although it makes no advances to him, but he towards it? So it is with man. In this sense, therefore, he is not far from every one of us. As much depends upon the state in which we are found, when we go to him at death, as will depend upon the state in which he shall find a thoughtless world at his second advent.

Another circumstance enters into the considerations whereby the subject is enforced,—the dreadful events which will be concomitant with death and judgment. The whole frame of nature will be racked and shaken to its very centre. Its component elements will be dissolved. Then will be effected, not the destruction of a Sodom, or a Gomorrah, but the universe! It lies at present under a curse; and the day of God will bring the infliction of its doom. Its whole furniture of cities, and of citadels, its forests, and mountains, and islands, and continents, and oceans, its planets, sun, and moon, shall all be visited with the blast of desolation. But, observe, you have only a part for the whole—the foretaste for the full fruition. These things are mere preparations for the work of this mighty day of God: This is only as the mustering of the hosts, and the marshalling of the columns; the shouts of the combatants, and the din of arms, and the thunder of battle.

keepeth my commandments, he it is that loveth me."

Now, these Scriptures involve principles and duties of high moment to every child of God, and render it clearly obvious that the salvation of our souls is the one thing needful, the great business of human life. Yet certain it is, that while this conviction is felt and acted upon by many of the Lamb's people, there are among them those who are yet in a strait between two, whether to serve God or Mammon. They have receded so far from the world that it looks sour at them; yet they so lurk about the outskirts of profession, that the warm-hearted among the saints stand in doubt of them. They are objects of pity. They have so much of religion as to prevent them from enjoying the world; and so much of the world about them as to prevent the enjoyment of religion. They are amphibious, but are miserable in either element. They are strangers to the joy arising from the testimony of a good conscience, and are destitute of even the deathful peace proceeding from a seared one. These, always hovering about the outskirts of the camp, will be holding converse with the adjacent heathen. It is well, if, by folly, inconsistency, and conformity to the world, in addition to all the spiritual and eternal hazards they incur themselves, they do not vex the Church with which they are united, weaken the ministry, and disgrace the Gospel. It will be found no easy achievement to restrain them from the sinful vanities of earth. If they neglect not business and justice in their dealings, and the forms of religion, they conceive all is well, and danger as distant as guilt. Hence, although constantly treading on the confines of territory prohibited, and making frequent excursions toward the inland country, it will be found no gentle undertaking to awaken them to a true sense of their condition. Their lurking attachment to the world will operate in many ways and directions; it will lead them to trim, and balance, and concede, and compromise. While they do so the world will smile, and by its blandishments bring them nearer to it; and, well it is, if in due time, many of these do not show themselves the posterity of Demas, and if they be not wholly carried away with the error

of the wicked. But if one such read this page, let him solemnly ponder the issue; for there is a way that seemeth quite right in a man's own eyes, but the end thereof is death. The spirit which those display has little affinity to that inculcated by the Apostle. The course they pursue is at utter and irreconcilable variance with the course which it calls us to follow. Indeed, in many cases, the procedure of such renders it rather questionable whether the root even of the matter be in them. Did they conceive of sin as they ought, and of the danger of defilement from the pollutions of the world, and the almost impossibility of contact without contamination, they would run no needless hazard.

If we enter into the spirit of the Apostle, we shall be thereby induced to think that the path of safety lies in taking a road as distant from all the fashionable follies and vicious recreations of the world, as possible; for, while in these spiritual profit is impossible, spiritual loss is inevitable. No man can drink of these poisoned waters without injury. Some may say, how can you deal forth such measure unto harmless amusements? Just because they are not harmless, and because amusements is a deceitful name. By the deceived heart it is defined recreation,—a little unbending of the mind from severer occupation, a transient devotion to innocent hilarity; and then it is asked, pray what of this?—is there harm in it? Surely none but a sour misanthrope can utter a syllable against it; every one, but an iron-hearted bigot, would blush to say a word about it. Were this an accurate definition, we are agreed, and would be the last to find fault. To such pursuits as can be thus defined we are far from hostile. But the things to which we refer are of another stamp, and such as none can plead for whose eyes have been opened to the perils which surround them, and to the consequent necessity of watching and prayer.

SENEX.

Jan., 1854.

ENMITY OF THE HUMAN HEART.

"The carnal mind is enmity against God."

THIS enmity is implacable, unchangeable, and eternal. It is unaffected by the relations of craft, country, or common interest. It is but little mitigated

by the claims and subduing sympathies of marriage, parentage, and brotherhood. It remains alike unimpressed by the mercies and the judgments of Jehovah; no moral worth perceived in, or benevolence experienced from fellow creatures, can slay it. This quarrel between the world and the Church is of very long standing; grace was no sooner seen than hated, even in a brother; and its effects soon exasperated jealousy to rage, and rage embued its hands in the blood of that brother, simply because his works were righteous! The death of Abel, and the banishment of Cain, did not end the strife; for new combatants came forth, from age to age, as the Lord quickened his chosen from a state of death in trespasses and sins. David prays for deliverance from the wicked; the men of the world who have their portion in this life. Solomon, his son, has attested that, in his time, he who was upright in the way was an abomination to the wicked. When the Lord of Glory came, he received a larger portion of persecution than any of his prophets had sustained. At a very early period of his life and labours, he told his brethren after the flesh, "The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil." It and they were agreed, and, therefore, they walked together; but he, both by the lustre of his example, and the light of his word, discovered its darkness and deformity. Long before their hour arrived, they breathed threatenings, and attempted slaughter; and, after they had murdered him, they persecuted his people. The most marvellous career of purity, and wisdom, and benevolence, and supernatural action, was quite lost upon them, whose father was the devil—whose example they followed, as he was a murderer from the beginning! Our Saviour, before he passed into the heavens, solemnly warned his disciples of what they had to expect; that, as the world had hated him, it would hate them; as it persecuted him, it would persecute them; and the Apostles universally transmitted the same truths, and administered the same exhortations to his followers. As the Scriptures begin with this subject, so they end with it. What is the book of Revelation but a chronicle of successive conflict and carnage? All heaven,

earth, and hell, are there shown to be in commotion and action, for the decision of this terrible conflict. We are there, as it were, furnished with an experiment of the influence of punishment. Transgressors are tortured by every method imaginable. Chastisement is administered in every way, and in the last measure, short of annihilation itself. Even when their woes had become unutterable, intolerable, and they were driven to gnaw their tongues with pain, as if to exclude distress from without, by originating it from within, with stifled voice or frenzied scream, they blasphemed the God of heaven, and repented not! Yea, nothing could convince them of their sin, or danger, or the hopelessness of their enterprise. They showed, that while there was being, there would be enmity; and, while vicinity to the saints made it possible, there would be hostilities. When, at last, the merciful Saviour resolves to put an end to the conflict, by a separation of the sheep from the goats, the wolves from the lambs, and issues a mandate to the elements, to prepare for his personal approach, at which the earth quakes, the sun becomes as sackcloth, and the moon as blood, and the stars of heaven fall into the earth, even as a fig-tree casteth her untimely figs when shaken of a mighty wind, and the heavens depart as a scroll, when rolled together, and every mountain and island is moved out of its place,—not one rebel surrenders; they fear, they flee, but they sue not for mercy. The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every free man, and every bond man, hide themselves in the dens, and in the rocks of the mountains, and unite in prayer, but not to God. In a paroxysm of despair, and rage, and terror, they implore the agitated and dissolving elements to shelter them from the tempest of wrath which is coming on. Thus, from the first family, until the last child of man is born, the hand of enmity has lighted and waved the torch of persecution up to the day when the devil, and the beast, and the false prophet, and death, and hell, are cast into the lake of fire!

Now, all these have a god, but not the God of heaven; they have a prince, but not the Prince of Peace; they have a captain, but not the Cap-

tain of Salvation. Their god is the god of this world; their prince is the prince of darkness, and of the powers of the air; their captain is he whose name in Hebrew is Abaddon, and in Greek, Apollyon. He extends his domination over this accursed world, and gives it to his followers as their reward. This is the fountain of their delights—the paradise of their pleasures. It contains the objects of all their lusts, and circumscribes the boundary of their desires—not a wish have they beyond it—not a passion which it does not gratify; for the lust of the eyes, and the lust of the flesh, and the pride of life, are all of the world. This, then, is their dwelling-place, and the land of their tabernacles. Hence Christians, who are pilgrims and strangers, have nothing here, but are viewed as intruders and a nuisance. Every true Hebrew is still an abomination in the Egypt of this world. Every genuine Lot finds himself to be in a Sodom, and wants not for causes to vex his righteous soul; and as he gently administers salutary counsel, still he will hear the maddened cry,—Stand back; and he will hear yet again, “This one fellow came in to sojourn, and he will needs be a judge.” How needful, and seasonable, then, the caution, Beware of men! See that ye walk circumspectly—always looking, always listening, always distrustful. Love not the world, neither the things that are in the world. Whether we look at ourselves, or our circumstances, at things seen or unseen, at the present, or the future, we are fearfully and wonderfully situated; all is calculated to inspire fear and solemnity, and to stimulate to ardour and exertion. A realizing of these things will form the best possible preparation for entering on the duties of active life, and encountering the perils everywhere besetting the path of the pilgrim from this to a better world. While this is one of the most momentous lessons, it is one which men are slow to learn; and in proportion to their ignorance, or their obliviousness, is their danger. We speak as unto wise men, and beseech our readers to judge what we say; and may God give them understanding!

CEPHAS.

Jan. 1854.

SCIENCE AND THE BIBLE.

THE Bible, being the revelation of the will of God concerning human duty and human salvation, and being designed to continue through all time the standard of truth in matters of religion, carries with it this amongst other proofs of its authenticity and Divine inspiration, that, even in its most incidental statements and allusions, it is true to nature and in harmony with all the facts and discoveries of science. Since nature and science are emanations of Divine power and wisdom, a true revelation of the Divine will, we may be sure, will be ever found to possess these characteristics. Allowance being made for occasional discrepancies, arising from mistakes of translators or transcribers (although these are only found in matters of trivial importance), and for some obscurities resulting from the necessary imperfection of human language and the variations to which it is liable at various periods—allowing for these, as we must do, in the case of every ancient writing—if the Scriptures asserted anything that was demonstrably untrue,—if they contained anything wholly irreconcilable with acknowledged and well-ascertained facts, historical, geographical, geological, astronomical, or of any other kind, this would constitute a serious obstacle to our belief. But when we find that the penmen of these writings, notwithstanding the diversity of their gifts, habits, and circumstances, and the widely different periods at which they severally lived, were marvellously led, even in many instances beyond any knowledge which they could then have acquired, so to express themselves as not to contradict any portion of natural science, or to stand in opposition to any discovery of subsequent date, our faith in its testimony is confirmed, and we are increasingly assured that its Author is indeed Divine.

Men of infidel principles, yet of keen intellect, have often attacked the bulwarks of our faith, and impugned the authority of the Holy Scriptures, by endeavouring to show some inconsistency or opposition of the kind to which we have alluded, between their statements and the truths or discoveries of modern science; but their efforts have all signally failed. Sometimes they have boasted in an imagin-

ary triumph; yet it has invariably ended in their confusion and the confirmation of the truth of the Bible. It has been thus, in a remarkable manner, in regard to geology. The Mosaic account of the creation of our earth was supposed by some to be at variance with newly-discovered facts in connexion with this science. More careful comparison, however, between the two soon removed this misapprehension and alleged discrepancy, as the late Dr. Pye Smith and other able writers have satisfactorily shown; and the sublimely simple narrative of Moses is only the more fully established as a rational and authentic history.

The Bible was not designed to teach us natural science, or to instruct us in the knowledge of things that lie within the capacity of the human understanding to discover, or of human invention and skill to work out. Its object is rather to reveal to us that which we could not otherwise know,—matters of the highest importance to us, but which were wholly beyond the reach and grasp of man's reasoning powers, unaided, to ascertain. The sacred writers, therefore, properly adopt, when speaking of other subjects, the ordinary language of mankind. Thus they speak of the rising and going down of the sun, just as we continue to do, although we know that the rotation of the earth on its own axis, and not any movement of the sun, occasions the alternation of day and night. Had it been otherwise, the Scriptures would not have been intelligible, especially to those who lived previously to the discovery of this established fact. And thus it is also in many similar instances, wherein scientific accuracy gives place to intelligibility.

Sometimes, however, the very language of Scripture seems to be purposely adapted to scientific facts brought to light long after the period at which that language was written. The foresight of Scripture is no new or doubtful theory: it is expressly spoken of, Gal. iii. 8. It is reasonable to suppose that the Divine Author of the Bible, "known unto whom are all his works from the beginning," would thus speak consistently with the real facts of the case, when this could be done without affecting the intelligibility of the language. A conspicuous instance

of this nature is found in the book of Job (chap. xxvi.): "He hangeth the earth upon nothing." What scientific man, now living, could furnish a more simple and truthful description of the position which our earth is proved by science to hold in the vast expanse of creation?

One of the most remarkable instances of this verbal accuracy of Scripture, although not so obvious to many readers, is in Psalm ciii. 12: "As far as the east is from the west, so far hath he removed our transgressions from us." The full force and beauty of the figurative language here employed are not at once apparent to every eye, nor could they have been rightly appreciated at the period when it was written, not even by David himself, who wrote it. For until the discovery of the rotundity of the earth, and its daily rotation on its own axis, this language conveyed no idea different from what would have been conveyed, had it been said, "*as far as the north is from the south.*" But to us, who know these facts, it has a new and different aspect. The north and the south, in relation to our globe, are fixed points, the distance between which can be computed. We can approach nearer to the one or the other. We can even conceive the possibility of passing by or over the north pole, and proceeding beyond it; but the instant we did so, our course would no longer be northward, but southward. Not so with the east and the west: they are indefinite and relative terms. Go we ever so far to the eastward, we get no nearer to the east. Should we traverse half the globe's circumference, the east would still be as far before us as when we set out. Proceed we eastward until we come to the point from whence we started, eastward we might still go, without any alteration of our course; and should we compass the globe again and again, the east would still be ever before us. Hence we see the propriety and force of these terms, "*as far as the east is from the west,*" to express an interminable, unapproachable distance. On the other hand, the Psalmist says (Psa. lxxxix. 12), "The north and the south, Thou hast created them." Why were not the terms used in these two Psalms transposed? Was it by mere accident? To David's mind we cannot conceive any ground of distinction

to have been perceptible. Must we not, then, conclude that Infinite Wisdom guided his thoughts and his pen, when he placed them each in the appropriate position in which we find them?

The penmen of the prophetic parts of Scripture were often led to utter and to write that which was beyond their own full comprehension. This seems to be the import of Jeremiah's words (chap. xx. 7—9); and it is more clearly apparent from Daniel's confession, "I heard, but I understood not," Dan. xii. 8; coupled with Peter's declaration:—"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into," 1 Pet. i. 10—12. Here the ancient prophets, David, Isaiah, Daniel, and others, who prophesied concerning "the sufferings of Christ and the glory that should follow," are represented as sitting down to the study of their own prophecies, and as being given to understand that the clear and full perception of their meaning and application was not to be attained by themselves, or by any who lived in their day, but by those who should live in and after the several periods of their accomplishment. In like manner, it is evident that the sacred penmen were often directed by the Spirit of Truth to express themselves, as in the instance just adverted to, in terms, the full meaning of which, uncomprehended by themselves, would remain undiscovered, until the advancement of scientific knowledge, or the progress of events, should place it in a new light. And in the same way, it may reasonably be expected, much that is now found in the Scriptures involved in a measure of obscurity, will, by the further prosecution of scientific inquiries and historical research, as well as by the successive fulfilment of predicted events, be rendered plain to

persons of the humblest capacity; and the symbolic and figurative language in which important truths are frequently set forth, will be seen to possess a beauty and a force never before attributed thereto, and which no ordinary form of speech could exhibit. Thus will each succeeding age be furnished with accumulated evidence of the truth of the Holy Scriptures, ever increasing in brightness, in proportion to its distance in time from the date of the inspired record.

We will now advert to an instance of a different kind, which is particularly worthy of note, wherein an apparent omission in the Christian Scriptures is more completely accounted for by a fact with which science has made us acquainted. No positive command is found in the New Testament concerning the alteration of the day on which the Christian Sabbath is observed, from that of the Jewish Sabbath. This has, no doubt, been a matter of surprise to many. The change evidently took place from the day of our Lord's resurrection onward, by his own example and authority, and no express command was deemed necessary to be inserted in the sacred canon; for this, probably, among other reasons,—lest the ceremonial exactness attaching to the Jewish Sabbath should be transferred to the Christian Sabbath, and too much importance be given to the observance of particular hours. Christianity, being intended to become the religion of the world, and precise uniformity in the time of commemoration being impracticable all the world over, it is a mark of its Divine Founder's far-seeing and all-perfect knowledge, that the matter was left as we find it to have been. Had it been otherwise, we may easily conceive what difficulties would have arisen, under certain supposable circumstances. For example; suppose two ships sailing from England to the South Seas; the one eastward, by the Cape of Good Hope, the other westward, by Cape Horn. When they meet at the antipodes, they will differ in their reckoning a whole day. The one sailing eastward having gained time, and the one sailing westward having lost time, the result is, that the day which is Sunday on board the one ship, is Saturday on board the other. Each ship's company is equally conscious of the correctness of its reckon-

ing: how is it to be determined which day is to be kept as the true Sabbath? Were it a matter upon which any great stress were laid in the New Testament, both parties, if conscientious believers in the Divine authority of that book, would be involved in inextricable perplexity. As it is, however, the matter is seldom attended with any practical difficulty, each ship's company properly conforming, in this respect, to the general practice among the Christians in the land to whose shores they have come.

The following brief extract from "Stewart's Visit to the South Seas," is interesting, as illustrating the point in hand:—"The first missionaries to the Georgian Islands, having made the voyage from England by the Cape of Good Hope, without an allowance for the gain of time in sailing eastward, were, on their arrival at Tahiti, a half day and more in advance of visitors coming to the islands by Cape Horn. This difference still continues; and, consequently, to-day, though only Saturday the 22nd of August, 1829, in the record, on board the *Vincennes*, is Sunday, the 23rd, on shore." See vol. ii., p. 18. This fact is often mentioned in the narratives of those who have circumnavigated the globe.

Science, whatever progress it makes, never gets before the Bible, so as to render it an obsolete, unnecessary, or uninteresting book. No fear upon this head need for a moment be entertained. To whatever heights it may soar, to whatever depths it may penetrate, to whatever distances it may extend its researches, —the Bible foresees and anticipates all its acquisitions, all its discoveries, and shows itself prepared to turn them to some useful account, in promoting the glory of God, and the highest interests of man. True science, therefore, is not the enemy of the Bible, but its friend, its ally, its supporter. Rightly applied, it illustrates its teaching, and confirms its truth: and in many other ways it is found subservient to Divine Revelation. All its past achievements have contributed to throw fresh light on these sacred pages; and so, we doubt not, it will be in the future, in a yet more remarkable and abundant measure. J. B.

Essex.

THE COVENANT OF GRACE.

WE read of several covenants in the Bible, and to understand the inspired volume aright, it is essential that we distinguish between them.

1. There is the covenant of works: the conditions of this covenant no human being, except Christ, ever did or ever will fulfil.

2. The Abrahamic covenant, mentioned Gen. xv., and more largely defined in the seventeenth chapter.

3. The national covenant with the Jews, of which Moses was the mediator, Exod. vi. 4. To this covenant there is a constant reference in their history, both by God himself and his prophets. They lost their standing as a nation through the violation of this covenant.

4. The covenant of royalty with the house of David, 2 Sam. vii. 12—17. But this also was violated, forfeited, and lost by their repeated transgressions. By this God teaches us the necessity of the "better covenant, which was established upon better promises," Heb. viii. 6; called "new" (verse 8), not as it regards the date of its existence, but in reference to the order of its introduction into the Church. This is the covenant promised, Jer. xxxi. 31—34, and what divines call the covenant of grace. This covenant was revealed by degrees through Adam, Abraham, Jacob, David, and the prophets, and was completed in the New Testament. Concerning the covenant of grace, three questions arise:

What are the blessings it contains? Summarily, salvation through Christ, and every blessing promised in the Scriptures for time and eternity, Titus i. 2. But more particularly, it engages each person in the ever-blessed Trinity in certain relations to every Christian.

God the Father here enters into covenant obligations to become your God, Jer. xxxi. 33; Heb. viii. 10: Father, 2 Cor. vi. 18: Husband, Isa. liv. 5: Hos. ii. 19, 20: Shepherd, Psal. xxiii. 1: Sun and Shield, Psal. lxxxiv. 11: Guide, Psal. xlviii. 14: Portion, Lam. iii. 24: and every other relation God sustains towards his people.

God the Son, by this covenant, engages to become your Saviour, Matt. i. 21: Prophet, Luke xxiv. 19: Priest, Heb. iv. 14: King, Rev. xv. 3: Captain, Heb. ii. 10: Righteousness,

Jer. xxviii. 6: complete Redeemer, 1 Cor. i. 30: Friend, Cant. v. 16: Brother, Heb. ii. 17. Yes, Christian,

"In all the characters he bears,
And all the forms of love he wears,"

Christ has pledged himself to thee.

God the Holy Spirit, in this covenant, engages to become your Teacher, John xiv. 26: Comforter, John xiv. 16: Sanctifier, 1 Cor. vi. 11. By virtue of this, he calls convicts converts, and seals you an heir of heaven, Eph. i. 13, 14; iv. 30.

What are the properties of this covenant? David mentions three, 2 Sam. xxiii. 5. It is here said to be:

Everlasting.—"A covenant of eternity," not in the full sense of the term, which means without beginning or end; this applies to God alone; but that while it had a beginning, it shall have no end; that all its benefits and blessings will be unalterable and eternal in their duration to the people of God.

Ordered in all things, or well ordered. That is, every person, place, and thing adjusted in the most correct and skilful manner. This was to be expected. It was planned by Infinite Wisdom, and executed by Almighty Power. No mistake, nothing left out, no flaw shall ever be found in this instrument. It can never be forged, so that no mistake shall ever be made as to the parties interested in it. For it is so well ordered that the weakest child in grace—who is a child—shall be known and recognized, nor shall any portion of his part be taken from him. The skill, harmony, and order of this covenant, excite the wonder and admiration of angels, 1 Peter i. 12. And well it may, for 'twas signed, and sealed, and ratified; in all things ordered well."

And sure: Isa. lv. 3; Ps. lxxxix. 28—34; Isa. liv. 10; Rom. xi. 29. Nothing can be more sure; and this will appear, if we mention the security upon which the covenant rests. For its fulfilment we have the *purpose* of God, Eph. i. 11; iii. 11. And shall that be frustrated? The *promise* of God, Titus i. 2; 1 John ii. 25. And shall that be forfeited? The *oath* of God, Heb. vi. 17. And shall that be falsified? The *blood* and *intercession* of Christ, Acts xx. 28; Rom. viii. 34; Heb. vii. 25. And is there no virtue in the one, or no power in the other? The *power* of the *Spirit* in the heart,

Eph. i. 13, 14. And shall this seal be obliterated and destroyed? Unless God can change or lose his power, the covenant of grace must remain sure through eternity.

How can I become interested in its gracious provisions? An important question this for every child of man, inasmuch as this covenant alone contains every blessing which God confers upon guilty mortals, Acts iv. 12. Christ alone is the Mediator of this covenant, Heb. ix. 15. And through faith in him you may become interested in all its blessings, Acts xvi. 31. But in order that you may not mistake *fancy* for *faith*, we subjoin the following, for the Devil has counterfeited all the graces of the Spirit; and notwithstanding the Church of God possesses the true standards of heaven, much of this base coin passes current in the professing church.

1. It will produce in your heart repentance for sin. There will be godly sorrow, a holy mourning (Zech. xii. 10—14) in retirement, characterized by intensity and prayerfulness, not merely at the tragedy of Calvary, as at any other tragedy. But the chief cause of your sorrow will be a sense of guilt, arising from the conviction that you are personally implicated in the crime of the crucifixion of the Son of God.

2. It will lead to the belief of the truth and to trust in the mercy of God through the blood of Christ for the forgiveness of sin, the acceptance of the person, and the imputation of righteousness. Mere repentance, without this, is not repentance unto life: it is still the sorrow of the world, that worketh death, or a mere passing emotion.

3. It will produce love to Him who gave, and to Him who was given—to God and the Saviour—and love to all that bear the Saviour's image, and breathe the Saviour's spirit. Love is the end and essence of the Gospel salvation. Till this be accomplished, there is no salvation; and those views which produce love cannot be fatally erroneous.

4. It will produce in you holiness of heart and life. If you thus mourn for sin, you will hate and forsake it. In proportion as you by faith look to the crucified Saviour, you will become holy. It is his blood that "cleanseth us from all sin," 1 John i. 7. Here

alone can the old man be crucified, with his affections and lusts. There is no way into this "new covenant" but through the "new birth."

5. In this way God invites every hearer of the Gospel to enter this covenant: "Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David," Isa. lv. 3. Coming to and believing on Christ are one and the same thing, John vi. 35—37. If you thus come to God, he, by his Holy Spirit, will put you into the covenant, and make you a joint heir of all its blessings. According as he has said: "I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people," Heb. viii. 18.

This covenant was to David full salvation, and all he desired, 2 Sam. xxiii. 5. Is it so to you, or are you trampling the blood of it under your feet? Heb. x. 29.

SCRIPTURE ILLUSTRATIONS.

"The wine of Lebanon."—Hos. xiv. 7.

HARMER has collected from travellers some distinct notices of the still superior quality of the wine of Lebanon, or, at least, of one of its wines; and we can ourselves confirm their statements, having had opportunities of comparing it with other wines of the Levant. Rauwolff relates that the patriarch (at Canobin) gave him some *white* wine in Venice glasses, of which he was tempted to drink a good deal, for it was so pleasant that he never, in all his life, drank any like it. Le Bruyn, when at the same place, says he found there more delicate wines than were to be met with anywhere else in the world: "They are *red*, of a beautiful colour, and so oily that they adhere to the glass." After citing the present text, he adds, that there were other wines, not

so good, but more abundant: "As the patriarch had a great esteem for us, he always caused the best to be given to us. I found it so excellent, that I did not think I ever tasted any kind of drink more delicious." La Roque, at the same convent, observes that it would be difficult to find elsewhere more excellent wines than can be there obtained, "which caused us to think the reputation of the wine of Lebanon, of which the prophet speaks, was well founded. These wines are of two sorts: the most common is the red, and the most exquisite is of the colour of our muscadine wine. They call it 'golden wine' on account of its colour."—*Pictorial Bible*.

"He came near Damascus."—Acts ix. 8.

The Christians of Damascus have not been less diligent than those of Jerusalem, in identifying the site of every transaction which Scripture records to have occurred in that city or its neighbourhood. Among these is the presumed spot where St. Paul was stricken to the ground. It occurs about half a mile from the eastern gate of the town. It is thus described by Dr. Hogg, who passed it on leaving the city: "We turned into a wide, open road, and passing through a large unenclosed Christian cemetery, soon reached the place, still highly venerated, of the Apostle's miraculous conversion. The present track deviates from the straight line, leaving a few yards to the right, the precise spot believed to be that where he 'fell to the earth.' This is evidently a portion of an ancient road, consisting entirely of firmly embedded pebbles, which, having never been broken up, stands alone, like the fragment of an elevated causeway. The sides have been gradually lowered by numerous pilgrims, who, in all ages, have sought the pebbles, to preserve as relics. A wide, arch-like excavation, through the centre of the causeway, produced by the same superstitious industry, has given it the semblance of a dismantled bridge. Through this aperture it is considered an act of devotion to pass; and one of our attendants performed this ceremony with all due solemnity, rubbing his shoulders against the pebbly sides, while he repeated his prayers with exemplary earnestness."

Lessons by the Way; or, Things to Think On.

WISE SAYINGS.

WE are indebted to our friend, the Rev. Samuel Dunn, of Sheffield, for the following valuable extracts:

Oh, happy heart, where piety affecteth, where humility subjecteth, where repentance correcteth, where obedience directeth, where perseverance perfecteth, where power protecteth, where devotion projecteth, where charity connecteth.—*Augustine*.

The superior light of the Sun of Righteousness will cause every human cloud to disperse; and superior holiness will level all the

petty distinctions which so divide, through the influence of our carnality, the visible Church.—*Dr. Burns*.

The ingenious sculptor of the monument erected for the poet Cowper has surmounted the inscription by a Bible standing upright, and "The Task" leaning upon it, and supported by it. In every counting-house, every shop, there should be a similar hieroglyphic: the Bible standing upright, and the ledger leaning against it, and supported by it.—*George Cubitt*.

The difference between rising at five and seven o'clock in the morning, for the space of forty years, supposing a man to go to bed at

the same hour at night, is nearly equivalent to the addition of ten years to a man's life.—*Philip Doddridge.*

The mind of a minister should have sufficient strength to exercise itself in lofty and elevated thoughts.—*Jonathan Edmondson.*

The soul that is once truly touched with the magnetic force of Divine love can never relish anything here so pleasantly as that entirely he can rest upon it.—*Feltham.*

A broken and a contrite heart is infinitely more acceptable to God than either thousands of gold and silver, or the most perfect philosophical morality.—*William Garner.*

Knowledge is the sceptre that gives us our dominion over nature; the key that unlocks the storehouse of creation, and opens to us the treasures of the universe.—*Dr. Hawes.*

I am going to another world—just stepping into glory.—*Mary Ivey.*

The glory of Christ is the mainspring that should set in motion all the machinery of Christian ordinances and religious institutions.—*Dr. Jenkyn.*

The man that believes God's testimony, because it is his word, is the one that honours him most.—*E. Kennedy.*

Love is the shadow of the morning, which decreases as the day advances: friendship is the shadow of the evening, which strengthens with the setting sun of life.—*La Fontaine.*

He who cannot find time to consult his Bible will find one day that he has time to be sick; he who has no time to pray must find time to die.—*Hannah More.*

The Bible is the foundation of our hope, the rule of our life, and the food of our souls: it directs us to a hiding-place, a resting-place, and a dwelling-place.—*John Newton.*

To hold communion with God in the blood of his Son is a thing of a different nature than is once dreamed of by many who think they know well enough what it is to be pardoned.—*John Owen.*

No exertion in the cause of God can be utterly useless, or be entirely lost.—*James Parsons.*

Pride loves no man, is beloved of no man; it disparages virtue in another, by detraction; it disregards goodness in itself, by vain-glory.—*F. Quarles.*

There is no gold so inestimable as our precious faith; and in combination with this faith, there is no jewel so fair, there is no crystal so clear, there is no flower so fragrant, as love.—*Dr. Redford.*

Ride on, O Lord, in glorious war,
Make clouds thy vest, and flames thy car,

Till earth shall be subdued;
Display thy radiant beams of grace,
And magnify thy righteousness,

Till all shall know their God.

Joseph Sutcliffe.

At the last day there will be the sudden waning of the morning sun, the blackening of the heavens, the decadence of stars, the growing thunders of coming wrath, the clang of the trumpet whose notes break the slumber of the dead, the crash of the pillars of earth, the bursting forth of treasures of fire, and the solving of all things in the fervent heat.—*Isaac Taylor.*

Every unregenerate man is earthly in his nature, and in the tendency of his desires

and dispositions, preferring earth, and the things of earth, to heaven, and the things of heaven.—*William Vipond.*

Those who fall asleep in Jesus are not lost to those who survive them: they are only parted from them for a time, to meet again, and to meet at home.—*Dr. Wardlaw.*

Calmness under contradiction is demonstration of great stupidity or strong intellect.—*Zimmerman.*

The whole blame of the sinner's ruin, who refuses to come to Christ, will lie at his own door: the only obstacle is his own perverseness and unwillingness.—*Dr. Alexander.*

Could no power but that of man be enlisted, the conversion of the world would be, of all experiments, the most ridiculous and hopeless.—*Beecher.*

If a man is not rising upwards to be an angel, depend upon it he is sinking downwards to be a devil. He cannot stop at the beast. The most savage men are not beasts; they are worse, a great deal worse.—*Coleridge.*

The good old man is gone!

He is gone to his saintly rest;

Where no sorrow can be known,

And no trouble can molest;

For his crown of life is won,

And the dead in Christ are blest!

George W. Doane.

An honest man who is acquainted with his rights will not take what is not his. The Sabbath-day, for secular business, is not his: so to take it for that purpose is not honest.—*J. Edwards.*

Next to the delight of immediate communion with God himself, there is none like that which arises from the harmonious exercise of the graces of the saints in their mutual duties and communion one with another.—*John Flavel.*

In the grave vice is dumb and powerless, and virtue is waiting in silence for the trumpet of the archangel and the voice of God.—*Greenwood.*

Heaven is called a Sabbath, to make those who love Sabbaths long for heaven, and to make those who long for heaven love Sabbaths.—*Matthew Henry.*

Faith is the beginning, love the end; and both being joined in one are of God: all other things pertaining to perfect holiness follow.—*Ignatius.*

The Bible comprises the largest variety of materials with the closest unity of design, and the most majestic harmony of proportion.—*Bishop Jebb.*

Ignorance of God's character is that which keeps men from peace with God; they have wrong conceptions of the relation in which he stands to them.—*E. Kennedy.*

The Scripture is one book, the creation is another: in the Bible God tells us of himself, in creation he shows us himself.—*Dr. Leifchild.*

Consistency presents Christianity in her fairest attitude—in all her lovely proportion of figure, and correct symmetry of feature.—*Hannah More.*

We are not saved because we love God, but it is our duty to love him; and we are not saved by the works of the law, but by faith in Christ.—*Felix Neff.*

In the cross, to see all sins gathered up in

the hand of God's justice, and made to meet on the Mediator, and eternal love springing forth triumphantly from his blood, flourishing into pardon, grace, mercy, forgiveness,—this the heart of a sinner can be enlarged unto only by the Spirit of God.—*John Owen.*

Oh, who would heed this chilling blast

That blows o'er Time's eventful sea,

If bid to hail, its perils past,

The bright wave of Eternity!

W. B. O. Peabody.

Pride hates superiors, it scorns inferiors, it owns no equals: in short, till thou hate it, God hates thee.—*F. Quarles.*

Regeneration is a Divine change in the conceptions, choice, and affections of the soul.—*John Ryland.*

It is not the worth or excellency, but the strangeness of a thing which draws the eyes and admiration of men after it; for can anything in nature be imagined more glorious and beautiful than the sun shining in his full might? and yet how many more spectators and wonderers does the same sun find under an eclipse!—*Robert South.*

Never put off any duty or any opportunity to do good, because you do not like doing it now; you may never have the opportunity again.—*J. Todd.*

Where much is felt to have been forgiven, there will be much love; where there is the greatest consciousness of benefits, we expect the greatest measure of obedience.—*Dr. Vaughan.*

No man ever acted greatly in difficult circumstances whose soul was not filled with elevated impressions of the cause which he served. This nerves the arm of the warrior; this, sanctified by the spirit of Christianity, inspires the resolution of the martyr.—*Daniel Wilson.*

The tranquillity of mind gradually reposing in the clearest hope of a better world, is an enjoyment that cannot be purchased at too dear a rate.—*Arthur Young.*

Put this restriction on your pleasures: be cautious that they injure no being that has life.—*Zimmerman.*

He who believes himself able to satisfy his desires by the possession of that for which he wishes, is like the man who endeavours to put out a fire by heaping straw upon it.—*Abubecre, a Mohammedan.*

Faith must be like the pendulum of a clock; it must be kept moving, to put the whole soul in motion: and as your faith increases, you will more quickly mount up, run faster, labour more, love more, rejoice more, and drink the cup with greater cheerfulness.—*William Bramwell.*

Good sense is the body of poetic genius; fancy, its *drapery*; motion, its *life*; imagination the soul that is everywhere and on such, and forms all into one graceful and intelligent whole.—*S. T. Coleridge.*

Prayer is simply taking God at his word; asking, because he has commanded us to ask, and upon a promise of receiving.—*J. Douglas.*

Thanks be to God, I see a need, a great need, for such a stroke and affliction as I now experience: as a rod, to correct me for my faults; as a furnace, to purge me from my dross; as a bride, to restrain me from my rebellions; as a spur, to excite and stir me

up to my duty and work; and as a glass, wherein I see both more of my own sinfulness and more of the glory of God.—*Ralph Erskine.*

What will be the theme of our heavenly discourse? The very same which employed the glorified lips of Moses and Elias,—the death of Christ.—*John Fawcett.*

The Church is the garden, Christ the fountain, every ordinance as a pipe from him to water all the beds of this garden; and why, but to make them more abundant in the fruits of righteousness?—*Gurnal.*

There are phenomena in nature which cannot be solved, secrets which cannot be fathomed or accounted for. But from what we see of heaven and earth, we may easily enough infer the eternal power and Godhead of the great Creator, and may furnish ourselves with abundant matter for his praise.—*Matthew Henry.*

He who made heaven and earth fills heaven and earth with his presence; and when he would make himself known to his people, he reveals himself to their faith, he reveals to them his name.—*Iota.*

We read of some birds that never make a noise but at the approach of foul weather; and there are persons who never cry to God but when his chastening hand is upon them.—*William Jay.*

Under the baneful shade of the Upas-tree of Popery nothing flourishes but despotism, superstition, priestly intolerance, ignorance, beggary, and moral and social corruption.—*Kirwan.*

The Gospel of God is his embassy of peace to men, the riches of his mercy and free love opened and set forth, not simply to be looked on, but laid hold on.—*Archbishop Leighton.*

Jesus Christ is the fountain of true happiness. In his eternal and communicable fullness he is that living water, which possesses two properties peculiar to itself—it is satisfying in its nature, and permanent in its results; and all those who drink of it shall never thirst after inferior pleasures.—*W. Marsh.*

The word of God is the treasury of promises and precepts, which furnishes him who believes them with all the noble and lofty motives which bear up the soul above the sordid objects of this world's ambition, and which excite it to the pursuit of those which are God-like and eternal.—*G. J. Noel.*

The shield of faith will resist the progress of time, the effects of disease, and the fear of death. It will pass unhurt through the dark and cheerless valley, survive the dissolution of nature, smile over the ruins of the universe, and reign and triumph in immortality.—*William Orme.*

Hope is the ruddy morning ray of joy,—recollection is its golden tinge; but the latter is wont to sink amid the dews and dusty shades of twilight; and the bright blue day which the former promises breaks indeed, but in another world, and with another sun.—*J. Paul.*

He alone is our life, as being the principle of the Christian life, and of all the actions thereof, by his grace.—*Pasquier Quesnel.*

If we love the Master, we shall love the service he requires from us, and with especial delight attend those duties by which his holy name is more eminently honoured, his sove-

reignty acknowledged, and the glory of his kingdom manifested to the world.—*Dr. Rogers.*

Virtue and honour are such inseparable companions, that the heathens would admit no man into the Temple of Honour who did not pass into it through the Temple of Virtue.—*Robert South.*

The gladness of the news of salvation consists in this—that all this inconceivable felicity is attainable by every one who hears of it. There is no obstacle; all are invited: the gay, the worldly, those who are far from righteousness.—*Jane Taylor.*

If there be little difference to be discovered between us and those who are professedly given up to the world, it is because we have

so little intercourse with those things which alone can communicate a real superiority of character, and so much with those which have a direct tendency to reduce us to their standard.—*M. Vincent.*

Spiritual food contains no seeds of mortality, nor noxious principles, to clog the powers of life; but, on the contrary, it yields a constant increase and strength to the powers of understanding and enjoyment.—*Dr. Andrew Wilson.*

Very few public men but look upon the public as their debtors and their prey: so much for their pride and honesty.—*Zimmerman.*

Biography.

ONE of the peculiarities of the Gospel is, its adaptation to all classes, under all circumstances, in all countries. It is everywhere "the power of God to salvation." The Gospel, known and believed, is always felt, and always seen; and hence the value of Biography. We shall, to-day, group together a few individuals on their dying beds, in all respects widely apart, but all partakers of the common salvation. And first,

THE EARL DUCIE.

The Rev. Samuel Thodey, of Rodborough Tabernacle, has issued a Sermon, entitled, "Life in Death," preached on the occasion of the death of the noble Earl, which is dedicated by permission to the Countess Dowager of Ducie. This is every way a laudable and a graceful action. The Earl of Ducie, although a Peer of the Realm, and a Churchman, was something greater: he was a Christian of a very high order,—of an order so high, that both his peerage and his prelacy may be said to be lost in it. His charity was comprehensive of the universal Church: he was alike at home among all the children of God.

In his life he honoured piety, although bearing the stamp of Dissent; and in death Dissent has honoured him, although bearing the stamp of Episcopacy. This is as it should be. Mr. Thodey has here done honour to himself, to his denomination, and to the Gospel, in the testimony he has borne to the worth of his late neighbour. We are not surprised that the Dowager, with her household, felt gratified, and permitted the dedication. We hesitate not to say, that none of

the tributes which have been paid to his Lordship by his own, the Episcopal Church, will, for a moment, admit of comparison with this remarkably able and every way excellent sermon. It is very copious and highly finished, replete with a mass of valuable matter, both doctrinal and biographical.

The noble Earl came to the knowledge of the truth slowly, and his experience at the outset was attended with considerable difficulties; but as he advanced, the light shone more clearly, till at length he entered into the full liberty of the Gospel. Once decided, he became devoted to the cause of truth. Let us hear Mr. Thodey:

The closing period of Earl Ducie's life was marked by a great accession of religious peace, and by a more full development of that inward life of personal godliness which had been growing up very much in secret, and now appeared, like a river flowing long way under ground, to break forth into light as it approached the termination of its course. It seemed to those around him as though his long and anxious search after truth, and his solicitude to be right with God, and to know that he was right, were now fulfilled to the utmost. His chief concern, when his disorder assumed a more threatening aspect, and little prospect remained of ultimate recovery, was to obtain a clearer evidence of his personal faith and acceptance, and his full participation in the blessings of salvation. He had long had, as he himself expressed it, "an historical faith—no one a stronger, in the truth and excellence of the Gospel;" but he now wanted more; a higher conviction of his interest in the favour and love of God; a knowledge that his hopes were definitely fixed on the right foundation, and his prospects secure for the vast eternity that was opening before him. He had earnestly intreated the prayers of his more intimate Christian friends in reference to this;

and this, to his delight and theirs, appeared to be granted to him before the final struggle came on.

After a sleepless night of pain and weakness, mostly spent in the exercise of that effectual fervent prayer that availeth much, a great increase of light and joy seemed to break in upon him. For though it was evident, to those who knew him best, that he had often before attained both joy and peace in believing, yet he had not previously possessed them in so high a degree, nor entered so fully into the experience of his own interest in the blessings of salvation.

From this time his confidence and hope were uninterrupted, and even increasing, to the very end. He was now wholly occupied and engrossed with a sense of the abounding of God's grace to him, yet penetrated with the deepest sense of contrition and lowliness, thinking that he had glorified God so little in life, who had done so much for him. It was as though he could never abase himself enough; nor exalt Christ enough; nor magnify enough the power of that religion which had achieved in him so great a triumph.

Mr. Thodey, referring to the close of his career, proceeds:

Very impressive was the testimony he bore to his friend, Colonel Kingscote, whom he had long known and valued. "I thank God I have found a Saviour, and such a Saviour! Never doubt him! Oh, what a God has he been to me! Nothing is too hard for him; never doubt him! Oh, if Christ was to be doubted, who ought to doubt so much as me? If one sinner ever was greater than another, I am he; but Christ is able to save to the uttermost those who come to Him. I have now no fears; I thank my God that I feel clear of all my sins. Oh, God, do what thou wilt; but suffer me not to be tempted above what I am able to bear. Only those who have been forgiven much, love much. Come and stand by me when I am passing away. Pray for me in that hour, when flesh and blood shall shake; pray that God may be with me then!"

The finish is so beautiful, that we cannot withhold it:

His children will never forget the earnestness with which he sought their salvation, and entreated them to give a young, fresh heart to God; and not to leave it till it became old and rusty, as he feared that he had done. Alluding to the firmness of his own hope in God, which made him willing to resign all for heaven, he once pathetically said, "Never had a man such ties to life as I have; never such a family to leave,—and yet I long to be away."

To his servants, whom he summoned to his bedside, he spoke with much kindness, thanking them for their careful attention, and expressing his concern lest, during his long illness, he might have overtaken their strength or their patience; but earnestly exhorting them, from the encouragement of his own example, to commit their souls to Christ for salvation. One of them, upon leaving

the room, wrote down, as near as she could remember, his words upon this topic. "I would not pass away without saying a word to you, to let you know what the Lord has done for me. A short time since this heart was cold, and dead, and obdurate, but now he has turned my darkness into light. It is not of myself, no work of my own, but of grace. I have no doubt; no, I could not doubt. Do not you doubt, for the vilest have obtained mercy. May the peace of God be with you all; and may the light of his countenance shine on you, as it does upon me at this moment." He sent special messages to his friends and neighbours, with whom he had so often worshipped in the chapel he had erected, expressing an unchanged interest in their highest welfare, and recommending them to apply the blood of Christ to their souls. He requested Mr. Sibley, his own Scripture-reader, to impress upon them all, that it is not too late to come to Christ; that the greatest sinner can be saved. "Tell the people," he said, "that I die a Christian. I accept God's promises in the fullest way."

To some in his own rank of life, with whom he had been in the habit of friendly intercourse, he did the same, commending to them the claims of Christianity, and assuring them, as one who spoke from the borders of the tomb, that these were no old wives' fables, as he and they might once have thought them, but certainties capable of the clearest proof, which he could attest from experience. Upon his medical attendants he urged the importance of seizing the opportunities their profession gave them of ministering to the maladies of the soul, no less than to those of the body, by the faithful presentation of the truths of the Gospel. The impression produced by his earnestness on this point, in connexion with all they had previously witnessed of his own Christian fervour during his illness, might well call forth, as it did, the exclamation, "This must be a reality!"

From the original strength of his constitution, and his great tenacity of life, the vital principle being enshrined in a frame of no ordinary mould, the final struggle was protracted and severe. The bodily suffering was extreme. His descent into the valley of the shadow of death, according to his own uniform anticipation and dread, was attended with circumstances of pain and exhaustion, and physical endurance, which demanded all the sympathy of his friends, and all the strength of grace. Over scenes like these we must draw a veil. But we rejoice to know, from every concurrent testimony, that in this great shipwreck of nature, his faith and patience did not fail. The power of religion was not only sufficient, but triumphant throughout. That anchor which never gave way in any storm, proved to him both sure and steadfast. The presence of the good Shepherd was with him to the last; and he leaned on the staff of the promises, with unshrinking firmness till death was swallowed up in victory. One of his last messages, as the final crisis drew on, was to the venerable Mr. Jay, of Bath, who had visited him at Tortworth shortly before, thanking him for his kindness, and espe-

cially for his prayers, to which he attached great value, believing that they had now been effectually answered in his behalf. One of his latest audible expressions was,—“And now, blessed be God, I can say, I can read my title clear to mansions in the skies.” He said to a Christian minister, standing by his bedside,—“I shall soon be praising God for all eternity. Think of that;—for all eternity!” But exhausted nature could sustain no more. His warfare was accomplished: the springs of life at length gave way. “And so an entrance was ministered to him abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ,” leaving the mourning survivors overpowered with the deepest emotions of grief and wonder, absorbed in mingled tears and triumph—tears not soon to be wiped away on their own account—and triumph never to be forgotten on his; for that room has been to him, and to them, like Bethel to Jacob, “none other than the house of God, and the very gate of heaven.”

Such was the Earl of Duncie. Peace to his honoured memory! May the day soon come when the entire Aristocracy of England shall so live, so labour, and so die!

The next in order is

DR. SYMINGTON,

Late Professor of Divinity in the Reformed Presbyterian Church of Scotland.

Dr. Symington, the surviving brother of the deceased, has issued a Sermon, entitled, “Departed Worth and Greatness Lamented.” The subject was great, and it is worthily dealt with. Dr. Symington was one of the most distinguished men of his time, and his departure is a loss not only to the community he adorned, but to his country. The following are extracts from this very valuable discourse:

Were I to draw my dear brother's portrait, something like this would be the outline. As a man and a Christian his endowments were of a superior order. His dispositions were amiable. His manners were kind, bland, and courteous. He was a lover of peace; and, in true-hearted catholicity, a lover of all good men. While warmly attached to his denominational principles, and zealous for their maintenance and propagation, nothing could be farther from him than the contractedness of the bigot or the moroseness of the cynic. With the feelings of a real patriot he sought the best interests of his country; and, with a large-hearted philanthropy seldom surpassed, he threw his whole soul into schemes formed for the good of mankind at large. The Bible Society, Home and Foreign Missions, and Sabbath-schools, found in him a powerful supporter, while he delighted to give his aid to any movement which promised to loose the fetters of the slave. The crowning, pervading feature of his character was piety, piety cherished by

secret devotion, and manifested in a holy walk and conversation, as well as in meek submission to the will of the Father in heaven. There are three brief sketches mentioned in Scripture, all of which perhaps may be combined in describing your late pastor's character:—“a man in whom the Spirit of God is”—“a man greatly beloved”—“the disciple whom Jesus loved.” (Gen. xli. 38; Dan. x. 11; John xx. 2.)

Even his bodily appearance was indicative of his character. In his case the countenance served as an index to the mind, more than in that of any one else whom I have happened to know. Its leading indications were those of dignity, power, and benignity; all so happily blended as to suggest to the observer that he had before him no ordinary man.

You know, brethren, what kind of a preacher he was. It was in the pulpit that his endowments and acquisitions shone out in happiest and fullest manifestation. There was a massiveness of thought, a richness and felicity of illustration, a marvellous facility in the adaptation of Scripture, and a melting pathos, which gave to the matter of his discourses a marked peculiarity; which, taken in connexion with the earnestness of his manner, the sublimity of his flights, and the visible evidences of being himself deeply affected, serve to account for the attention he attracted, and the deep impressions which he left on the minds of his hearers. Few preachers ever combined, in an equal degree, the qualities of a Boanerges and a Barnabas. And it was scarce possible to witness the masterly ease with which he could handle the word of God, as an expositor, without being reminded of “a certain Jew named Apollos, born at Alexandrina, an eloquent man and mighty in the Scriptures,” Acts xviii. 24.

What he was as a pastor this congregation cannot need to be told. His faithful counsel, his friendly warnings, his diligent attention to the young, the sick, the dying, the bereaved, you have long been privileged to enjoy. And well will it be for you, if your sense of responsibility and improvement bear any proportion to the character and extent of your opportunities.

As a presbyter, he was always well-informed, judicious, and conciliatory. His brethren were not more disposed to defer to him than he to them. And the amount of time and labour he bestowed in the construction of her symbolical books, shows how willing he was to spend and be spent in the service of the Church.

As a theological tutor, I had no opportunity of judging of his qualifications, from personal attendance on his prelections. But all those who enjoyed the privilege—and they are many—unite in bearing testimony to the solidity and orthodoxy of his lectures; to his wisdom and care in training the young men by other means; to the accuracy of his criticisms, and to the fatherly kindness manifested in his whole intercourse with his students. It is a touching circumstance, that one of those who had been attending on his instructions, during the session of this year—a young man of great

excellence and high promise—died only two or three days before him. And, in reflecting on the circumstance, one can scarce help thinking what must have been the surprise and delight of the glorified youth, when he found his revered preceptor so soon following, to occupy one of those places which are being constantly filled up around the Throne of God and of the Lamb!

These passages are more especially important to the servants of God who labour in the sanctuary; but the following is illustrative of the common salvation, and will speak to the hearts of all:

Thursday was his last day on earth. I hastened to his sick-bed as early as I could find means of conveyance. Before my arrival he had told a member of his family to "trust in the Lord;" and, to the inquiries of another how he felt, he repeatedly made reply by pronouncing the Latin word, "Excelsior," which perhaps may be taken to mean that he felt a wish to mount higher and higher. At another time, when the words, "Thou wilt keep him in perfect peace whose mind is stayed on Thee," were repeated, he observed, "Sweet is the rest of a Christian." On a part of the description of the New Jerusalem being read to him, he said, "Very beautiful." On its being said a little farther on in the day, "To them that believe He is precious;" and a hope being expressed that he found him so, he said, "Very precious." Again, when one, seeing him distressed, quoted the words, "O Lord, I am oppressed, undertake for me," he added, "We'll just leave the matter in his hands." After a part of a psalm had been sung, he was asked whether he had heard and been able to join, when he said, "There's moral (meaning mental) singing;" and to the remark that he would soon have the celestial singing, he assented by a sign. Some time afterwards, when, from his seeming to look round the apartment, it was inferred that there was more consciousness than usual, an opportunity was taken of repeating slowly the words—"For me to live is Christ, for me to die is"—at which place he put in distinctly, as heard by all present, the finishing word "gain." And this, brethren, was the last word uttered by those lips on which you have so often hung with rapture. Every after attempt to rouse him by other passages proved ineffectual. He soon closed his eyes, and fell into a slumber from which he never awoke. His breathing was laborious, but not distressingly so. Weeping bystanders thought they could perceive signs of inward anxiety, grief, or defiance, passing like momentary clouds over that noble and expressive countenance, which retained its likeness unimpaired to the last. But the habitual predominant expression was that of perfect serenity. At length when his affectionate family were all around him, looking on in solemn silence, the good man breathed out his soul and fell asleep in Jesus, as peacefully as ever child fell asleep on the bosom of its mother. With reference to him, one

could easily fancy that he heard the words—"Well done, good and faithful servant, enter thou into the joy of thy Lord." And, with reference to ourselves, some audibly, and all perhaps mentally, sent out the ejaculation, "Let my last end be like his!"

We must now glance at the Antipodes, to which we are directed by a Funeral Sermon, transmitted to us from Sydney, delivered by Dr. Ross, entitled, "Grace and Glory," preached on the occasion of the death of

MRS. LOUISA FOSS.

Dr. Ross closes the discourse with the following portraiture:

Not having been the member of a Congregational Church at home, she was received into this, as soon as it was formed here. As a church member, as a Christian wife and mother, there were several features of character exhibited by her worthy of remark and observation.

1. She was in an especial manner remarkable for her love of the public services of religion, and the regularity of her attendance upon them. Never was she absent either on the Lord's day or the week day, when it was possible for her to be present; no ordinary excuse, no trifling ailment, no domestic inconvenience, could keep her away. She did, indeed, love the habitation of his house, and the place where his honour dwelleth. In all weathers and at all seasons, whoever might be absent, she was found in her place; until at last the hand of God fell heavily upon her, and she became the prisoner of Divine providence, and then she waited patiently until she was called to join in nobler worship, with a nobler assembly, in a nobler temple.

2. Nor was she satisfied with merely attending the public services of religion, and listening to the Gospel preached; I am informed that when she returned from the Sabbath day services, she frequently retired to her closet, and, like the Bereans of old, searched the Scriptures to be satisfied whether the things she heard were so or not. This was the case especially when the more difficult portions of Scripture had been discussed in the pulpit. Often has she been discovered in this exercise—unexpectedly discovered—to the regret of those who had inadvertently disturbed her in her meditations. Oh, that all would imitate her example in this respect!

3. I need not say that she felt deeply interested in the spiritual welfare of her children. She took considerable pains to impart to them the knowledge of the Scriptures; for many years she formed them into a Bible class, and devoted the Sabbath afternoon to the most interesting of all exercises in which a Christian parent can engage; nor did she give it up until the delicate state of her health forbade its continuance, and the occupation of some of them as teachers in the Sunday-school, rendered it impossible for them to be present. May their mother's instructions never be forgotten by them! May they never cease to praise God for

having had such a mother! And oh, may it be their highest wish and their constant endeavour to follow her to the skies!

4. Although a person of few words, she was deeply interested in everything connected with the prosperity of this church, and in the progress of religion generally. She was never backward to take her part in any exertions that were necessary to be made for the promotion of the one or the other. She was the reverse of an idle, selfish, indolent Christian. When a good cause was to be supported, she gave her aid; when distress was to be relieved, when wants were to be supplied, when cases of wretchedness were to be visited, she cheerfully performed her duty.

And now she must die: for the last two years her health had been visibly declining. God had no more work for her to do: she must die, and she died as she lived, quietly, peacefully, saying little, but what she did say, expressive of hope, of holy confidence: all fear was taken away, no doubt seemed to disturb her mind; again and again, in reply to affectionate inquiry, she said that she was happy. One friend having asked her how she felt in reference to Jesus, her reply was, "He is all my salvation and all my desire." On another occasion, I began to repeat the verse, "To me to live is Christ," when, to my surprise, she took up the remainder, and, with all the emphasis of which she was capable, finished it; saying, "To die is gain." About a week before her death, one of her daughters asked her if she could trust in Jesus; her answer was, "He is my only hope." When the same daughter repeated the beautiful language of the Apostle, "I have fought a good fight, I have finished my course, I have kept the faith;" to her surprise and joy her mamma raised her voice more than usual, and added, "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day." She seemed sweetly to repose upon the bosom of her Saviour to the last, the sting of death was taken away, and she calmly fell asleep in Jesus.

We shall now return to Scotland, to the

REV. JOHN CAMPBELL,

Late Pastor of the Congregational Church, Oban.

We have before us a pretty volume, published by Messrs. Fullarton and Co., entitled, "Missionary and Ministerial Life in the Highlands: being a Memoir of the Rev. John Campbell, late Pastor of the Congregational Church, Oban." This publication is fraught with much that is interesting, and tends especially to illustrate the condition of Scottish society, and the circumstances of the Independent Body, at the outset, in that country. We cannot, of course, enter here into multifarious particulars, and must, there-

fore, at once proceed to the climax—the close of his laborious, chequered, and useful life, simply adding, that the volume deserves extensive circulation, and will be perused with much interest by the English reader. The good man was cut off before he anticipated his removal. A worthy minister of the United Secession Church of Scotland furnishes the following facts to the Biographer:

In the month of January last, I was kindly invited by Mr. Campbell's congregation, to be present at a public *soirée* connected with his church, to be held on Thursday, the 3rd of February, when it was proposed to make a valuable presentation to him. I reached Oban on the Tuesday preceding, and, on the afternoon of that day, called on Mr. Campbell, who had been rather poorly for some days previous. I found him peaceful and happy, but I observed a change upon him. He gave me a hearty welcome, and seemed delighted to see me. I had not sat long beside him, till he showed me a prospectus of a new work on the book of Revelation by a friend of his, of whom he spoke in terms of high esteem, and as a man of great ability. He had succeeded in securing a few subscribers, and I could easily see he was very anxious to add to their number. I was struck with his appearance, and my impression then was that his end was not far distant. We had some delightful conversation, and I left him for the night. Next day, Wednesday, he was much worse, and it became evident that he could not be present at the public meeting appointed for Thursday evening; so it was arranged that I should preside, and also accompany the deputation to his house for the purpose of presenting to him the testimonial which had been provided. I called two or three times in course of the day, and had much sweet intercourse with him. My soul was refreshed by his Christian conversation and his expressed hope and confidence in the Lord his Redeemer. I prayed with him and the family on these occasions. On Thursday forenoon, when I called, I found him very feeble, and it was difficult to know what he said; but his thoughts were all heavenward, and, as I stood by his bedside, I could hear him say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." "I have a desire to depart and to be with Christ, which is far better." I shall never forget the sweet smile on his countenance, radiant with faith and hope, while he gave utterance to these words. At his request I prayed beside him. The public meeting took place in the evening; it was an exceedingly interesting one. According to previous arrangement, I accompanied the deputation to Mr. Campbell's house, and, when we entered his room, he was sitting in bed, supported by pillows, and, after hearing the address and receiving the presentation (which consisted of a writing-desk, time-piece, silver spectacles, and a number of valuable books, with

suitable inscriptions upon all), he attempted to reply, but it was deemed proper not to allow him to make an effort to speak; however, what he did say was most appropriate, and it was with prayer for the blessing of God to descend upon his kind friends who had remembered him in their sympathy, and honoured him with their gifts.

On Friday morning, I called immediately after breakfast, and, on going into his room, I was greatly surprised to find him sitting at the fireside with his new desk before him, his new spectacles on, and signing his name to some documents. This being done he laid down his pen, and said to me that he should have liked to have had some matters settled before his death, which, though of a worldly nature, had been occasion of considerable anxiety to him. I said these would be all attended to, and his wishes carried out as far as practicable. He replied, "Yes, yes, I know all will be right." Seeing him very feeble, I advised him to lie down in bed, and assisted him accordingly; and then we got into a conversation as to his state of mind in the prospect of death. I found him firm and steadfast, relying with implicit confidence on the Rock of Ages—the foundation laid in Zion, Christ Jesus. As I repeated these words of the psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil," he said, "I have no fear, for the Lord is with me." Seeing the members of his family present, weeping, he spoke words of comfort to them; "comforting them with the comfort wherewith he himself was comforted of God." I proceeded to read the fourteenth chapter of John's Gospel. When I had got over the first three verses, he said, "O what a glorious place heaven must be!" and he looked as if he saw it; and he observed, there are many who have very limited, very contracted views of heaven and of its inhabitants, yet Christ says, "there are many mansions," and John says, "I beheld, and lo a great multitude which no man could number stood before the throne and before the Lamb;" and then again he said, the blessedness of heaven is to be with Christ there, to see him as he is, and to sing, "Salvation to our God, who sitteth upon the throne, and unto the Lamb." As I proceeded with the reading of the chapter, he seemed to feast on the words of Christ; and when I had done he remarked, "That is a precious legacy Christ has left,—peace." I felt as if reproved for my own weakness of faith and joy, when I saw how he could die with calm composure, without fear or dread, and in triumph over death and the grave through Christ his Divine Saviour.

The last thing I read to him was that beautiful hymn, "The hour of my departure's come," &c. After some remarks, to which he listened with evident attention, I prayed shortly. I took him by the hand, as I saw him sinking fast, and asked him if he had still the presence of Christ with him, and felt himself safe and secure in his hands; he pressed my hand, and attempted at the same time to express his confidence and his peace. So he departed—fell asleep in Christ, and entered upon his rest. "Mark the perfect man, and behold the upright, the end of

that man is peace." As he lived, so he died, full of faith and hope: "he came to his grave in a full age, like as a shock of corn cometh in his season."

We shall conclude with Memoirs of

AN EX-CAPUCHIN;

Or, Events of Modern Monastic Life. By a Converted Priest.

This is a volume of deep interest, constituting a valuable addition to a class of works which tend to illustrate the darkness and the wickedness of Popery. This is not an abstract discussion. It is a living development of the thing as it exists at this moment in Papal countries. We incline to class it with the most interesting publications on the subject that have appeared for many a year. The first part, entitled, "The Tormentors and the Victims," is fraught with thrilling interest, as it descants on Vocation, Probation, Profession, and Studies: the second part shows how the "Victims become the Tormentors." We have here a most affecting development of the mysteries of the system—a striking illustration of Conventual life: Voluntary Poverty, Abstinence and Fasting, the Sacred Tariff, and a multitude of things besides, all important. The volume concludes with the writer's conversion, the whole of which is so interesting that we should like to cite it. It exhibits an amount of mental struggling which few will be able to read without emotion. Extended as our Article is, we cannot withhold the following extract. Having determined to leave the Convent, he carried out his resolution. The following is part of what succeeded:

I obtained from a friend two letters of recommendation to Geneva, and to that place I bent my steps. One of them was addressed to a person engaged in commerce, who, on my arrival, I found had failed; but it served to introduce me to another person, by whom I was hospitably entertained for some days. One day, some visitors being present, the conversation turned upon the subject of personal conviction. I expressed myself freely upon the state of my mind, and concluded by asking them if they could direct me to a religious person to whom I might look for counsel. The gentleman of the house asked me, "Why would you trouble yourself to look for a religious person? Here everybody leads a quiet life. They eat, drink, sleep, and do good if they can; they are honest, and trouble themselves but little about Christ and religion." I felt so deeply shocked and disappointed at these words, that I decided to leave the place immediately. I did not

deliver my second letter of introduction, fearing that the person to whom it was addressed was among the number of the incredulous. I formed his acquaintance later, and had the pleasure of finding in him a sincere Christian. Thus I had the opportunity of disproving, at least in part, the assertion of my Genevese friend. I now began to doubt if unmixed truth existed in the world, and to think that the errors of Rome were not so great as I had imagined them to be. I found myself in so terrible a state of perplexity and uncertainty, that I seriously entertained the idea of returning to Rome, to confess my error, and be received again as one of her members. Deluded simpleton that I was! Instead of being counselled and assisted, I should have been rejected and thrown into prison to die. Had I abjured my religion, under circumstances to excite attention in the world, and afterwards returned to Rome, I should have been received with open arms, to parade the triumph of the true faith in regaining an erring son. But my apostasy was not publicly known, and had I gone to Rome, my defection would have been punished without mercy. I was not, however, calm enough to reason then, and with the idea of returning, I actually went as far as Locarno. Here my disquietude increased, and I remained a week in the most terrible condition of mind. Total discouragement took possession of me. I knew not what to do, or where to find help. My heart was completely abandoned to despair, and my only desire was to die. But a helping arm was nigh, which suffered me not to be crushed under the load which oppressed me. In that solemn hour the Spirit inspired me with fresh confidence to seek Him who is ever ready to listen when men seek Him in sincerity and truth. At this juncture of the most soul-sickening oppression which human nature could possibly endure, God bestowed upon me his quickening grace. Oh! then I could appreciate the blessed invitation, "Come unto me all ye that labour and are heavy laden, and I will give you rest." Then I could cry with confidence, "Abba, Father." I enjoyed the full liberty of prayer for the first time. I prayed the prayer of faith, and was made strong in the strength of the Almighty. From that moment I was another man. Faith pervaded my heart, and joy shone into my mind.

Flinging aside all cares and disquietude, and all rancour against my former associates, I set out for Basle. I reached Bellinzona; but there I was subjected to a trial, which, however, I bore with Christian fortitude. I had taken my place by the diligence for Lucerne; but missed the conveyance, and lost my money. I set forth on foot, carrying with me a secular dress, which I had procured, and walked as far as the foot of St. Gothard. Here I took a place to Lucerne. On entering the inn in that town, I met with the driver of a car, who kindly offered to take me to Basle. He was a Protestant, and did not know that I was an unfraternized friar; but believed me to be in heart, as I still was in dress, a brother of the monkish fraternity. We were two days performing the journey. I took the opportunity, while we were travelling, to go alone into a wood, and exchange my monk's frock for my new garments. I felt as if I were relieved from a weight of iniquity by throwing off that garb, under the protection of which I had seen committed so many enormities. I exclaimed sadly, as I cast it aside, "Would that all were disposed thus to abandon you, and exchange for you that blessed hope which God has been pleased, of his great goodness, to impart to me!" I returned to the driver so completely metamorphosed that he did not recognize me. "I am ready to go on as soon as you please," said I. "What, what?" said he, completely bewildered, looking round for the monk whose voice he heard, but could not see. "You can go on now," repeated I. "What! what! what!" said he, as if in a dream, and unable to articulate. At length he stammered out, "What does this mean? Is it you?" "Certainly," returned I, laughing, "it is I, myself." "But are you not —?" "I was a friar," said I, interrupting him; "but I am one no longer;" and here I briefly related to him my story. Good as the kind man had been to me before, he was doubly so now. When we parted, he positively refused to accept any remuneration. I could not bid him good-bye without a feeling of sadness and regret. Though he was in the humble position of a poor driver, he had manifested noble sentiments and a warm heart. The lowest in rank may possess true nobility of soul, and the most exalted in station may be, in reality, the meanest hearted of mankind.

Popery.

JUDGE AND PARTY IN THE SAME CAUSE.

BY A SPANIARD.

SUCH a judge did a section of the Roman clergy wish to be in adjusting the dissensions which existed among their doctors in the sixteenth century, and it does so still.

It is a maxim which, generally speaking, nobody has ventured to deny, that, in order to judge with ability and with justice in any cause, we must hear both parties with attention and impartiality; we must examine

attentively what each may allege in his own favour, and against his adversary. Nor has it ever been denied, at least explicitly, that the same maxim is equally applicable in cases of religious controversy; for, on the contrary, inasmuch as the judgment to be pronounced must carry with it more serious results than those consequent on a decision in other cases, it is more natural and more

conformable to reason that both parties should be heard with even greater impartiality and attention on that account.

The professors of Christianity, belonging to the Roman Church in the sixteenth century, were divided into two great sections. In that age, one of these sections was known by the name of the Protestant Church, and the other continued by the old name of the Roman Church, and in subjection to the same chief which both had formerly acknowledged. It is clear that the one which separated itself from the other, was the Protestant Church; if that separation was an evil, she herself must bear the blame; but, if that separation was good, she is to be commended for it. We cannot, however, either blame or commend her, until we first know the nature of that separation, because it must be admitted there are cases in which separation, so far from being an evil to be avoided, is positively a duty which every Christian is bound to discharge. St. Paul, writing to those who in his time composed the Roman Church, says to them, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and *avoid them*; for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple," Rom. xvi. 17, 18. Those of whom the Apostle speaks, and from whom the Romans were to separate themselves, were, without doubt, doctors, or, at least, gave themselves out as such, for it was *doctrine* with respect to which they sinned and scandalized. They were, besides, apparently of a religious and pious character, for they used good words and fair speeches; but, far from serving Jesus Christ in doing so, and far from being his ministers (that is to say, *servants*), and looking after his interests, they, in their services, consulted only their own interests; thus deceiving the hearts of the simple, viz., those who were satisfied with words and fair speeches, without taking the trouble to examine the foundation of things. The doctrine in respect of which such doctors sinned, was that which the Romans had been taught; but these Romans, in the time of the Apostle, were not to know any other doctrine than that which he himself, or St. Peter, or some other of the Apostles, had taught them; which was no other than the true doctrine which has been handed down to us in the sacred Scriptures. Thus that admonition of St. Paul to the Romans, in former times, and applicable to the present, reduces itself to this: keep a vigilant eye on those who teach contrary to what is taught in the Scriptures, and avoid them, or separate yourselves from them; for, by good words and fair speeches, they deceive all who allow themselves to be carried away by such things. Here, then, is a case in which separation was not only proper and convenient, but one in which it was enjoined on the Roman Christians. Now that is the position in which one section of the doctors of the Roman Church verily believed they found themselves, in the sixteenth century, when they separated from their colleagues. They believed that she

abused the Holy Scriptures, in attributing to them false and arbitrary senses in order to support human opinions, and, for the most part, heathen ones, too; and by fair words and specious pretences, many of her doctors deceived not only themselves, but also the simple and unsuspecting among the people. Those who succeeded that section, believed the same thing, and, down to our day, do so still, and with reason; for the motto of the other section is, and always has been, not to vary in any respect from that which has once been taught by their predecessors. For this reason the separation continues. But more than this; the accused doctors who continue to call themselves Romans, cast the like accusation upon those, who, ever since the separation, have been called Protestants, inasmuch as (which was very proper), these separated under a solemn protest. Thus were the doctors of the Roman Church divided into two parties, which may be designated the accusers and the accused. The first were to justify their accusation; the second were to defend themselves; but, as the accusation became reciprocal, even the accused themselves were obliged to justify their accusation which they made against their adversaries.

Under these circumstances, in which the so-called Church of Rome found, and still finds herself, no man, however impartial, if he believes not the Holy Scriptures nor the religious doctrines deduced from them, has a right to take a part in ascertaining which of the two parties justly accuses the other, unless, indeed, it be out of mere curiosity; but he who believes that the doctrines found in the Scriptures, or deducible from them, have a powerful and beneficial influence on the well-being of the human race in a future and eternal state, or even in the present life only, cannot reasonably show himself indifferent on the subject, and he will consequently be desirous of adding the weight of his testimony in favour of that party which he believes to be in the right, and that, too, as much for his own individual interests, as for those of mankind in general. He may think, at first, that both parties justly accuse each other; if, for example, he conceives that both one and the other abuse the Holy Scriptures, in attributing to them a false and an arbitrary sense; or he may believe that only one of them teaches religion according to the true and legitimate sense of the Scriptures. And in both one and the other case, when he once believes the matter to be important, reason and justice require that he should examine. But he asks himself, what is there to examine? There can be nothing else than the Scriptures themselves, for in them lies the truth,—supposing that each party professes to teach only what the Scriptures contain, or what may be legitimately deduced from them; and to these, therefore, both parties do and must appeal at last, although in a very different way, as we shall presently see.

If you tell a Roman doctor that he does not teach the doctrine of the Holy Scriptures, but merely that of the Popes and Councils, he will doubtless answer, that if he takes directly from these that which he

teaches, it is because he is certain that what they teach is exactly that which is taught by the Scriptures; and that, consequently, his own doctrine must be identically the same as that taught in the Scriptures. If you tell a Protestant doctor that he teaches what is contained in the works of Luther or Calvin, he will be able, in his turn, to answer, that if he does so, it is because he has ascertained that the teaching of both one and the other is the teaching of the Bible. Now, in this way, the common test, by which both parties are to be tried, is by an appeal to the Scriptures. He who so addresses, or interrogates, both parties, cannot believe both, seeing that there is a diversity in their teaching, and in many cases a direct contradiction; and if he has any interest in going into the case at all, he will at once propose to examine the Bible for himself, in order to compare its teaching with that of each of the opposing parties. The Protestant doctor will at once accede to the proposition, without exacting from the examiner any other condition than that he shall examine with impartiality and good faith, asking God, with sincerity of heart, that he would illumine his understanding and direct the investigation. The Roman doctor will not, absolutely speaking, shrink from the examination, because, when he condemns it, as Mr. Jaime Balmes does, he will tell you that then he is only speaking of *private examination*. Therefore the Roman doctor will answer, perhaps in similar language, and possibly imposing the same condition as that required by the Protestant; but adding as a condition, more important and more necessary still,—that in pursuing such examination there is not to be given to the Scriptures any other sense than that given by the Holy Catholic Church! Indeed, without this condition the Roman doctor is prohibited from making any examination at all. The examiner, willing to be bound by the observance of any just conditions during his examination, then desires to know, who, or what, the Catholic Church is; to whose construction of the sense he is to confine himself exclusively in seeking to ascertain the meaning of the Holy Scriptures. The answer is, that such church is neither the universality of believers, nor the universality of the clergy; but merely the head, the Pope, according to some, or the Pope in union with the bishops whom he has approved, according to others,—for these, alone, are those, who, properly speaking, teach; the incumbence of the rest being nothing else than merely to accept what they have decided. He now has present to his mind the idea that those who teach,—viz., the Pope and bishops,—and whose doctrine, or decision, must be received without appeal, are themselves the very same persons who are accused of perverting and corrupting the sense of the passages in question, in order to accommodate them to their own theological opinions; because all besides are bound to allow themselves to be blindly carried away from the true sense to the one to which it has been perverted. Now that answer, which is the one constantly given, and that which of necessity must be given, by every Romanist, if he adhere strictly to his principles, is

one which presents to us a moral phenomenon, to which we refer in the heading of this article,—viz., that it is possible learned and religious men, and many of them in good faith, which cannot be denied, gravely propose, that, in order to decide upon an accusation, mutually brought by two parties, one against the other, it may be reasonable, just, and ordered by God, too, that one of these parties may decide the case in his own favour. Could such a thing have been believed possible, considering the ordinary notions of the human species, as to justice and rectitude, if it were not justified by the fact?

We have said, already, that the Roman Catholic doctor will consent to the examination of the Scriptures, in order to confront what they teach with his own doctrine, derived from his church,—that is, from his own doctors; but our readers ought to know, that, if he does so, it will be merely out of condescension, for every Roman doctor, strictly adhering to the principles of his chiefs, ought to refuse any such examination, and answer him who argues from the Scriptures, in the same terms in which an English Roman Catholic theologian answered in a similar case. Dr. Milner, in a work of his, which has for its title, “The End of Controversy,” says:—“Before entering with you on the discussion of any part of Scripture, I see myself obligated, in conformity with my rule of faith, as explained by the Fathers, and especially Tertullian, to protest against all right, on your part, to argue with me from Scripture, and, as is proper, I must deny that there is any necessity on my part to answer any objection taken from it, which you may state to me. I have shown you that ‘no prophecy of Scripture gives its own interpretation,’ and I have proved to you that all that there is to do with the Scriptures pertains to the church (to us). . . . Hence it is that it is impossible the true sense of Scripture can ever be against her and her doctrine (us and our doctrine): hence it is, also, that I can overcome every objection that you may present to me, drawn from any passage of Scripture, with this short answer:—‘The church (ourselves) understands the passage in another sense than that in which you do; consequently you necessarily deceive yourself as to its sense.’” Thus, every Roman doctor must, in the last resource, say, “I and mine understand it differently; consequently, you and yours are in error.” This, then, is what may with propriety be called, Judge and Party in the same Cause. J. P.

ANECDOTE.

A Roman Catholic gentleman coming out from the service of the Mass, met a poor Protestant peasant coming out of his place of worship, and accosted him thus: “My good fellow, tell me now, supposing you as well as I sincerely worship God, what real difference can there be between your religion and mine?” “A great deal,” answered the peasant; “for you are just come from adoring a god made by the priest, and I come from adoring the God who made the priest.” P.

Ecclesiastical Affairs.

HISTORY OF THE CONGREGATIONAL CHURCH ASSEMBLING IN EBENEZER CHAPEL, NECKINGER-ROAD, BERMONDSEY.

THIS church was gathered about the year 1711, according to the testimony of Mr. Walter Wilson, in his "History and Antiquities of Dissenting Churches and Meeting Houses in London, Westminster, and Southwark." Some of the persons that first joined together had been members of the church of which Mr. Joseph Jacobs was pastor; but left him upon his removal to Turner's Hall, in the city. A remnant of another church appears to have united with some members of that which had been under the care of Mr. Jacobs, and which assembled in Parish-street, Horsleydown. The church thus newly-formed, at first met in a large room, only, the precise locality of which is not known. In a short time they removed to a place of worship at Dockhead, in which the Church of England service had been used, and which seems to have been a chapel of ease for Bermondsey parish. Here the congregation increased very fast; and though the place was of a very considerable size, it became well-filled. The building used to go by the name of a Tabernacle. Quickly after the settlement of the congregation here, Mr. John Sladen became their pastor, and laboured among them more than twenty years. During his pastorate, the meeting-house in Back-street, Horsleydown, was erected; and in the year 1729, the congregation commenced the occupation of it. It is a building of good size, with three large galleries. Here the church remained one hundred years, quitting it on account of the expiration of their last lease of it, in the year 1829. On removing from Back-street, Horsleydown, they occupied their present place of worship in Neckinger-road, Bermondsey. This place had been recently built for a young minister, who had been educated at Cheshunt College, but who occupied it only a few months. As it had fallen into the builder's hands, who was desirous of disposing of it, the church at Back-street, who were, at that time, in need of another place, purchased it, and had galleries erected in it, and other improvements effected. It was opened for their use, October 7th, 1829, by

the late Rev. Dr. Fletcher, of Stepney, and the Rev. G. Clayton, of Walworth: and they have continued to worship in it to the present time.

A separation from this church occurred in the year 1822, which included a considerable number of the members who then constituted the church at Back-street. The separatists built the chapel at present standing in Parish-street, Horsleydown, which is known by the name of Union Chapel. The church assembling in the said chapel in Parish-street, was for a while under the pastoral care of the Rev. W. Deering, now of Leytonstone, Essex; and, subsequently, of the Rev. J. Cooper, who had laboured at West Bromwich, and is now believed to be at Norwich, without a pastoral charge. The present pastor of the church in Parish-street, is the Rev. John Adey, formerly of Ramsgate, who has laboured among that people with great acceptance and usefulness near eighteen years, and under whose pastoral care the church is now in a flourishing condition.

The church now assembling in Neckinger-road, a sketch of whose history is here presented, has had nine pastors, including the present one. A brief statement in regard to each of them is here subjoined:

John Sladen was the first pastor. This excellent minister was born in London, about the year 1687. His first serious impressions he received under the ministry of that pious and judicious divine, Mr. Richard Taylor, by whose direction and advice he was placed under the tuition of the eminent Mr. Timothy Jollie, of Sheffield. About the year 1711, when he was twenty-four years of age, he was ordained to the pastoral office in this church, then newly-constituted. In this situation he proved himself a skilful and laborious minister, earnestly desirous of the salvation of those committed to his care. He was a minister of great reputation in his day. He took an active part in the debates at Salter's Hall, during the Trinitarian controversy, in the year 1719; and his name appears in the list of ministers, who, at that time,

semblance to Graham's "Ecclesiastical Establishments," and Ballantyne's "Voluntary Principle,"—two of the most masculine performances of modern times. Had either of these eminent men been Methodists, they might have been expected to have produced just some such work as this. In thus speaking, we are aware we pay Mr. Steward a high compliment; but while so doing, we pay a high compliment also to Methodism, which had the honour of producing such a man.

Our readers are not to expect from Mr. Steward a regular treatise, of the established type, on Church Government; for that was not his object. It was not so much to depict a complete portrait of Church Polity, as to show that the scheme of Methodism is not in harmony with the Word of God. He has, nevertheless, done a good deal, even in that way; while on his avowed theses he has performed a great service to the general cause of Christian liberty.

Mr. Steward divides his work into three parts: first, he descants, with great power, on the idea of Government as applied to Church Questions. Here he deals with Government in its Principles; he then proceeds to the Scripture Theory of Government, and applies the balance to Ministerial Theories, laying his hand heavily on Absolutism. He next applies it to Democracy; and here he admirably distinguishes between things that differ, pressing very hard on *ultra* Independency. There is much in the chapter deserving the attention of those who view the Christian pastor "simply as a functionary, not a power." Mr. Steward holds, that, according to the New Testament, the ministry is first, the church afterwards. He also holds, that the ordinance of the ministry is fundamental to the church, so that the powers included in it must, to some extent, be independent of it. The following is Mr. Steward's view of the Democratic Theory. Referring to Eldership, he says:

"It may be pleaded for the democratic theory in the church, that Christ's headship being acknowledged, and the New Testament as his law, the chief prerogatives of a ruler are thereby precluded; the state of the church, both as to ministers and people, being simply subjective. The law is explicitly recorded as owned by

them both, and open to joint inspection and interpretation,—there is the rule—and nothing beyond this can oblige as to matters of conscience. All church duty is comprised in it; and human canons can consequently have no force in a church, but as they originate in full church council and consent. The legislative power cannot belong to any order of men agreeably to this view, in any sense whatever, whether singly or combined,—it appertains rather to the church as distinguished from the pastorate, than to the pastorate acting over, or even with the church. But if the functions of government made over to the church be viewed as administrative only, then the responsibilities of administration devolve on the whole church alike, and duties are only representatively performed by its officers. To watch over the church—to teach and guard it—to look into the conduct of its members, and to institute courses against such as are faulty—to lay down the Divine law in its application to imputed delinquency, and to put the church upon its duty, as under the eye of Christ—to prepare and lead members into its fellowship by doing all that is initiatory to church action in such cases, or more generally to warn, direct, and stir up the church against evil, and for good—in a word, to preside and lead as a disciplinary functionary in general—these points of pre-eminence appertain to the minister, but no magistracy, in the sense of inherent official right—he merely inquires for the placet of the church—'Velitis, Quirites' is the judicial fiat carrying sentence from which there is no appeal, even when the judgment of the pastor is dead against it. His duty is supposed to be discharged, and his responsibility satisfied, when his best endeavours have been put forth in behalf of what he deems a righteous act by the church—theirs, when the same dispositions have led them to action, with whatever issue. To the doctrine of power, the moral of its exercise must of course correspond, whatever that doctrine may be.

"On the theory of democracy, popular rights of jurisdiction are more than co-ordinate, they are supreme; co-ordination being a mere conventional arrangement, when power disjoined from office is supposed to be resident in the people only. The minister's

duty is merely economic, he is concerned with an apparatus more than himself—his concern is not so much to move himself or others, as to be moved by them. It is not the duty of the church to entertain the motions of the pastorate where higher considerations do not forbid, but for the pastorate to ascertain what are the wishes of the church. Rule is therefore hardly his, even in the sense of delegation, because really kept in hand by a whole community, and as duty is diffused throughout it by this assumed right of universal co-equal action, responsibility is so likewise; it is not modified as an individual affair by the diversities of individual trust, nor lodged in the community, in a loose corporative sense, as applicable to nations—but equally in every one of its members; nor does office, as such, confer superiority over even the meanest member of the fraternity."

Such is Mr. Steward's exposition, and it must be allowed to come tolerably near the truth, although the Independents are neither few nor small who would, on Scriptural grounds, claim pastoral prerogatives considerably higher.

The Second Part of the work deals with Scriptural Views of the Ministry; and here we have able disquisitions on the Apostolate—The Eldership—The Church—Ministerial and Church Functions in Government. This last point is discussed at great length. The following passage comprises thoughts entitled to serious consideration:

"Churches are so many bodies divinely compacted, but their action depends on the 'effectual working in the measure of every part;' not on the mere behests of a ministerial head. This is the law—but it is a law subject to abeyance by derangements, which may occur in the head, as well as any other part of the body. The Divine message simply respects the Divine ordinance, as its assumed ground of relevancy—compliance is therefore demanded from the whole—and no rules seem to be given for economical purposes, whenever the creative ordinance has been abandoned. Things, as it respects both ministers and people, are supposed to be in their true normal state; and not a word is dropped, giving directions how ministers or people may act alone; or, in a condition of mutual

repugnance. No directions are given to pastors as to what amount of power they may lawfully wield to coerce a rebellious people—or in what cases it is lawful for a people to put down, or cast off their pastors. It confines itself solely to the range of duties—to a state of obedience—not of anarchy (by whatever causes introduced); passing over the whole field where passion and antinomianism have committed their ravages, as over a field of death—the slain, 'whom God remembers no more.'

"Finally, it may be observed in reference to the charges to the churches, that the recognition in them of a power to uphold the ministry in the performance of its duties, must imply a counter-power of restraining it from acts which may be judged to be abuses of office; or, what amounts to the same thing, to be an undue extension of its power. No people can have any right to deprive a minister of the prerogatives essential to his office; putting them into commission, as it is familiarly called—absorbing them into the body of the church (as if the church were a mere society, which can give and take away power at its pleasure);—thus putting a mock sceptre into his hands, and a crown on democracy,—this they may not do—while, on the other hand, a minister may as little claim to appropriate the functions of his people, and transform himself into a sort of Polyphemus, by the addition of their powers to his own. Mutual observance of the line of demarcation between them, to be maintained by mutual study of the word—by singleness of purpose—and by a prevailing spiritual intelligence—these must obtain—or the church will be lost in the counter whirlpools of anarchy and despotism."

The views of Mr. Steward, in this very elaborate portion of the volume, may, in substance, be stated in a few words. The Church is always addressed as an organised community, whose affairs are in its own keeping. All deliverances are broadly given, as if meant to be a common law to both officers and people. The New Testament provides for the universal participation of its members in its Government, agreeably to their relations and functions, as parts of the body; the eldership, whether limited to one or more, as intrusted with the rule, while

the people are the subjective portion of the community. The functions of authority are modified by the voice of its subjects; while their liberty is restrained by a becoming regard for the prerogatives of office. Let us hear our author:

"These two principles forming the pivot of church polity, are inseparably combined, and their union makes the bond of good government, and the bond of righteous peace. Accordingly, it is the prerogative of office, to take counsel—to initiate—to exhort—to command—it is the obligation of the people, to hear—to judge—and to confirm by formal placet, if required, the motion of the pastorate—or, to veto it, when put to them, if convictions of superior obligation should impel them to deny its will."

Mr. Steward here cites a passage from Dr. Davidson, as expressing his own views:

"In looking at a church of Christ, constituted after his own word, we observe in it the appearance of a democracy and a proper aristocracy. In regard to the elders who rule, it is an aristocracy; but with relation to the powers of the members generally, it resembles a democracy to a certain extent, though it is not a real democracy. The two classes, the rulers and the ruled, each possessing its own rights, need not clash with each other. A due balance may be maintained between them. The golden equipoise of prerogative may be preserved. It is possible, indeed, that the government of the elders may become oppression; while the prerogative of the people may become lawlessness and anarchy. But where the vital peaceable power of godliness prevails, neither party will encroach on the other."

Mr. Steward further holds, that these principles are recognised in the New Testament, because examples are sufficiently numerous to show that laymen sat in deliberation in church assembly, as well as elders, and shared in the discussion of the highest questions of economy.

The following is to the point:

"Thus the whole gist of the matter is this—the church, including ministers and people, share a common responsibility, founded on a common law—but distinguished either *by office* or *by relations to office*—that ministers are made responsible for the duties of

office, as holding it by Divine warrant—the people are made responsible for upholding or controlling office, as they may see good—both are equally in their power, as it is for their benefit that office was instituted. It is in this potentiality that their responsibility lies, as this is the province of their action; and they are, therefore, equally put on their duty with pastors, by the Head of the Church. According to this statement, the ministry is held responsible to Christ for compliance with all its instituted relationships to his church—its duty is co-extensive—nor is its responsibility fully met, if any of these relations are practically overlooked. By these the ministry is also made responsible to the church, as well as to its Head, for a performance of duty answerably to the scope of its existing relations—of which the people claim to be judges—and not the ministry only of itself. No ministry can be right, if it ignore these relations, and these secondary obligations to the church. It cannot separate from the church, and shut itself up to its own counsels, without an infraction of the cardinal principles of church constitution, as gathered from the sacred records. It can hold no title to administer even Divine laws, much less to institute conventional ones, but as the church is a recognised party to both. But, on the other hand, the people are not *co-ordinate* with the ministry, much less *supreme* over it, in Scripture recognition. Elders are rulers and guides to them in the Lord. Hence, reverence and submission are due to them from the people, because of their office, as well as for their virtues and labours. A factious and unruly temper is a great sin in any people, and often leads to another akin to that which bears the brand of Scripture—speaking 'evil of dignities.'"

These views show the profound reverence of Mr. Steward for the Word of God, and the success with which he has studied its contents. The sum of his teaching is, that the obedience to pastors is regulated, not by the will of Wesley, or of any other good man, but by the Word of God as spoken by the pastors and accepted by the individuals called on to obey. He holds, that unless the pastor be more than a guide,—even a priest,—the Word of God must overrule his bare authority. Such a conclusion as this, of course,

makes short work of Methodistic despotism. As our author views the matter, the pastor's place is "in the midst of the church, as well as over it;" for it is joined with him in determining what things or persons are to be bound or loosed therein. Mr. Steward, having devoted about three-fourths of his work to principles, proceeds to deal with Methodism, in its connexionalism—in its polity—in its condition and prospects. This portion of the dissertation will test the Methodistic body as to the metal of which it is made. They are here supplied, in the course of Providence, with a most able teacher; and there is serious responsibility connected with the reception they shall give to his lessons. It was scarcely possible, perhaps, within the same space, to do more execution against the general system of Methodistic absolutism. The writer's knowledge is so perfect as to yield him the utmost advantage in arguing. He has demonstrated, as far as language can demonstrate anything of the sort, that the system is alike abhorrent to reason and to Scripture. He shows that Wesley was the father of a family—a ruler over his own household—a patriarch, an elder, and a bishop—a sovereign in his own kingdom, without any to share his rule—an autocrat in the strongest sense in which the name can be honourably realized in a servant of Christ. The people were the "clergy," and he their "father." Wesley was this—all this, and a great deal more—a prototype to his sons and successors. Substituting Conference for Wesley, what the thing was then, the thing is up to the present moment. Mr. Steward has made short work of the "collective pastorate," of which the world has heard so much of late years. He shows that the whole system rests simply on *prerogative*; a system which must, in such a region as England, either be modified, or ultimately perish.

STATISTICS OF RELIGIOUS WORSHIP.

By Edward Baines, Esq., Leeds.

We believe that extremely few persons, whether friends of religious establishments or even of the voluntary support of religion, have anything approaching to an adequate conception of what has been done in our own day by what is generally called the voluntary principle. In and out of Parliament, from Cabinet Ministers down to the humblest

writers in the newspapers, we have heard for years the cuckoo cry that "the voluntary system is a *failure*;" and this has been applied not merely to education, but also to religion. It has been our duty, having many years ago obtained, through our own inquiries, pretty accurate information concerning places of worship and schools in the manufacturing districts, in 1800 and 1843, as well as concerning other parts of the kingdom, steadily to maintain the opposite opinion; and before Committees of the House of Commons on Church Rates and on Education, as well as through the press, to assert the power and sufficiency of the voluntary system. We have done this, under the absolute knowledge that we were right, with a perseverance which has been regarded as unaccountable. In so doing we have had a few faithful coadjutors, in the Metropolis and the Provinces; but in Parliament, till very lately, scarcely a man has ventured to raise his voice on behalf of so decried and scouted a doctrine. The impartial census of 1851, and no less impartial report of Mr. Horace Mann accompanying it, will perhaps at length obtain a degree of credit for this great principle, which our own advocacy, through the strength of the prejudices opposed to us, quite failed to secure.

Before proceeding further, let us observe, that during the ten years that we have been continually fighting the voluntary battle, we have never done it from sectarian motives, or with the slightest wish to disparage the great exertions of the friends of the Established Church. We knew that in one department (that of day-schools) they had done more than the Dissenters, whilst in another department, or rather two (namely, in places of worship and Sunday-schools) the Dissenters have done more than the Churchmen. But we have proclaimed the benevolence and public spirit of Churchmen as cheerfully as those of Dissenters, and we never concealed from ourselves that they had very superior wealth and power when they choose to put them forth. What we have been zealous for has been a *great principle*, which is indissolubly connected with the purity and freedom of religion, as well as with civil liberty: and if ever a principle was established in this world, the power of the voluntary principle is established by the exact, detailed, and cumulative evidence of the official documents now published.

The best method of testing the merits of the voluntary system, especially as compared with that of Governmental action, is to see what each of those systems has done to provide the means of religious instruction for the people of England during the most important half-century in our history, within which there has been the most rapid increase in our population. The report of Mr. Mann affords us the means of doing this. From his figures we learn what was the extent of religious accommodation in 1801, what it was in 1851, and by what parties and in what manner the great augmentation made in those fifty years was effected. The leading facts appear at a glance from the following table, which is constructed from the two tables at p. 131 and p. 140 of Mr. Mann's report:

PLACES OF WORSHIP AND SITTINGS IN
ENGLAND AND WALES.

Years.	Of the Establishment.		Not of the Establishment.	
	Churches.	Sittings.	Chapels.	Sittings.
1801	11,979	4,289,883	3,701	881,240
1811	11,444	4,314,988	5,046	1,209,060
1821	11,558	4,867,366	7,238	1,737,120
1831	11,883	4,481,891	10,580	2,525,200
1841	12,068	4,775,836	15,340	3,778,800
1851	14,077	5,317,915	20,390	4,894,648

INCREASE IN FIFTY YEARS.

Increase of Churches.		Increase Dissenters Places of Worship.	
Churches added.	Sittings added.	Chapels added.	Sittings added.
2,698	1,028,032	16,689	4,013,408

It would appear, then, that in fifty years the Church of England has added 24 per cent. to its religious accommodation, and that the other religious communities have added 455 per cent. to their accommodation.

But this is not all. By very far the greater part of what has been done in the building of churches within the fifty years has not been done by Government grants or Church property, but on the voluntary system. The following table from p. 41 of Mr. Mann's report gives the due credit to the voluntary benevolence of Churchmen:

Periods.	No. of Churches built.	Estimated cost.		
		Contributed by		Total.
		Public Funds.	Private Ben.	
1801 to 1831	500	£ 1,152,044	£ 1,847,856	£ 3,000,000
1831 to 1851	2,029	511,385	5,575,615	6,087,000
1801 to 1851	2,529	1,663,429	7,423,571	9,087,000

Thus, then, individual benevolence contributed £7,423,571, whilst the Government granted £1,663,429—the former being four and a half fold more than the latter.

Now can we form any fair and moderate estimate of the money expended by other Religious Communities on the building of chapels within the same time? The apparent number of places of worship added since 1801 by the Dissenters, is 16,689; but we showed last week that some thousands of these are not "chapels," but either school-rooms or rooms in private houses. Some of the school-rooms may have been built for the double purpose of worship and teaching. But we wish to take a very moderate view, and therefore we will throw off the large number of 6,689, and only assume 10,000 "chapels" (properly so called) to have been built since 1801. The probable average cost of the land, building, and furnishing of each chapel must be a mere matter of judgment. It seems that the average number of sittings in the churches built since 1801 is 381, and in the chapels is 240; the latter being about in the proportion of *two-thirds* of the former. If chapels were generally built in a manner as expensive as churches, we might therefore take two-thirds of the proportionate cost estimated by Mr. Mann for the churches; which, as appears from the table above, is £8,000 per church from 1801 to 1831, and £3,000 per church from 1831 to 1851. But, instead of doing this, we shall, on the ground of the greater plainness and economy with which chapels are built, assume only *one-half* of the *lower* of the above sums; which would make £1,500; a sum scarcely too high, when it is to include the land, building, furnishing, legal and other expenses, and especially when the number of chapels we have thrown out is remembered. Then we have 10,000 chapels (at the reduced number), assumed to cost £1,500 each; the aggregate amount is £15,000,000.

NUMBER AND COST OF DISSENTING CHAPELS BUILT BETWEEN 1801 AND 1851, reducing the number from 16,689 to 10,000.

Number of Chapels.	Estimated average cost of each.	Total cost.
10,000	£1,500	£15,000,000

Now, then, we must add the amount voluntarily expended on Churches of the Establishment, as shown above, to the amount voluntarily expended on chapels, and compare it with the amount granted by the Government for providing religious accommodation within the same period:—

COMPARATIVE AMOUNTS CONTRIBUTED BY THE GOVERNMENT AND BY THE VOLUNTARY SYSTEM TOWARDS RELIGIOUS ACCOMMODATION, BETWEEN 1801 AND 1851.

	By Government.	By the Voluntary System.
On Churches...	£ 1,663,429	£ 7,423,571
On Chapels....	Nil.	15,000,000
	1,663,429	22,423,571

Thus private benevolence has exceeded Parliamentary benevolence in the proportion of thirteen and a half fold!

But it will at once occur to the reader, that whilst the clergy of the Establishment are supported out of public funds very modestly by Mr. Mann, at "considerably upwards of £5,000,000 per annum," and whilst the churches have been kept in repair and service conducted at an expense of £500,000 a year, the whole charge of the ministry and worship among the Dissenters rests upon themselves. It must be a very vague conjecture formed on this point, especially as the number of regular ministers among the Dissenters is perhaps not half as large as the number of their congregations; the smaller congregations being mostly supplied by local preachers, though, from time to time, visited by the regular ministers. Let us suppose that the Dissenting ministers numbered 3,000 in 1801, and 10,000 in 1851. But of course the other expenses of worship have to be borne for the whole 20,390 places of worship. Let us assume a very low *medium* for the places of worship which were increasing so rapidly from 1801 to 1851; let us take them at 8,000 for the whole period, and estimate the cost of maintaining their ministers and worship at £100 a year for each. This would give an aggregate cost, as the *medium* or average for the fifty years, of £800,000 a year; which, multiplied by 50, gives £40,000,000 for the whole period. At present the annual charge borne by the Dissenters must exceed £1,200,000 a year.

Nor is this all. Whilst the poor Dissenters have been paying *forty* millions sterling for their worship, and *fifteen* millions for the erection of their chapels, making a total of £55,000,000 sterling; there are several thousands of clergymen of the Establishment, including the incumbents of new churches and the curates, who have also been supported on the Voluntary principle. But on this point we are so destitute of materials, that we shall not attempt to form an estimate.

The great facts are sufficiently strong, namely, that, in half a century within which England doubled its population, she also doubled her religious accommodation; but that of the 19,387 places of worship newly opened during that time, Parliament contributed a *portion* of the expense of building 520 of them, whilst the other part of the expense of those 520, and the entire expense of the remaining 18,867 churches and chapels were provided by Voluntary benevolence.

But it may be said—"Oh! but you make a prodigious omission; you forget that during that whole period, the Establishment was supporting its episcopate and clergy with funds of no less than £5,000,000 a year, which, in fifty years, amounts to £250,000,000." No, indeed, we do not forget this. It is a part of our case. Here is the richest establishment in the world doing its routine duty, but contributing nothing, *out of its own property*, to provide religious accommodation for a doubled population; whilst the scouted Voluntary system has been providing 5,041,440 sittings (abating a portion of those in the 520 Parliamentary churches) at an expense to individuals of £22,423,571. We

do not deny the cathedraled pomp and palaced grandeur of a church whose prelates are nobles. We would not willingly disparage the eloquence of its bishops, the learning of its clergy, or the value of some of its institutions. Still less would we be insensible to the voluntary zeal and liberality lately displayed by many of the clergy and many Churchmen. All we maintain is, that for *the preaching of the Gospel*, and especially for *adaptation to increasing population and altered circumstances*, the Establishment, as an *Establishment*, has been proved to be very inferior indeed to the Voluntary system; whilst that same Voluntary system, despised and stigmatised by statesmen, by clergymen, by school-inspectors, by authors, and by editors, as utterly impotent and a failure, has carried us on its heroic shoulders through the social battle with infidelity, vice, and ignorance, and has proved itself by its acts much nearer of kin to the Apostles than their vaunted "successors."

GENERAL SUMMARY.

DENOMINATIONS.	Number of Places of Worship.	Number of Sittings.	Estimated Total Number of Attendans.
<i>Protestant Churches.</i>			
Church of England	14,077	5,317,915	3,773,474
Scotch Presbyterians.			
Ch. of Scotland...	18	13,789	8,712
Un. Pros. Church	60	31,351	23,207
Pres. Ch. in Eng.	76	41,552	28,212
Ref. Irish Pres.	1	120	...
Independents	3,244	1,067,760	793,142
Baptists—			
General	93	20,539	12,323
Particular	1,947	582,593	471,283
Seventh Day	2	390	52
Scotch	15	2,547	1,246
New Con. General	182	52,604	40,027
Undefined	550	93,310	63,047
Society of Friends	371	91,559	18,172
Unitarians	229	68,554	37,156
Moravians	32	9,305	7,364
Wes. Methodists—			
Original Connex.	6,579	1,447,580	907,313
New Connexion..	296	96,964	61,319
Prim. Methodists	2,871	414,030	266,555
Bible Christians.	482	66,834	38,612
W. M. Association	419	98,813	56,430
Independ. Meth.	20	2,263	1,650
Wes. Reformers..	339	67,814	53,494
Calv. Methodists—			
Welsh Cal. Meth.	828	211,951	151,046
Lady Hunt. Con.	109	38,727	29,679
Sandemanians	6	956	587
New Church	50	12,107	7,082
Brethren	132	18,529	10,414
Isolated Congreg.	539	104,481	63,572
Lutherans	6	2,006	1,284
French Protestants	3	560	211
Ref. Ch. Netherlands	1	350	70
German Prot. Ref.	1	203	140
<i>Other Churches.</i>			
Roman Catholics..	570	186,111	305,393
Greek Church	3	291	240
German Catholics.	1	300	567
Italian Reformers.	1	150	20
Cath. & Apos. Ch.	32	7,437	4,908
Latter-Day Saints.	222	30,783	18,800
Jews	53	8,438	4,150
Total	34,467	10,212,563	7,261,032

OUR SUNDAY-SCHOOLS: WHAT THEY DO AND MIGHT DO FOR ENGLAND.

To Superintendents and Teachers.

FELLOW WORKERS,—Two Parliamentary documents have lately appeared which must deeply interest you,—one of them, as showing the vast importance and capabilities of the Sunday-schools of England,—and the other, as showing how great a work they have yet to do for God and man.

The first of these documents was a Return made to the House of Commons last spring;* from which it appears that at three several periods, at which Parliamentary inquiries have been made concerning schools, the numbers of Sunday-schools and scholars in England and Wales were as follow :

Years.	Number of Sunday-schools.	Number of Sunday-scholars.
1818	5,468	477,226
1833	16,828	1,548,890
1851	23,408	2,407,400

The second of these Parliamentary documents has just appeared, and it contains a Report and Returns concerning the means of "Religious Worship," with the attendance upon it, as ascertained by the Census of 1851.† By this important Report we are informed of the interesting facts, that the number of Sunday-school Teachers, and the actual attendance of Sunday-scholars on the Census Sunday, March 30, 1851, were as follow :

Number of Sunday-school Teachers	302,000
Number of Sunday-scholars in attendance on the Census Sunday..	2,280,000

These facts, attesting, as they do, the wonderful growth and extent of the Sunday-schools of England, cannot but give a thrill of delight to every philanthropic and pious breast. When it is remembered that the very origin of the system was so recent as 1782, that it is the spontaneous growth of the religious and educational zeal of the churches, and that the services of the teachers are purely gratuitous, we cannot but see in these great assemblages of teachers and scholars over the whole land matter of devout thankfulness to Him who has raised up so mighty an agency, together with lively hope for the future condition of our country.

It is known to all who have practical experience of Sunday-schools, that they have been the means of incalculable good. They have been the nurseries of our churches; and from them considerable numbers of our ministers, and of our most useful and distinguished missionaries, have arisen. They have sent a sanctifying influence to multitudes of cottages, workshops, and fields. They have smoothed and blessed thousands of death-beds. They have reclaimed many parents from ungodliness. They have diffused

Bibles, hymn-books, tracts, and sacred literature among the least-instructed classes. They have done much to discountenance profanity, Sabbath-breaking, gambling, and the low forms of vice and cruelty, which Mr. Raikes describes as prevalent when he began his sacred enterprise, and which made the Lord's day eminently the devil's day.* They have furnished active agents of our Temperance Societies. They have relieved distress, refined vulgarity, encouraged cleanliness of home and person, improved both dress and speech, promoted intelligence and providence, moderated violence, checked incipient disaffection, and cemented classes of society too prone to mutual jealousy.

To the Teachers the blessing has been almost as great as to the scholars. The Sunday-school affords a sacred direction to youthful ardour, a happy exercise for intellectual activity, a powerful incentive to piety, an easy introduction to the self-denying duties of visiting the poor and the sick, a safeguard against pride, conceit, indolence, backsliding, and scepticism,—in short, a social, moral, and religious training which is altogether invaluable. If the scholars did not in numbers so far exceed the teachers, I should be disposed to think that the latter were the greater gainers from their Sabbath employment. Every conscientious teacher will be ready to say from experience—"It is more blessed to give than to receive."

To the philosophical historian, the rapid rise of Sunday-schools, with the beneficial influences they have spread over the country, must appear as one of the most remarkable features of our modern history. Blind, indeed, must be the statesman, who does not recognize them as a bulwark of our moral greatness. When we remember that in no other country of Europe, with exceptions that scarcely deserve mention, does the religious Sunday-school exist at all, and that even in the United States it does not prevail so extensively as here, the English people may regard this English institution with thankful congratulation, and bend their efforts to increase its efficiency to the utmost.

It was not, however, in the spirit of complacency that I took up my pen. If the Parliamentary documents to which I have referred afford us legitimate cause for rejoicing, the more recent publication furnishes perhaps still greater cause for humiliation. To all who are interested in Sunday-schools it presents reasons for anxiety, and a call to new and more powerful exertion.

The Report of Mr. Horace Mann, which is both able and impartial, draws out the

* In 1784 Mr. Raikes thus describes one of the suburbs of Gloucester: "On Sunday the street is filled with multitudes of little wretches, who, released on that day from their employment, spend their time in noise and riot, playing at chuck, and cursing and swearing in a manner so horrid, as to convey to any serious mind an idea of *hell*, rather than that of any other place." Again: "The Lord's day has hitherto been prostituted to bad purposes. Farmers and other inhabitants of the towns and villages complain that they receive more injury in their property on the Sabbath than all the week besides: this, in a great measure, proceeds from the lawless state of the younger class, who are allowed to run wild on that day, free from every restraint."

* Entitled, "Schools: Returns of the Number of Day-schools and Sunday-schools, and of the Number of Day-scholars and Sunday-scholars, in England and Wales, in 1818, 1838, and 1851."—*Parliamentary Paper*, No. 487.

† Entitled, "Census of Great Britain, 1851.—Religious Worship. England and Wales. Report and Tables." An octavo volume, of which an official abridgement is published, price 1s.

result of the Census Returns on Religious Worship in a very interesting manner. Some of the results afford matter for congratulation, but others for deep regret. It appears that in England and Wales, we have 34,467 places of worship, containing 10,212,563 sittings, and that 19,387 of these places, containing 5,041,440 sittings, have been opened within the present century, through the efforts of all denominations of Christians. On the Census Sunday, however, the attendance at these places of worship was only 4,647,482 persons in the morning, 3,184,135 in the afternoon, and 3,064,449 in the evening. As some might attend only once, and some twice, Mr. Mann estimates that these three attendances probably show "a total of 7,261,032 separate persons who attended service either once or oftener on the Census Sunday." He then further estimates, that, the population of England and Wales being 17,927,609, after making allowance for young children, sick persons, and those detained by other causes, 10,398,013 persons are ordinarily "able to attend" Divine service, if willing, *at one and the same time*; and that as many as 12,649,326 persons are able to attend "*once at least*" in the day. As, then, only 7,261,032 persons attended on the Census Sunday, he infers that 5,288,294 persons were absent on that day; and though he guards himself against supposing that all these are "*habitual neglecters of religious services*," yet the figures leave upon the mind a painful conviction that vast numbers of the people attend Divine worship but occasionally, and that the number of "*habitual neglecters*" must be exceedingly large. Mr. Mann further expresses his opinion, that the absentees are not to be found to any great extent among the middle or upper classes, but among "the labouring myriads;" and that many of them have attended the Sunday-school. He speaks of "the vast amount of Christian zeal and influence displayed and exercised by teachers in Sunday-schools;" and says—"It is difficult to overstate the value of these voluntary labours, much as the effect of them, unhappily, is lost, when, verging on maturity, the scholar ceases to attend the school without commencing or continuing to frequent the church."*

The undoubted fact that the greater number of the Sabbath-breakers have at one time or another been in our schools, results inevitably from the other fact, that *nearly the whole of the working-class attend Sunday-school for a longer or shorter period*. This is proved by the figures already given. Our population is 17,927,609, of whom 4,097,175 are from five to fifteen years of age, that is, within the ten years of life usually called "the school age."† The classes which send their children to the Sunday-school are about two-thirds of the whole population in some parts, and three-fourths of the whole in others. If we take a medium between these two proportions, we shall find 2,902,165 work-

ing-class children of the school age. If the whole of these attended Sunday-school ten full years, we should have 2,902,165 Sunday scholars at all times; and, as the number of Sunday scholars in 1851 was 2,407,409, it might show that the *whole of the working-class children attended Sunday-school for eight years and four months each*. We know, however, in point of fact, that the whole of the working-class children do not attend our Sunday-schools,—that many who do attend are with us for a much shorter time,—and that, on the other hand, many remain with us to a more advanced age than fifteen, even to eighteen, and some to adult years. Again, some do not come to school so early as five years of age; and some are kept at home by sickness, by distance, by weather, by defective clothing, to assist their mothers, or (where there is no mother) to take charge of the house. These circumstances, some on one side and some on the other, prevent us from forming an exact estimate; but the great and important fact is this, that the 2,407,409 children in Sunday-schools give an *average of more than eight years of Sunday-school instruction for the whole of the working-class children*; and though some stay more than eight years, some less, and a few never come at all, yet such is the *average*, and that average proves us to have at one time or other *NEARLY ALL the working-class children in our schools*.

There, Teachers and Superintendents, take that fact, and think upon it. In one view, does it not shame us? In another view, does it not show what is possible of future achievement? **WE HAVE THE CHILDREN!** Repeat it to yourselves, till the mighty import of the fact is fully understood, and can never be forgotten. **WE HAVE THE CHILDREN**, just at the age when they are most susceptible of kindness, and most amenable to authority. **WE HAVE THE CHILDREN**, *before* they become Sabbath-breakers. **WE HAVE THE CHILDREN**, *before* they become drunkards. How often have philanthropists and reformers of every class sighed over the adults, and said—"Oh! if we could but have begun our softening, enlightening, and evangelizing influences *when they were children*, before they hardened into shamelessness and recklessness!" Well, **WE HAVE THEM!** under our hands,—within our walls,—in presence of our Bibles,—hearing our Ministers. **WE HAVE THEM**, on the right day, in the right place, and under every good influence. **WE HAVE THEM!** And yet we lose them! Multitudes of them slip out of our hands, escape our observation, and re-appear as the millions of "*habitual neglecters of divine service!*"

Who have thus possession of the children? Is it a small number of individuals, too feeble and disorganized to have any influence? Look round, teachers! You are a *great army*. Nay, more; you are the *mightiest moral agency existing in England*. You outnumber TEN-FOLD all the *Clergy and Ministers*. We may have 25,000 or 30,000 men devoted to the ministry, and occupying our pulpits. We may have 60,000 Teachers of Day-schools. We may have 20,000 or 30,000 Local Preachers. We may have 3,000 or 4,000 City or Town Missionaries. We

* Mr. Mann's Report, p. clxv.

† That part of the Census Returns showing the ages is not yet published; but at the Census of 1841, the children from 5 to 15 constituted 22·854 per cent. of the population; and this proportion of the population of 1851 would be 4,097,175.

may have a few hundreds of editors, and a few thousands who more or less take the quill. But *you*, Sunday-School Teachers!—you number the amazing number of **THREE HUNDRED THOUSAND**! You out-number our army, our navy, our magistracy, our police, as well as the militant host of our ministers and pastors! Every sixtieth person of our population is a Sunday-school Teacher!

Stand forth, then, Young Guard of England! Your country has need of you. To your arms! The enemy is among you, Yes, the strongest, subtlest, basest enemies of our honour and welfare:—Drunkenness, Sensuality, Infidelity, Sabbath-desecration, Dishonesty, Profanity, Godlessness. Against these, and against their Prince, you are sworn to wage eternal war.

It is not for me, with my views of the depravity of human nature, to say that Sunday-schools, or Day-schools, or ministers, or any other agency less than Divine, can subdue all the moral evil amongst us. But nothing can be clearer than this, that it is our duty to attempt it, and to carry on the contest as long as we live. Nor can we doubt that God works by these means. With such an agency as that of the Sunday-schools,—so vast a force of Teachers, having opportunities of influencing the bulk of our people at the most impressive age,—much more may and ought to be done than ever has been done; and a *responsibility* rests upon us who enjoy these opportunities, the full weight of which the last day will alone reveal.

How, then, Fellow-Workers, shall we make our labours more effective?

May we not, in the first place, invoke our ministers, the officers and members of our churches, the rich, the educated, the gifted, and those in the early vigour of life, to fix their attention on this great though humble institution, the Sunday-school? May we not ask them to remember, that there lies *the next generation*, in its bud and bloom,—plants full of sap, pliable, having opposite tendencies, heavenward and earthward, and opposite influences in full play upon them within the school and without? There it lies, not as a mass to be operated upon at leisure, but in one perpetual change,—its living particles flowing on, and each day some passing out of our reach for ever. There it lies, with all its indefinite power of good and evil, social, intellectual, and religious. There it lies, to-day an infant, to-morrow a giant grown. Yes, there, in the Sunday-school, lies cradled *the future of England*.

We may, then, assuredly, ask the ministers of religion to give the Sunday-school their warmest interest, their kindest counsels, and their fervent prayers, with as much of their presence and active aid as their other duties permit, and as may be consistent with leaving a just responsibility and authority to the officers of the schools.

We may also suggest for the consideration of Ministers, Superintendents, &c., whether it is not possible to devise some means of making the service of the sanctuary more interesting and useful to the Sunday scholars. Separate services for the younger children

are, I am sure, of great value, because there everything is adapted to the understandings and attainments of the children. But it is to be feared that much of the service and sermon for adults is beyond the comprehension of the majority of the scholars, and that their attention, once lost, can hardly be regained. Would it be wise to extend still further the system of the separate service? or to adapt any part of the public service more distinctly to the Sunday scholars? Or can any better method be found of making public worship a more intelligent and pleasing service to the children? It is evident that advantage ought to be taken of the afternoon, when the attendance is the most numerous (if the scholars do not attend public worship at that part of the day), to combine an impressive address with the devotional service in the school. But the desideratum is, to make the children feel it a privilege and pleasure to attend public worship; which, it is to be feared, from their ceasing to attend when they leave the school, is hardly the case at present.

It is obvious that every effort should be made to render the discipline of the school good, and the instruction given there in the highest degree effective. But how much does this imply on the part of Superintendents and Teachers!—what invariable regularity and punctuality of attendance,—what conscientious study to win the hearts and impress the consciences of the scholars,—for this end, what cheerful kindness, combined with self-respect,—what steady firmness,—what quick vigilance,—what scrutiny of the characters of the children,—what diligent preparation of the things to be taught,—what care to fix and sustain attention,—what ingenuity to enliven the instruction by questions, by anecdotes, by collateral information,—what personal inquiries and appeals,—what promptness to seize every circumstance that may aid impression,—what a devotional spirit,—what solemn representations of eternity,—what constant recollection of the grand objects of all teaching, the conversion and salvation of the soul!

But the direction in which the usefulness of the Sunday-school remains to be most developed, is, I apprehend, in the kindly and almost *pastoral* interest to be taken by the Teachers in their scholars *out of school*. I can scarcely set limits to the possible benefits that might flow from this source. The Teacher who visits his scholars at their own homes learns their characters and circumstances, and whether he should minister to them respectively encouragement or rebuke, comfort or correction. He ensures a more regular attendance. He has the opportunity of producing a favourable impression on the parents, in regard to the treatment of their children, their attendance at worship, and their own spiritual interests. He may reclaim from serious error, the effect of youthful folly. He may be able in some cases to assist with his counsel, if not otherwise, at critical periods of a young person's history. He may give or lend useful books, suggest a good employment of time, caution against dangerous habits or associations, avail himself of the seriousness produced by sickness, and in

every way win his young friends to see the beauty and excellence of religion. In short, the Teacher who merely attends in school does but half his work. Most of the shortcomings and defects of the Sunday-school are owing to the neglect of that field of benevolence which lies in the dwellings of the scholars. The cultivation of this field would give results beyond calculation. If the next Census is to show a better state of things than the last, there is no one source so likely to produce it as the visits of Sunday-school teachers to the homes of their scholars. The Teacher has every advantage, from the disinterested kindness he is showing to his scholars, for acting as the pastor and the town-missionary to them and their families. And to himself, let him be assured, the influence would be most salutary, tending to invigorate his Christian character, and fitting him for additional usefulness in his passage through life. In all that I have said on this subject, I speak from observation of the practical effects of visiting and neglecting to visit.

My final suggestion has reference to the greatest danger which besets young men in this country, and the most prolific source of future misconduct and misery, namely,—the habit of taking intoxicating liquor. The debauch of the Saturday night is greatly chargeable with the desecration of the Sabbath. The associations and tastes formed in the public-house or beer-shop are as opposed to religion as light is to darkness. The chaplain of the Leeds Gaol, the Rev. G. B. de Renzi, in a public speech made in this town, and also in his last report to the magistrates, remarks :

“He found that out of the 1,041 prisoners referred to (committed in one year, 1852-3), there were only 138 who had never been at school. Must there not, then, be some other reason for this vast amount of ignorance? He could trace it to nothing else but to the existence of dram-shops and beer-houses; their young people, when they quitted school, being tempted into these dens of infamy and vice.”

All the other chaplains of gaols and all the judges of the land bear similar testimony, only adding, as Mr. de Renzi did in another passage, the music and dancing saloons as places of danger.

To guard the young against this perilous temptation, Juvenile Total Abstinence Societies, called “Bands of Hope,” have been established in many Sunday-schools, and I believe them to be attended with the happiest results. It is quite a mistake to suppose that children are not aware what they are doing, when they sign the pledge to abstain from intoxicating drinks. Too many of them have suffered from the intemperance of relatives. Too many see the wretchedness and wickedness spread around their neighbourhoods by this cause. Many children whom I know are the most zealous abstainers, and some have been the means of reclaiming their parents and others. To prevent the young from acquiring the love of drink, would be to burn out the root of the hydra’s heads. No one conceivable cause would do so much to diminish vice, crime, and irreligion.

If this be true, I ask Ministers, Superintendents, and Teachers to consider what is *their own duty*.

An experience of six and thirty years in connexion with Sunday-schools has emboldened me to declare with confidence the good they have effected; and the position they are now officially shown to occupy relative to the bulk of our population, has stimulated me to appeal thus earnestly to my fellow-labourers to make the schools all that they might and ought to be. Humble and recent in their origin, they are already an honour and blessing to our land. With the improvements of which they are capable, they would be still more our glory and defence.

I am, Fellow Workers,
Your sincere well-wisher,
EDWARD BAINES.

Leeds, Jan. 18, 1854.

CORRESPONDENCE OF THE REV. G. WHITEFIELD AND DR. BEN- SON, BISHOP OF GLOUCESTER.

To the Editor of the Christian Witness.

THE following correspondence has not, I believe, been published in any Life of Whitefield, nor in any edition of his works. Some of your readers may consider it valuable.

Yours very faithfully,
SAMUEL DUNN.

Sheffield, January 2, 1851.

WHITEFIELD TO THE BISHOP.

Gloucester, July 2, 1739.

MY LORD,—Hearing that your Lordship is secretly displeased at my preaching in the fields, I should be obliged to your Lordship if you would be pleased to acquaint me wherefore this offends your Lordship! My Lord of London himself told me there was no law against field-preaching. And since the clergy, without cause, exclude me from their pulpits, what must I do? Surely, your Lordship would not have me be silent? God knows I am a true friend to the present constitution of the Church of England; and, if so, my Lord, *why* am I not countenanced? Why does not your Lordship *confess* me *before* men? Not to be *for* Christ in this respect, I think is to be *against* him. Perhaps your Lordship may urge, “that I promised reverently to obey my ordinary;” but then it was only in their godly admonition. God knows my heart; I would be subject to the higher powers in all things lawful; but when I see the clergy preach themselves, and not Christ Jesus, their Lord, feeding themselves, and not their flocks, neglecting to catechise their children, or visit from house to house, and entirely falling away from the articles to which they have subscribed, I think it meet, right, and my bounden duty (let Arians, Socinians, or self-righteous bigots, say what they will) to be instant in season and out of season; and since I have been causelessly thrust out of the synagogues, to go out into the highways and hedges, to compel poor sinners to come in.

I write this with all humility to your Lordship. A sense of your Lordship's favours is deeply impressed upon me. The God whom I serve in the Gospel of his dear Son, will reward you a thousand fold for all expressions of kindness shown to,

My Lord,

Your Lordship's most obedient son and servant,

GEORGE WHITEFIELD.

To the Right Rev. Father in God, Martin, Lord Bishop of Gloucester.

THE BISHOP TO MR. WHITEFIELD.

Gloucester, July 3, 1739.

SIR,—Let me just call upon you to remember, that when you were ordained Deacon, and the Bishop delivered the New Testament to you, he said,

"Take thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself."

And that, when he ordained you Priest, and delivered the Bible into your hand, he said,

"Take thou authority to preach the Word of God, and to minister the Holy Sacraments in the congregation where thou shalt be lawfully appointed thereunto."

When you recall this to your mind, you will surely think of somewhat else, than bitterly inveighing against your brethren of the clergy for departing from the rules and doctrines of their church.

As I was the person who pronounced the words above to you, I am more particularly concerned to remind you of them, and to admonish you that you exercise the authority you received in the manner it was given to you.

I have sent you enclosed in this the sermon of Dr. Stebbing, as I yesterday promised you I would do. And I have taken this opportunity of mentioning to you what I have now done; which I forgot yesterday to do, among many other things I then mentioned to you.

I can have no other view in what I have said to you, but both your own good and that of the church.

I most heartily pray for your welfare, both spiritual and temporal, and truly am,

Your affectionate brother,

And faithful servant,

M. GLOUCESTER.

For the Rev. Mr. Whitefield.

MR. WHITEFIELD TO THE BISHOP.

Bristol, July 10, 1739.

MY LORD,—I thank your Lordship for your Lordship's kind letter. My frequent removes from place to place prevented my answering it sooner. I am greatly obliged to your Lordship in that you are pleased to watch over my soul, and to caution me against acting contrary to the commission given me at my ordination. But if the commission we then receive obliges us to preach no where but in that parish which is committed to our care, then all persons act contrary to their commission when they preach occasionally in any strange place. And con-

sequently your Lordship equally offends, when you preach out of your own diocese.

As for inveighing against the clergy (without cause), I deny the charge. What I say, I am ready to make good, whenever your Lordship pleases. Let those that bring reports to your Lordship about my preaching, be brought face to face, and I am ready to give them an answer. St. Paul exhorts Timothy not to receive an accusation against an elder, under two or three witnesses. And even Nicodemus could say, that the law suffered no man to be condemned unheard. I shall only add, that I hope your Lordship will inspect into the lives of your other clergy, and censure them for being *over-remiss*, as much as you censure me for being *over-righteous*. It is their falling from their articles, and not preaching the truth as it is in Jesus, that has excited the present zeal of (what they in derision call) the Methodist preachers. Dr. Stebbing's sermon (for which I thank your Lordship) confirms me more and more in my opinion, that I ought to be instant in season and out of season; for to me he seems to know no more of the true nature of regeneration, than Nicodemus did when he came to Jesus by night. Your Lordship may observe, that he does not speak a word of original sin, or the dreadful consequences of our fall in Adam, upon which the doctrine of the new birth is entirely founded. No, like other polite preachers, he seems to think in the very beginning of his discourse, that St. Paul's description of the wickedness of the heathens is only to be referred to them of past ages. Whereas I affirm we are all as much included under the guilt and consequences of sin as they were. And if any man preach any other doctrine, he shall bear his punishment whosoever he be. Again, my Lord, the Doctor entirely mistakes us when we talk of the *sensible* operations of the Holy Ghost. He understands us just as those carnal Jews understood Jesus Christ; who, when our Lord talked of giving them that bread which came down from heaven, said, "How can this man give us his flesh to eat?" Indeed, I know not that we do use the word *sensible*, when we are talking of the operations of the Spirit of God. But if we do, we do not mean that God's Spirit does manifest itself to our *senses*, but that it may be perceived by the soul, as really as is any sensible impression made upon the body. But to disprove this, the Doctor brings our Lord's allusion to the wind, in the third of St. John, which is the best text he could urge to prove it. For if the analogy of our Lord's discourse be carried on, we shall find it amounts to thus much,—"That although the operations of the Spirit of God can no more be accounted for, than how the wind cometh and whither it goeth, yet, may they be felt as really by the soul as the wind may be felt by the body." My Lord, indeed we speak what we know. "But," says the Doctor, "these men have no proof to offer for their *inward* manifestations." What proof, my Lord, does the Doctor require? Would he have us raise dead bodies? Have we not done greater things than these? I speak with all humility; has not God, by

our ministry, raised many dead souls to a spiritual life? Verily, if men will not believe the evidence that God hath given, that he hath sent us, neither would they believe, though one rose from the dead. Besides, my Lord, the Doctor charges us with things we are entire strangers to, such as "denying men the use of God's creatures, encouraging abstinence, prayer, &c., to the neglect of the duties of our station." Lord, lay not this sin to his charge. Again, he says, "I supposed Mr. Benjamin Seward to be a person believing in Christ, and blameless in his conversation, before what I call his conversion." But this is a direct untruth; for it was the want of *living faith* in Jesus Christ, which he now has, that he was not a Christian before, but a mere moralist. Your Lordship knows that our article says, "Works done without the Spirit of God and true faith in Jesus Christ, have the nature of sin." And such were all the works done by Mr. Benjamin Seward before the time mentioned in my Journal. Again, my Lord, the Doctor represents that as my opinion concerning the Quakers in general, which I only meant of those I conversed with in particular. But the Doctor and the rest of my reverend brethren are welcome to judge me as they please. Yet a little while and we shall all appear before the Great Shepherd and Bishop of our souls. There, there, my Lord, shall it be determined who are his true ministers, and who are only wolves in sheeps' clothing. Our Lord, I believe, will not be ashamed to confess us publicly in that day. I pray God we may all approve ourselves such faithful ministers of the New Testament, that we may be able to lift up our heads with boldness. As for declining the work in which I am engaged, my blood runs chill at the very thought of it. I am as much convinced it is my duty to act as I do, as that the sun shines at noon-day. I can foresee the consequences very well. They have already, in one sense, thrust us out of their synagogues; by-and-by they will think it is doing God service to kill us. But, my Lord, if you and the rest of the bishops cast us out, our great and common Master will take us up. Though all men should deny us, yet will not He. And, however you may censure us as *evil-doers, and disturbers of the peace*, yet, if we do suffer for our present way of acting, your Lordship, at the great day, will find that we suffer only for righteousness' sake. In patience, therefore, do I possess my soul. I willingly tarry the Lord's leisure. In the meanwhile, I shall continually bear your Lordship's favours upon my heart, and endeavour to behave so as to subscribe myself,

My Lord,

Your Lordship's obedient and obliged servant,

GEORGE WHITEFIELD.

To the Right Rev. Father in God, Martin,
Lord Bishop of Gloucester.

MR. WHITEFIELD TO THE BISHOP.

London, July 24, 1739.

MY LORD,—The occasion of my giving your

Lordship this trouble, is an information from Mr. Charles Wesley, that I am charged with breach of promise and insincerity. As to the former, the Vice-Chancellor of Oxford told him, that I had promised, if your Lordship would ordain me, not to preach again in so popular a way. This information he had from the Dean of Christ Church, who told him he had it from your Lordship. As to insincerity, the Dean himself was pleased to charge me with it, for not publishing in my Journal the conversation your Lordship favoured me with at Oxford. I am therefore obliged, with all humility, to ask your Lordship, 1st. "Whether I ever did (or could) make your Lordship such a promise?" 2nd. "Whether your Lordship insists, desires, or consents that I should publish the conversation which passed between us." I did not look upon myself at liberty to mention what your Lordship spoke with much kindness and condescension, but shall declare explicitly, if your Lordship pleases, how far you have, and how far you have not, approved of,

My Lord,

Your Lordship's dutiful son, and most obliged humble servant,

GEORGE WHITEFIELD.

To the Right Rev. Father in God, Martin,
Lord Bishop of Gloucester.

THE BISHOP TO MR. WHITEFIELD.

July 28, 1739.

SIR,—I never said that you made me any such private promise as you mention before your ordination, that you would not for the future preach in a popular way; nor did I then ask you to make me any such. The only engagements, as you know, I have since charged you with the breach of, were the public ones to the church you made and entered into at the time of your ordination.

As to the conversation mentioned, I have had at different times, you know, a great deal with you; more than it is possible either for you or me now to recollect all the particulars of. Nor, if they could be recollected, have I such an opinion of what I say, as to think they would be of any great use to the world. But, in the general, we cannot but both well remember, that I expressed my dislike and disapprobation of your behaviour and proceedings since the time of your ordination. This I did say to the Dean of Christ Church, that I had done; but not that you had ever said to any one that I had done otherwise. I wish I had been able to say anything at any time to you, as I sincerely wish you well, which might persuade you to alter your conduct, and apply your zeal to the care of that district to which you were ordained and appointed, and in which you have so large an opportunity of doing good. You have both my wishes and prayers for you, and I am,

Your affectionate brother, and faithful servant,

M. G.

To Mr. Whitefield.

Review and Criticism.

The Gentile Nations; or, The History and Religion of the Egyptians, Assyrians, Babylonians, Medes, Persians, Greeks, and Romans. Collected from Ancient Authors and Holy Scripture, and including the Recent Discoveries in Egyptian, Persian, and Assyrian Inscriptions; forming a Complete Connection of Sacred and Profane History, and showing the Fulfilment of Ancient Prophecy. By GEORGE SMITH, F.A.S. Two Volumes. Longman, Brown, and Co.

WE are right glad to meet Mr. Smith again, in his favourite field of literature. He has here achieved a great work; the greatest, indeed, we consider it, that has yet been issued from his laborious pen. The reader is to know, that it is the third, and concluding part of the Sacred Annals, which, taken as a whole, constitute an undertaking of no slender magnitude. In 1849, he announced, that he had made some progress with the work, and he hoped, long before this, to have made his appearance; but, notwithstanding his most diligent exertions, he found it impossible. In such undertakings as this, time is nothing. A year, or two, should never be grudged to efforts which are to go down through many generations, instructing them and their children in the highest truth. The delay, moreover, has not been without its advantages, since it has enabled the writer to avail himself of the most recent discoveries in the East, and to incorporate the result in his account of the Annals and Faith of the earlier ages of the Four Great Empires. The result is highly important. The history and religion of these ancient Gentile nations is now placed before the reader, with the full advantage of the additions, corrections, and corroborations which have been obtained by the disinterment of the Assyrian and Babylonian sculptures, and the translations of the inscriptions which have been found in those countries and in Persia. Mr. Smith tells his readers that it has been his unvarying object to exhibit an intelligible view of the history and religion of these ancient monarchies; and we consider it but simple justice to say, that he has succeeded. He appears to have felt cramped by want of space, notwithstanding the magnitude of his volumes. He may assure himself, however, that what he considers "a mere sketch" will, for the mass of Christian readers, be quite enough. Much greater expansion had been thrown away upon them. The fact is, that, notwithstanding his

limited compass, scarcely a difficulty, or an important event has been allowed to escape his notice, or go without elucidation. Chronology, particularly—that guiding star of the genuine historian—has been investigated with the utmost care; and, availing himself of all the lights of past and present times, the author has succeeded to present a most intelligible outline of the mighty questions he has been discussing.

But the great charm of these, as well as his former volumes, is, their religious bearing; while penetrating deeply into the mines of heathen testimony, he has everywhere walked in the light of the Apostles and Prophets. The public are here furnished with a very superior exhibition of the nature and genius of the various forms which idolatry has assumed; and they will be dull, indeed, who shall not, under such tuition, attain to a sound judgment respecting the religious doctrines, practices, and morals of Egypt, Assyria, Babylon, Persia, Greece and Rome. It has been a leading object with Mr. Smith to demonstrate, that not one of these nations has been left without a sufficient witness for God. Everywhere was seen demonstrative evidence of the existence and operations of Divine truth, and of Divine influence in ancient days. An ample proof is here furnished that the soul-destroying and mind-debasing idolatry of those nations was not an "accident, or an error," but a crime induced by Satanic agency.

We must, in justice to our meritorious author, record his statement, that he has laboured in the field of ancient history, to wrest it from the power of infidelity, of scepticism, and to make it subservient to the interests of Revelation. The argument goes to this;—an honest and candid examination of the annals of primitive nations, not only does not produce any facts in opposition to the records of the Holy Scriptures, but furnishes the most important illustrations and corroborations of

their teaching. Nor is this all; it is clearly shown, that the foul and false systems of doctrine and worship, of Satanic origin and Gentile practice, notwithstanding their darkness and enormity, bear witness to the light from which men have departed, and the truth which they have forsaken. Mr. Smith, then, with a dexterous stroke of legitimate argument, shows, that the history and religion of the ancient Heathen world, may be numbered amongst the most important of the external evidences of the truth of revelation.

Any attempt to analyse the work would be foreign to our purpose, as well as incompatible with our space. A very slight examination of the volumes will show how great is the mass of matter which they embrace, and how valuable are the subjects discussed. We prize the book as an exceedingly important addition to the class of literature to which it belongs. It supplies a great want, and supplies it fully. To add to the value of the publication, we have copious indexes, both to the Scriptures and to the subjects.

A History of Greece, from the Earliest Times to the Roman Conquest. With Supplementary Chapters on the History of Literature and Art. By WILLIAM SMITH, LL.D. Illustrated by a Hundred Engravings on Wood. Murray; Walton and Maberly.

THIS is an unusually valuable performance,—by far the first of its class; or rather, in truth, it stands alone, in many respects different from, and every way superior to, every publication of the same kind hitherto issued. Dr. Smith is as familiar with Greece, and all that appertains to its literature, its art, and its people, as with the alphabet of his own tongue. His celebrated Dictionaries most amply prepared him for the present service. But with all its learning, this is Greek History for the many, whether the more or the less cultivated. Some of our Greek Histories—including the very best of them—are so copious, that in the busy hours of life's short day their extended study is out of the question. They are suited to the few, and by them they will be appreciated; but really, for all practical purposes, these 600 or 700 pages present abund-

ance of matter, and that matter presented in a manner the most accurate, polished, and satisfactory. Although intended principally for Schools,—of course, Schools of the highest order,—it is a work we would commend to the more cultivated portion of the public generally. It is time to set aside the superficial and inaccurate compilations of Goldsmith and the older writers; while, as Dr. Smith observes, the meagre abridgements of more recent works, with the facts there presented in so brief a manner, as to leave hardly any recollection of them in the mind of the reader, are so defective, as by no means to answer the purposes of history: We have, nevertheless, one or two School Histories of Greece of a very superior character, but they have been written from another point of view than that which Dr. Smith has proposed to himself; and in the best of them, the history of Literature and Art, as well as several other subjects which seem to him of importance, have been almost entirely omitted.

Let the work, then, be judged by the Author's avowed intentions. He aims at giving the reader a vivid picture of the main facts of Grecian History,—the leading characteristics of the Political Institutions, Literature, and Art of the people, so far as it was possible to compress it within the limits of a volume of moderate size. On this view everything has been made to bear, and we need not say with scholarly ability, and complete success. Literature and Art have received a very considerable amount of attention; so much so, that even he whose knowledge shall be confined to this work, will possess no small measure of accurate information. Dr. Smith, as was meet, pays a handsome tribute to Mr. Grote, whose great work on Greece reflects lustre on the country which gave him birth, and the age he lives in. Colonel Muir, moreover, does not pass without a meed of praise, which is due to his "Critical History of Greek Literature."

The Illustrations are a leading feature of the work, consisting of Maps of different districts, Plans of Battles and Places, Views of Public Buildings, Works of Art, and other objects, a representation of which renders a description in the history more intelligible and interesting to the reader.

The arrangement of the work is

most masterly: we have, first, *The Mythical Age—The Growth of the Grecian States—The Persian Wars—The Athenian Supremacy—The Peloponnesian War—The Spartan and Theban Supremacy—The Macedonian Supremacy*. Such is the work, which is above our commendation, and which will add not a little to the merited celebrity of its erudite Author.

The Sick Visitor's Companion. By the REV. JOHN CORBIN, of the Tabernacle, London. Snow.

THIS very useful volume, consisting of selections from the Sacred Scripture, short Essays, and Prayers suited to the sick of different characters, is designed as a help to Christian visitors for religious purposes. Of the importance of such a work it were superfluous to utter a word. Whatever else may stand, the work of death is always advancing; and, as a rule, sickness precedes dissolution. It is, then, of the highest moment, that this work, on which so much depends, should be gone about skilfully. Of all places, a death-bed is that which least admits of "bungling." Error here may be the destruction of a soul! Mr. Corbin has brought to the subject high intelligence, strong sympathy, marked discretion, and fervent piety. Of all these qualities the reader has here the full benefit. There is somewhat of system and completeness in the outline of the volume. It starts with persons in an unconverted state, proceeding to the awakened and inquiring penitent—dealing with that penitent in a state of despondency. It next considers a person who has hardened himself against God, remaining impenitent and indifferent after repeated warnings and visitations. The self-righteous is next dealt with. To this succeeds a Christian, the child of God, living up to his privileges, and ready to depart. The penitent backslider has also a "portion of meat" set out for him, which is calculated to prove one in due season. Even the child is not forgotten. There is a selection of Scripture, and also a prayer connected with each address, which will be remarkably convenient to the visitor.

Such is the volume: the following is Mr. Corbin's own account:

The following work is intended for the assistance of those who engage in this department of Christian labour. It is not designed to supersede the exercise of their own discretion in the choice of Scripture, the form of address, or the mode and matter of petition; but it is designed to help them. Those who may use the book will be able to omit any part of it which, in given cases, they may think unsuitable, and to introduce anything of their own which they may think more likely to be useful. It may not be desirable to read at one time all the passages of Scripture which are selected; a few may be read at one visit, a few at another. It may be prudent in some cases to omit the address altogether, in others to read only selected parts of it. All the prayers are written as if the patient were a male. It will be needful, of course, when such is not the case, to alter the pronouns by substituting *she* for *he*, *her* for *him*, &c. To make these alterations easy, the said pronouns are printed in italics. Should the prayers be found too long, the visitor must endeavour to select from them those petitions which appear to him to be best suited to the character and wants of the patient. The state of his mind, as far as it can be ascertained—his past history—his views—his feelings—his wants—his wishes—must be allowed to determine the selections that shall be made in each department.

And now it only remains to add, that the visitor should habitually seek to prepare himself for his work, by communion with God. The wisdom that is needful to direct—the love that will ensure gentleness, consideration, and kindness in the tone of address—the patience that will endure the discouragements sometimes to be met with—the self-denial, the faith, the zeal that will be required to ensure perseverance—and the Divine influence that is absolutely necessary to render any visit useful—all come down from above; all are the gifts of God; and all must be sought by supplication and prayer. The destiny of an undying spirit may be depending on the visit to be paid. That visit may prove the turning point of a man's history, and may determine the character of his immortality. God is speaking to him in his providence, by the affliction that calls for the visit; he may, in his sovereign love, second the affliction by the visit, and speak to him effectually by the truth that may be presented to his mind.

To this statement of the excellent Author, we have to add an observation as to what we consider the best method of using the book. As soon, then, as possible, the visitors should labour to rise above the necessity of merely *reading* those addresses, and those prayers: to persevere in the exclusive use of such help is to abuse them. As quickly as possible they should be dispensed with. We would, then, recommend the visitor to ponder the Scriptures here selected so thoroughly in their meaning and appli-

cation, as to be always ready, with ease, to quote, and even to remark on them. Then as to the Addresses, let them, too, be read, and read again, and then let the visitors gather up the matter, delivering it in their own language. As to the Prayers, let the visitors carefully read, and thoroughly study them, and then weave them up with such matters as are specially appropriate and personal to the afflicted. Thus used, the Book is calculated to become a great help to the timid and inexperienced, especially among the softer sex.

Lectures on the Parables. By the REV. DR. CUMMING.

Lectures on the Miracles. By the REV. DR. CUMMING.

Hall and Co.

THESE volumes are still holding on their successful career,—a new edition, in the sixth thousand, is before us! Having already, once and again, testified to the general worth, and specified the peculiar character of these volumes, it is unnecessary to do more than to announce the appearance of this new issue; and to congratulate Dr. Cumming and his publishers on the California which they have discovered in the Scotch Church. The Doctor is in a fair way to leave behind him such a library, as none of his own Church, or of his own countrymen, have bequeathed to posterity. We wish him health and strength for the mission he has undertaken. He is unquestionably a power in this city, both with the tongue and the pen; and we desire for him length of days, that he may continue to use it, as he has hitherto done, for the good of his fellow-men, the glory of God, and the advancement of genuine Protestantism in these realms.

Israel in Egypt; or, The Books of Genesis and Exodus, Illustrated by Existing Monuments. Seeleys.

THIS is a great and an original idea; an extension of the principle which has been in operation in the East for a considerable time past. The author tells us, that the discovery, by Champollion, of the mode of reading the inscriptions that cover the remains of ancient Egypt, was first brought under his notice more than thirty years ago; and it struck him, that if the discovery were real, and if the Bible be a statement of fact, the one must of necessity illustrate the other. The

notion is sound and conclusive; and the importance which attaches to it is very great. Under this conviction he has since devoted his life to the pursuit; and, with modesty, he now comes before the public, bringing his offering in his hand. He tells us there is yet another conviction which has aided him in making this costly sacrifice. He has always held it for certain, that the history narrated in the Bible must be true—a record of things as they were—of facts as they occurred—if its doctrines are from God; and, therefore, worthy to be read, as religious teaching. But, if it be not true in this exact sense,—if the men, for example, named therein, be nations, not individuals,—if its positive dates be vague numbers,—if its miracles be mere metaphors, then the Bible is a lie, and of all lies the most mischievous. The reality of the Bible history is a condition indispensable to the genuineness of its moral teaching. In the ensuing pages, therefore, the reader will find an attempt to establish its truth in this sense, by the collateral evidence of the Monuments of Egypt.

This addition to our Evidence was by no means required to support the claims of Inspiration. Enough, and more than enough, existed to command the confidence of intelligent beings, and to render every man responsible for the reception he gives to the communications of the Prophets and Apostles. But, notwithstanding this abundant sufficiency, such an addition as this cannot but be considered a contribution of great value. The writer, whoever he may be, has his eyes and ears open to what is going on around him. He has been specially observant of the school of Froude, by which all such inquiries are denounced as idle attempts to collect evidence; and also the school of Sterling, which looks on such endeavours as ignorant, uncritical, baseless assumptions concerning literal Inspiration! Our author regrets the antagonism, but declares his inability to modify the convictions he has expressed.

His points are few and well selected. After an interesting introductory dissertation, he proceeds to deal with the case of Joseph, which is both copious and curious in the highest degree. Our author here subjects the whole of the inspired narrative to the severest scrutiny, with a view to test the genuineness of the history. He compares incidental allusions with the yet existing monuments of the time and country of which it purports to relate the history; and the result is remarkable. These contemporary monuments have corrected the mistakes of upwards of 2,500 years! They have restored to significance and perfect harmony with the context, words which, in the days of the Septuagint, were mere cabalisms—their import had been forgotten; and they were only to be represented in the new version by the transcription of their Hebrew character into Greek. He considers that it is for the illustration of the Bible that these materials, connected with the history of ancient Egypt, have been kept by a miracle of Providence. The matter of the famine, doubtless a mighty event in Egypt's history, is next taken up, and discussed with a minuteness that cannot

be exceeded, and with results of a highly interesting character. We are then conducted to Egypt during the Sojourn;—next comes, "The King that knew not Joseph;" we have then Moses in Midian; to this succeeds the Plagues; and then the Exodus. The book is one of the most remarkable publications of our time, and can hardly fail to excite the attention of the Christian world. The result of the whole is to demonstrate, so far as this species of argumentation can demonstrate it, that the persons in the Bible were men, and not metaphors; that the events it has recorded were actual occurrences, and not fables; and that even the numbers, which are there found, are real dates, and not geological indefinites.

Jaqueline Pascal; or, Convent Life at Port Royal. Compiled from the French of Victor Cousin, Vinet, and others. With an Introduction, by W. R. WILLIAMS, D.D. Nisbet and Co.

IN a former generation, Port Royal was an expression of great moment throughout the whole lettered world of Europe. For the last generation, or two, however, it has been all but unknown. The immortal Epistles of Pascal have been the principal monument of its glory. The present volume, however, will operate in the way of a resurrection, and excite no small degree of interest whithersoever it shall come. The Introduction of Dr. Williams is excellent, and will materially contribute to prepare the reader for an intelligent perusal of what is to follow. We have here an ample account of the Pascal Family; of Port Royal itself, the difficulties with which Pascal had to contend, the facts of his early history and conversion, his subsequent labours, persecution, and death, the work speaks at large. There is also an interesting disquisition on the survivors, which is followed by a brilliant Essay from the pen of Vinet.

Pascal is a name that has repeatedly been illustrated by genius. Stephen Pascal, a French gentleman of an ancient family, was eminently distinguished by his knowledge, and his friendship with Descartes. This was the father of the renowned Blaise Pascal, the terrible antagonist of the Jesuits. It deserves notice, that the son had never any other tutor than the father. Blaise was distinguished, beyond all his contemporaries, by his genius for mathematical study. Had mathematics not existed, there is every probability he would have originated them. He actually understood Euclid as soon as he cast his eyes upon them; and, in his sixteenth year, he wrote a treatise on Conic Sections. His whole life was one effusion of genius; but, in the end, the heart attained to an elevation in keeping with that of the head. He became as distinguished for piety as for science.

Now, Jaqueline Pascal was none other than the younger sister of our great Philosopher, and she was every way worthy of the relationship; an inheritor of the same genius, she was devoted to him with all a sister's love. The prime characteristic of the Port Royal was its evangelical element; and of

this, the sister Pascal was an able and a constant expounder. Justification by faith was her doctrine; and the tenacity with which she held this was the source of her persecutions. We dismiss the book by simply adding, that it is one of the most interesting and instructive pieces of biography that has appeared for a considerable time; and that while adapted to all, it is especially so to the female portion of society. We shall be much mistaken if it do not become a great favourite.

Illustrations of Scripture from Botany. By DAVID GORRIE. Blackie and Sons.

ALL knowledge sustains relation to Scripture; there is nothing which may not be connected with it by the obvious and natural ties. The object of Mr. Gorrie is to set forth the parts and processes of plants, with the elements and agencies essential to cultivation. The arts of culture are explained in an interesting manner. The functions of plants, also, as affected by the culture of the soil, are interestingly exemplified. Here, the tilling of the ground, the decay of seed, tares, and wheat, artificial watering, the influence of culture, the degenerate vine, the sowing on the water, the Egyptian lotus, are points on which the writer expatiates very instructively. The next chapter is one of the most striking in the Book;—it sets forth the operations of culture as performed on individual plants. There is here a good deal of valuable Scripture illustration as touching the process of grafting the wild on the good olive, of which Paul makes so happy a use in the Epistle to the Romans,—the vine and its branches,—the true vine,—the habit of the vine,—its dependence on support,—false dependence, and its results.

The closing chapter expatiates on the properties and uses of plants; and here again there is a vast amount of Scripture illustration, comprehending the Forbidden Fruit, the Vine of Sodom, the Water Cucumber, the Poisonous and Medicinal Qualities of Plants, and much besides, after which we are conducted to the Cedar of Lebanon, and the Indian Cedar, on which our author expatiates with great zeal. The Cedar has always been famous, and it is so still. The Cedar of Lebanon, planted in Britain,—far from its native home—shows signs of maturity, while comparatively of diminutive stature; and the Common Larch, brought from a country not so far away, decays at a very early age in many parts of England, where either the soil or the climate, or it may be, both, differ from what this tree is accustomed to on its native Alps. The wisdom of the Creator is wonderfully exemplified in the adaptation of being of every order, and of every species, to its native climate. Of all the trees, the noblest is, doubtless, the Cedar; and hence the Prophet, pointing to the powerful oppressor, exclaims, "Behold the Assyrian, a Cedar in Lebanon with fair branches, and with a shadowing shroud, and of a high stature, and his top was among the thick boughs!" These striking words are subjoined to a beautiful illustration of one of the Cedars, and the effect is remarkably fine. We commend the book as a valuable addition to a

class of literature, in which, hitherto, but little has been done.

Sabbath Evening Readings on the New Testament—The Gospel of Mark. By the Rev. JOHN CUMMING, D.D. Arthur Hall and Co.

WE have already testified to our great delight with Dr. Cumming's Readings on the Gospel of Matthew; and to this we have now the pleasure of adding that of Mark. The present volume is quite, of course, in the same style; practical, experimental, and explanatory. The reader who shall use without abusing it, may derive from it especial benefit. But how is it to be used? We should recommend, that the student first take the portion selected by Dr. Cumming;—read it carefully over, and then fix his mind intensely upon its several parts, in the way of meditation; seeing first, that he understand the mind of the Spirit in everything, and then inquiring what it contains interesting to him, in the way of doctrine, feeling, or action. Having done his best in this way, he may then resort to Dr. Cumming, reading the comment carefully over, where he will probably often be gratified to find, that he has been right, perhaps, more frequently than his own lack of confidence might have led him to anticipate; and, if often wrong, the discovery will be beneficial; for it will all the more deeply impress the truth upon his own mind. He will see the extensive use that Dr. Cumming makes of every day life in the study of the Scriptures; and, in addition to this, he supplies the reader in the simplest way with the results of the whole apparatus of approved criticism.

Sabbath Morning Readings on the Old Testament—Book of Exodus. By the Rev. JOHN CUMMING, D.D. J. F. Shaw.

THIS is another of Dr. Cumming's volumes of popular comment, which we can very cordially commend as an excellent guide to the general reader. It elucidates customs, and explains difficulties, with simplicity and clearness, and with quite as much learning as the subject requires for the purpose contemplated. It passes over ground consecrated by the stupendous manifestations of the presence and glory of God; recording the sins and sufferings, the waywardness and unbelief of a people favoured beyond all other portions of the sons of men. Dr. Cumming has clearly shown that it is not a dry statement of things long since gone by, but a storehouse of practical instruction, suitable to the age that now is, and to all that are to come. We are glad to observe, that Readings in Leviticus are to follow. We shall look for this book with some solicitude, since its rites and its ceremonies will furnish the expositor with opportunities of showing how full it is of Evangelical truth. Good Mr. Romaine, when preaching from it, was wont to say,—“You will find our text in the Gospel of Leviticus, or Deuteronomy, as the case might be.” Dr. Cumming professes that that volume shall be a companion to the *Sabbath Morning Readings of the Old Testament*. The idea is good, and the results can-

not fail to be advantageous to the interests of piety.

The Characteristic Differences of the Four Gospels Considered, as Revealing the Various Relations of the Lord Jesus Christ. By ANDREW JUKES. Nisbet and Co.

MR. JUKES was formerly a minister of the Established Church, from which, however, he seceded a few years back. He is now the respectable and efficient pastor of a Christian society in Hull, where he forms an important addition to the Dissenting Ministry. He is already well known by an excellent publication, which has reached some three editions, on “The Law of Offerings, in Leviticus.” He has also published “The Mystery of the Kingdom, traced through the Book of Kings;” rather a dry pursuit, it may be supposed, but he has found water even in the wilderness. Mr. Jukes is a man after Paley's own heart,—a close student, a keen observer, eminently successful in fixing on points intimately connected with veracity, although hid from the common eye. Mr. Jukes professes to have seen in the structure and diversity of the Gospels the marks of a Divine purpose; and if we mistake not, he will help others in coming to the same conclusions, which, he tells us, have been most refreshing to his own heart, and confirmatory of his own faith. After all that has been written upon the subject, there is still a large amount of original observation presented here. The book is not a cumbrous one. Two hundred pages have sufficed for all that Mr. Jukes deems it needful to say. His study is, not to what extent he may expand, but how far it is safe to consult condensation. There is, therefore, no waste of words, no needless diffusion. All is close, terse, convincing, and conclusive. The reader who contemplates being a purchaser will do well, for a specimen, to plunge at once into “The Common Testimony,”—an interesting dissertation, with which the inquiry closes. He will there see it strikingly set forth, that there is one thing common to all the four Gospels,—they unite and converge in the establishment of one great point, on which the hopes of mankind are founded.

A Martyrology of the Churches of Christ, commonly called Baptists, during the Era of the Reformation. Translated from the Dutch by T. J. VAN BREIGHT. Edited for the Hanserd Knollys Society, by EDWARD BEAN UNDERHILL. Haddon and Sons.

MEN are ever reminded of their own mortality. While the former volume was translated by the Rev. James Millard, the present, also, has been carried on by the same hand, to the extent of nearly 400 pages. For the rest Mr. Underhill is responsible. That gentleman has performed his office of Editor with laudable care and desirable success. To the present volume he has appended an index to both the volumes; and he tells us it seems doubtful whether the Work can be completed in the present series of the Society's publications. We are surprised, and somewhat pained, at such an intimation. We should have supposed that the Baptist Denomination would have looked with eagerness for the completion of a work in itself so full of pain-

ful interest, so fraught with lessons of wisdom and piety, so calculated to illustrate the power of the Gospel, and to reflect the highest honour upon their own community. We scarcely know where to lay our hand upon a volume, of its class, of a more remarkable character. The silken generation among which we live have no conception of what was undergone by their fathers. The world talks of heroism and bravery. There is more heroism, we venture to say, in this one book than in all the military memoirs which have been issued from the British Press since the days of Marlborough. We, of course, pass over the Baptismal character of the undertaking. All differences on that point, and all sufferings thence arising, are, in our estimate, but as dust in the balance, compared with the unquenchable zeal, and the Apostolic courage, of the admirable, and ever to be remembered, men and women, whose virtues and sufferings are here detailed.

Memoir of the Rev. James Crabb, late of Southampton. By JOHN RUDALL, Barrister-at-Law. Walton and Maberly.

MR. CRABB was quite as eminent in his own way as his poetical namesake. A Methodist, he emerged into a Christian,—a member of no one Church, but a friend of all Churches, and an ornament to the Gospel of Christ. Mr. Crabb may be said, in some measure, to have made an experiment on the capabilities of an individual to effect good, in the midst of all sorts of difficulties and obstacles. This worthy man was a power in himself. He was early addicted to benevolent scheming, and fertile in inventions for good. In most things to which he put his hand he prospered. He appeared to have about him something which inspired confidence, and commanded concurrence, so that he was never long in finding associates in his works of faith and labours of love. Perhaps he was the only Dissenter that ever succeeded to obtain subscriptions from Royalty, and Princes of the Blood, to build "conventicles." There was no resisting the man; wherever he came, he conquered. His life was one upward progress in public confidence and real usefulness, to the last. By the time his pilgrimage closed, the tower of his character was completed; and when he descended to the grave, there was scarcely an individual who knew his person that did not respect his memory. The tale of his life and labours is full of instruction and encouragement. The learned Biographer has told it with beautiful simplicity, and furnished a book which multitudes will read, and from which all that read may profit. Mr. Crabb well deserved a Memoir: to have neglected it, had been to consign to oblivion a multitude of facts which greatly redound to the honour of the Gospel.

Kenneth Forbes; or, Fourteen Ways of Studying the Bible. Nisbet and Co.

THERE is something of originality in the very Title-page of this little book; and the body of the volume corresponds with the Title. That Title, however, is not quite correct. It is not so much fourteen ways of studying the Bible, as one way, comprising fourteen parts. For example: the student is

enjoined to study it word by word; to attend to the separate clauses; to consult the parallel passages; to contrast passages; to attend to the scope, the occasion, and the analogy. The book is admirably adapted to guide the young student of the pages of Inspiration.

The Eternal Day. By the Rev. HORATIUS BONAR, D.D. Nisbet and Co.

THIS is a very solemn book, on a very solemn subject. As its title implies, it is of a highly cheering character, pointing the pilgrims of heaven to a day that is coming, and sure to arrive. The writer, having opened with some fine thoughts on the ages to come, expatiates with devout exultation on their stability and continuousness, after which he dwells on the life that is then to be lived, and the light in which the living spirits are then to move. These ages present very strongly to the mind of Dr. Bonar love and consolation, happy service and holy friendship. He closes with a descant on its temple and its songs. The volume is every way characteristic, and it will be read with great delight by those who have been taught of God.

The Races. By THOMAS HOUSTON, D.D. Houlston and Stoneman.

WE are glad to find Dr. Houston coming forth, with such courage and intelligence, against one of the greatest abominations of past or present times,—Horse-Racing, and Steeple-Chasing. The pamphlet before us presents a noble manifesto touching these evils and their concomitants,—idleness, dishonesty, drunkenness, cruelty, gambling, and Sabbath profanation. While the appeal is one of great force and pungency, it is sustained by facts, which much add to the interest, as well as to the impression. It is probable, however, that the abomination will never be put down until the tone of society generally be raised; but still, to fix the attention of good and Christian men upon it, is something gained as a means to promote the ultimate object.

The Hope of Righteousness: a Sermon. By the Rev. J. ANDREWS, Woburn, Beds. Jackson and Walford.

THE train of thought produced in this discourse, the author tells us, was suggested by the opening of a Local Exhibition in the town where he exercises his ministry. How such an event should have given rise to such a subject does not appear, and it is not easy to conceive. It is alike suitable to all times and all circumstances; as good a discourse on the very important point selected as we could wish to read. The doctrine is well stated, and its bearing on the heart and life ably and impressively set forth.

A Lamp to the Path; or, The Bible in the Articles of the Church and the Market-place. By Rev. W. K. TWEEDIE, D.D. Nelson and Sons.

WE are happy again to meet Dr. Tweedie, who never fails adequately to prepare himself for his public appearances. The present volume is the most interesting that he has issued. As the Title-page—which very aptly describes the volume—indicates, it is truly a

book of business. Christianity is here in actual life. All have a portion of meat served them in due season, from the Prime Minister of the Realm down to the Irish hodman. The book is adapted to persons in every situation. Its peculiarity is, that principles are everywhere illustrated by facts,—facts happily chosen and gathered up from every walk of life, and over many countries. The work is one of the best order of practical Theology. Christianity here stands forth in its embodied principles and living characters.

Sunlight through the Mist; or, Practical Lessons Drawn from the Lives of Good Men. A Sunday-Book for Children. By a LADY. Murray.

THE fair writer considers, that, amid the many admirable books written for children, within the last few years, there still remains one class to which sufficient attention has scarcely been directed. She holds, that mothers find difficulty in selecting books for their children to read on Sunday, which shall turn their thoughts from their usual amusements, without being so abstract as to weary their attention, and thus run the risk of giving them a distaste for devotional reading at an early period. It was a felt deficiency in this direction, that led the writer to betake herself to this species of publication. She tells us her object was to interest her children, and, at the same time, to teach them lessons of piety and wisdom, by showing them the result of religion. She reports, that her experiment has succeeded in her own family, beyond her hopes, and she is inclined to believe that what she has found very useful in her own family may prove serviceable to others. We think she has rightly concluded. The volume is one of a very captivating character, calculated to instruct not simply the young, but the old; and to interest both. It is, in fact, the story of the Life of Luther, recounting the tales of his childhood, and early youth, passing on to penance; to indulgences; to Luther's conversion; preaching; opposition to the Pope; his retreat; return; war with the Papacy, &c., &c. There are also some beautiful illustrations, one of which is the death-bed of Luther's daughter, where he sits at the bedside with the dying girl's hand in his, pouring into her ear the consolations of the Gospel, while others in the room are shedding tears. We consider the little book alike adapted to Sabbath days, and other days, and a very capital introduction to the history of the Reformation.

Confession: A Jesuit Tale of the Times. With a Preface. By the Rev. J. B. TAYLER, M.A. Clarke, Beeton, and Co.

FRENCH authors, of late years, have done excellent service in dealing with the Jesuits. The French mind supplies talent peculiarly adapted to sarcastic exposure, and brilliant denunciation; while, unhappily, the French soil supplies illustrations the most abundant of the mischievous operations of Popery, and especially of the Jesuits. The author of this volume has earned for himself a good degree in the same field, adding English vigour to French vivacity. The work is un-

questionably well-informed, ably executed, and eminently calculated to be useful.

Modern Blue Belles. Nisbet and Co.

THIS is a pretty little volume, indicative of good sense, high culture, and true piety. It is, nevertheless, very brief; but all so good, that, while it teaches something, it will suggest more, as touching the matter of mental improvement, and general education, especially of women. It contains a great deal deserving of attention from parents and others; much that is suited to correct prevailing error, and to point out a more excellent way.

The Christmas Stocking. Nisbet and Co.

THIS volume purports to be by the Authoress of the "Wide Wide World," "Queechy," and other productions of the same class. The volume itself sustains the same character; it is full of interesting gossip, bustle, and rattle, such as the title-page would indicate. Boys and girls will greedily devour it; and we should not be surprised if some a little further on in the path of life may find pleasure in whiling away an hour amid its innocent frolics.

Theodaxia; or, Glory to God: An Evidence for the truth of Christianity. By the Rev. J. B. DICKSON. Nisbet and Co.

MR. DICKSON is a Free Church Minister in Paisley, and if we may judge by the present publication, he bids fair to take high rank in that enlightened and potent community. The topic selected is one of a somewhat arduous character; notwithstanding the comparative brevity of the discussion, it suffices to indicate the possession of no inconsiderable power. The spirit of the work is thoroughly Scotch. There is a strong prevalence of intellect, well-cultivated, and the ethical element abounds. It is a book of thinking, and calculated to produce reflection even amongst men not accustomed to reflect. The relations of Science, Philosophy, and Literature to Theology are considered and discussed at length. He shows that the principle for which he contends pervaded the Old Testament, was announced and acted upon by the Messiah, and illustrated in his life, sufferings, and death. He holds, that it is supreme in the past, the present, and the future of Christ as Mediator. Having laid a solid foundation in a copious and well-conducted disquisition, Mr. Dickson proceeds to show that the principle is the basis of dogmatic theology as well as of ethical Christianity.

Jacob and Paul, Ephraim and Judah. By the Rev. A. ISHAM, A.M. Seeleys.

THE object of this volume is to set forth the discriminating use of the titles employed which refer to the temporal and spiritual destiny of the Jews. The subject is one in which the public at large are not greatly interested; but the Prophetic School, and the severe students of the Old Testament will read it with interest and with benefit. Mr. Isham has made himself thoroughly conversant with his theme, and has supplied a light of considerable value in the study of the Sacred Volume.

The Tuscan Martyrs. An Authentic Narrative of the Persecution of Francesco and Rosa Madiai, Condemned at Florence to Imprisonment and Hard Labour, for Reading the Bible. Read and Co.
 THIS volume is what it professes to be,—a veritable, simple, and unpretending narrative

of the cruel persecutions of an interesting couple. Even now the publication is proper, and to many it will be interesting. Its value, however, will not be confined to the present generation; it will tell to that which is to come how things were conducted in Tuscany in the middle of the nineteenth century.

British Missions.

HOME MISSIONARY SOCIETY.

EXTRACTS FROM MISSIONARIES' JOURNALS.

A Missionary's Survey.

The attendance at public worship is not bad; but could we see those who have been apparently attentive hearers become believers of the Gospel of Jesus, our hands would be strengthened and our hearts greatly encouraged. You will be glad to hear that the Sabbath-schools are going on well; I do not think they were ever in a more pleasing state. We lost several teachers within the past five or six months, and it cost me much anxiety to see classes actually scattered for want of teachers; but the want has been supplied, and it is pleasing to see so many children and young persons brought under Christian influences, Sabbath after Sabbath. We have seen how beneficial Sunday-school operations have been. There are five persons now preaching the Gospel, in addition to having believed it, who were pupils in our school. One of these is a student in a college for future ministerial work. Not only do I rejoice to see friends brought out to become teachers merely for the children's sakes, but knowing that it will be useful to themselves, gives me increased happiness. I have had the joy of receiving three persons into Christian fellowship lately, two of them young persons; but had the number been thirty, instead of three, how greatly would I have rejoiced. There are many lying on beds, or confined to homes, of affliction, and to these marked attention is paid. To visit sick people, in villages, is important, and consumes much time. It cost me three hours yesterday, and nearly six miles walking, to visit one afflicted fellow-creature; and what would such tried persons do, were there no one to care for their souls? The operations of the Day-schools are pleasing, and cannot fail to be productive of great benefit to the young people. The teachers have their work at heart. There is one department to which I give much attention; the continued improvement in mental and moral studies of the young men and women with whom I have influence. This is worthy of my best attention, and has already repaid my efforts. A young man, a member with us, who keeps a little school for his support, has just left my study, to which he comes, by arrangement, once a week. He took with him "Simpson's Plea," &c., and is diligently reading my books, from time to time. I have more than a dozen such young persons, to whose mental and theological studies I devote attention. One needs to lay hold of

every means of usefulness, and to be diligent in their use; for great is the necessity of being active in these days of infidelity, Popery, &c. I was invited lately to meet an avowed atheist, an admirer of Mr. Holyoake,—and yet this poor man was once a member of a Baptist church! My report of the time (three hours) spent in his company, and in active discussion with him, may be soon given. There was no such thing as conducting a controversy with the man. He was pleased to say that my treatment of him was everything that he could wish, and I trust, and pray, that his heart may yet yield to the God whose personality he now denies. He clothed "Nature" with all the attributes that belong to the most perfect mind. He came to chapel twice; and ere I left the house where he was staying, I engaged in prayer. He was pleased to say to my friend (who told me of it) that he had not been prayed for, for seven years before. O that the words spoken to him, and the prayers offered for him, may be followed by the Divine blessing! After all, are not those who profess to believe that there is a holy God on the throne of the universe, but who do not love him, in a more inconsistent position than avowed infidels? We were favoured lately with a week's visit from our esteemed treasurer, Mr. Thompson, and his excellent lady. We had united tea meetings in five distinct villages; and addresses were delivered at those meetings to various classes, as Sabbath-school teachers, pupils, mothers, the unconverted, hearers of long standing, believers, &c. Mr. and Mrs. Thompson kindly went to several villages, and did much to encourage the teachers and others. They distributed a large number of books, small and large; and Mr. T. sent, on his return to Poundsford Park, a volume to every Sunday-school teacher here. It is not necessary for me to say, that visits like these do much to encourage those to whom they are kindly paid. I wish we had friends oftener among us in our village toils and difficulties. Depend upon it, dear Dr., we have great difficulties to meet, so great that I often quail before them; and if any men in this land need sympathy, we do. Every tradesman in these parts has demanded and received an increase of wages, for the various necessities for housekeeping have gone up in price amazingly. The rise, on the whole, is certainly equal to twenty-five per cent. My salary a year ago would buy more than £125 would now. This, of course, adds to one's trials, especially when we have no other income.

Better Teaching Successful.

The season has arrived for entering upon our winter's campaigns; during the summer we have been able, with the assistance of lay brethren, to conduct six services on the Sabbath-day; our week evening lectures have been few, but now will increase, and we anticipate a good attendance. We have recently commenced a Sunday-school in the adjoining village, where Puseyism is taught with great zeal; making three Sunday-schools on this station. There are twenty-three children in attendance; quite as many as we expected, considering the opposition that might be calculated upon. Last Sunday afternoon, the vicar's mother appeared to have waited in the street for the children's coming out of the school, when she stopped some of the girls and remonstrated with them for not coming to the church school. At B. W., we have much opposition from a new curate, the son of Baron P——. He is at present offering 3s. a Sunday to each child that will go to the church school, to be continued five Sundays; making 15s. to purchase clothing. I have seen the tickets that were given to two boys who left our school, and he is also trying to get one of our eldest girls for the purpose of teaching in the church school; he has called on her several times, and offered a Bible and Prayer-book, both handsomely bound, with new clothes in addition, if she will go to his school. Hitherto his solicitations have been unsuccessful; but we can hardly expect that such offers will long be withstood, although it is remarkable how few are thus drawn away. This is matter of astonishment to our opponents. Why it is so they cannot understand; but the secret is, the parents have more confidence in our teachers, they know that greater pains is taken to instruct their children. The system of bribery, so extensively carried on, is found to be very expensive, and the clergy usually get tired of it; but we have a constant succession of young men who only stay about twelve or eighteen months; they do not usually stay long after they get into priest's orders. This frequent change keeps up constant excitement; they come full of zeal; they seem to imagine that Dissent may soon be rooted up, but, ere they leave, their views in this matter are considerably modified. We do not think that they benefit their cause by opposition to us, but rather the contrary; with patience and perseverance as our rule of action, we doubt not that we shall live down opposition; great is truth, and it must prevail.

The Advantages of the Afternoon Service.

I have felt deeply interested in reading the stirring and important articles in the CHRISTIAN WITNESS in reference to this service, in which my judgment and experience fully coincide. When I came here there was no such service connected with our place of worship; the want being much felt by mothers, servants, and others who could not attend at any other part of the day. I commenced this service in October, 1851, and, after nearly two years' experience, I am happy to say it has been successful; the number was at first small, but it has gradually increased, until the lower part of the chapel is filled, so

as occasionally to require forms in the aisles. Although this is a very pleasing feature, still there is one of greater importance; several have been added to the church who look back to these services as the means of bringing them first in contact with the word of God. Others have been brought to the week-day services, and not a few from other churches avail themselves of this privilege, feeling it refreshing to their souls. Many of the members have also expressed the pleasure and profit they have derived, though they are very anxious lest the exertion of three services should be too much; but, although I have often felt oppressed from speaking in the crowded state of the chapel, because of the intensity of heat and want of ventilation, I have suffered nothing physically, but have returned thankful that by God's blessing I had been able to add one service more to the Sabbath-day's duty. "I will go in the strength of the Lord. I will make mention of his name, and of his only."

Happy Death-bed, and a Glorious Result from Afternoon Service.

S—— G—— was among the first to attend this afternoon service; formerly she frequented no place of worship. In passing, seeing the chapel door open, she was induced from curiosity to enter, and, feeling somewhat interested, she returned the following Sabbath, when it pleased the Spirit of God to apply the word spoken, and from that time she continued to attend three times a day, until laid aside by the sickness that terminated in death. To give an account of her experience in this short space would be impossible; suffice it to say, that for three weeks previous to her death (though in excruciating pain, with but little interval) it was delightful to hear her exhortations to her young friends, with whom she used to break the Sabbath, and for whose salvation she then anxiously yearned, and to whom she often said—"Come see the man who told me all things that ever I did; is not this the Christ?" On her being received into church-fellowship, her faith was fully tested by the persecution of her ungodly parents and sisters; but she endured "as seeing Him who is invisible," and her end was peace. The morning before her departure, she expressed a wish that I should preach for the sake of those with whom she had been associated, and her immediate relatives, from the words, "Let me die the death of the righteous, and let my last end be like his." The wish was complied with; and that sermon was blessed to the conversion of her mother and one sister, who are now consistent members of that church from which they tried to dissuade her, and for her union with which she suffered much persecution from them. The father, too, is in a hopeful state.

Three Months' Work.

In reviewing the three months, I see abundant cause for gratitude to the Divine goodness, by which I have been mercifully preserved, and with few interruptions enabled to continue my humble endeavours to promote the welfare of those among whom I am placed. It was my hope that I should have been able to do more than I have done, in some respects;

and yet, when I compare this with the corresponding quarter of last year, I find that the attendance exhibits a marked improvement. True, there has been considerable fluctuation, and I have to lament the abiding indifference to the means of grace of many who did run well, but who have returned to the love of the world. But fluctuation and love of pleasure are sure to attach to a congregation composed of such heterogeneous materials as mine; and without a special intervention of Divine grace, it will be long before we see that which we desire, and which, in a population of more than 5000, it would seem but reasonable to expect.

This having been the quarter of the year in which there is least room for special exertions, it has been characterized by few incidents of an unusual kind. I endeavoured to obtain a room for extra services at the other end of my district, but have failed at present, owing chiefly to funds being necessary. People often say they would come to chapel if it was nearer; some would come if I was a Wesleyan; others if it was "Church," as they term it; others if it was the Kirk; others if the weather was fine and the roads good, if they could leave the children, had clothes or time, &c.

New comers are more manageable for a time, but too many of them settle on their lees, and go with the stream. A few are faithful, and I believe really in earnest in matters spiritual, so that the Lord even here has some true-hearted disciples. Occasionally I discover those who have been members of churches, and come here wholly to neglect the means of grace. There is reluctance on the part of many to converse upon spiritual things, but others are very forward to do so, whose conduct, alas! ill accords with their words. I have met with one or two additional instances in which I have reason to believe my efforts have been much blessed; although in one case the man has left the locality, and in the other had a previous liking for the Wesleyans. "One soweth, and another reapeth."

My visits to the sick have in some instances done my own soul good, while I have given instruction and consolation to others. There is some difficulty in discovering cases of this kind, owing partly to the multitude of matters which claim my care preventing me from going over all the ground so frequently as I could wish.

A prayer-meeting which has been held at the close of the Sunday evening service has been pretty well attended, and marked by a pleasing spirit. A tea-meeting which was held was thinly attended, owing partly to the great pressure of business which still continues, and acts to some extent unfavourably upon our congregations and schools.

The Sunday-schools are well attended, but we are sadly in want of more teachers. The Day-schools are in a better condition, more particularly the girls' school, under a new mistress. The circulation of periodicals continues equal to what it was, or rather improves. The distribution of tracts has been delayed by reasons arising from want of distributors.

The general tone and spirit of those who

come to us is, I hope, somewhat better, and I still hope that even here we shall see that the liberality and faith of the people of God receives its reward. I have not a church formed here, but my solemn conviction is, that the day when a turn in the tide of our prosperity comes will determine our duty to arise and build, or constitute ourselves into a church. You will say, Wait. Very well.

Popery Defeated.

I omit sending you a statistical account of last month's labour, partly owing to my inability to obtain hearers on the week evenings, most of my people having been assiduously engaged in the harvest-field. My labours are confined to four villages. Some time ago the Romanists rented a barn at M—— (the place and house being now in your agent's possession), where they commenced to preach. The excitement they caused drew a number of people around them, but when the noise subsided, the novelty ceased, so that very few persons came; consequently, the young men from the College, who all along officiated, got discouraged, and have now given up the place in despair. The result of this enterprise was one perversion from Protestantism,—that of a poor woman, who, on asking her the reason why she turned a Roman Catholic, replied, "Because they baptized my baby so prettily."

The Romanists have commenced operations on quite a new plan. "Give us," they say, "the children and the young people, and we shall be satisfied." Not long ago they established a Day-school at P——; by gifts and gratuitous instruction, they have secured the attendance of about sixty children, many of whose parents are Protestants. This is a mortal blow aimed not only at our British school, but also at the principles of Protestant Christianity. I have spoken to several lukewarm fathers and mothers of the impropriety of the course they have adopted, and pointed out the evil of sending their children to a place where Roman Catholic books are used, and where the education is superintended by Popish priests. Some of them said they would consider what I viewed as so very wrong.

As to our prospects, success, I firmly believe, will be the reward of our toil, just in proportion as we manifest unflinching perseverance, invincible fortitude, and an unfaltering trust in God.

Constancy and Courage.

I do not know that I have anything to say, but that we are going on as usual. Our schools and congregations are very good, and I hope we may conclude that we have the smile of God resting upon us. We have to contend against the private visits of the clergy to the poor, and the sermons or addresses given on our tenets; for the vicar has been delivering six sermons on the Lord's day afternoon, on Dissent. Our people are also visited by the Sisters of Mercy. One thing is plain, that the Church party are not Antinomian; for they are using all kinds of means, fair and foul. Yet we go on with good schools and full chapels; and the Gospel is received into the hearts of the people. So we thank God, and take courage.

Theology.

SPIRITUAL MINDEDNESS.

SPIRITUAL mindedness regards the state of the heart. Sound doctrinal knowledge, and assiduous attendance on the means of grace, may exist without it; they may even be made a substitute for it. It consists in having the whole soul exercised about heavenly things, with holy delight and affection. It is the result, however, of an intellectual process,—of intellect operating upon truth, under the influence of the Spirit of God. We shall now consider,

I. THE MEANS OF CULTIVATING SPIRITUAL MINDEDNESS.

The constitution of man is regulated by certain laws, and the nature of the Gospel is such as to harmonize with them. Whatever be the original cast of the human constitution, it admits of modification to an indefinite degree. Every person is much moulded by education, by society, by circumstances. Men have different habitudes of mind, and each is led to pursuits according to these habitudes. Among men of genius, one has a taste for eloquence, another for poetry, another for mathematics, another for painting, another for sculpture, another for mechanics. Each of these will improve the taste, strengthen the faculty, and enlarge the capacity imparted by Nature, according as a man is constantly and intensely occupied in the meditation of distinguished models in these several arts. Eminence requires that fondness for the art arise to a strong passion, and that the soul be filled with ideal forms of perfection. This is the appointed means of excellence. The soul continues to gaze with rapture on the perfect image that fills the mind, till it take the likeness of it, or is itself changed into the same image.

Now, a process much the same takes place in regard to the souls of men. In regeneration a spiritual taste is imparted, but the character is still unformed. It has, however, now acquired a susceptibility of impression from spiritual objects, which will lead to its formation, and ultimately to its perfection. Nothing now is wanted but the application of truth by the Spirit of God. The object of contemplation is God in Christ. All that is emphatically denominated "the truth" con-

sists of declarations concerning God; and, therefore, all truth ultimately resolves itself into the Godhead. The glory of the ever-blessed God is manifested through his Son; and it is by the contemplation of God in Christ, as in a glass, that we are changed, or transformed, from glory to glory. Here the Saviour's person is a mirror; in that mirror the glory of the Godhead is beheld, as is the face of a man in a glass. In the light imparted by the Holy Spirit, this glory is seen; and he who sees it is changed by the sight. The light and the mirror are both needful to the operation. The mirror without light is of no service; light without the mirror will not answer the end; that is, Christ without the Spirit, the Spirit without Christ, will not suffice to enable a fallen creature to behold the glory of the Lord God of Hosts. The following are primary points of meditation:

1. *Christ is the centre of all heavenly glory, and as such the great object of holy contemplation.*—Our hearts are attracted to him by a two-fold consideration. We owe him a lasting debt of gratitude for personal salvation and eternal redemption. To him, as the Lamb, our eyes must ever be directed. But with the feelings arising from benefits conferred, other stupendous considerations mingle; and the result of the whole is, the constitution of a most attractive power. The glory of his person is so great, that the sight of it operates with resistless energy on the soul. In reposing our eyes upon it, we shall be filled "with joy unspeakable and full of glory;" while we look up to glory, we shall be filled with it! Hence the Saviour's prayer in John: "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me." In being beholders, they would become participators of his glory. Again: "We shall be like him, for we shall see him as he is." What connection is there between seeing him and being made like him? Why, the most intimate connection. Light will produce similarity. What will then be perfected by the sight of his person, full orb'd in glory, is here begun

through viewing him in the verbal information which Scripture yields. A description of him and a verbal exhibition of him are certainly two things,—the one is infinitely short of the latter; and the difference between what we are and what we shall be is analogous to it,—and, indeed, they are related to each other, as cause and effect. What we are is produced by what we know of him from the verbal description; and what we shall be will arise from the immediate sight of his person.

The Scriptures and the institutions of Christ are the means of viewing him at present. These are all nothing without the Spirit of God; but the Spirit does not go beyond these. These are meanwhile the glass in which we behold Jesus,—a dark glass, to be sure, but a glass in which as much glory may be seen as can be endured. The way in which the Spirit operates corresponds with the character of the means. It is thus that we have communion with the Lord Jesus Christ, and with the Father. It is here that faith acts, and that graces grow. Here we are moulded imperceptibly into his mind, holding the same views of sin, and of holiness, and of heaven. Thus we grow up in all things into him, who is the Head of his Church.

The Saviour is presented to us in a variety of aspects in his word: the remarkable constitution of his glorious person, as God and man; uniting all-sanctified humanity to perfect Deity; rendering glory visible; concentrating infinitude, in some of its parts, into a point. Yes, and here we behold him as the wondrous medium of communication between God and the Church to all eternity. The discharge of his mediatorial office, and his accessibility to us at all times in that capacity; his constant watchfulness over the interests of his people; the unfailing efficacy of his all-powerful intercession; his unwearied sympathy with his people in all their trials and afflictions here; his extended sway over all worlds and all time; his second coming, and the judgment; and then the assumption of his saints,—these are the transforming themes of our meditation.

2. *"The Father of lights, from whom cometh down every good and perfect gift," is the theme of his children's thoughts.*—That God is, and that he is the rewarder of them that diligently seek him, is a first principle—the foundation of all

religion. This is the primary object of faith, and the first operation of reason, and is to be steadily kept in mind through all the future portion of our history. We do well to familiarize our souls with this great doctrine. We shall be often and strongly assaulted by the Evil One on this point, should it ever be the will of our Father to permit his fiery darts to be hurled at us. Blasphemous imaginations will alarm and distress us. Some saints have left behind them the most affecting records of such conflicts, for our warning and instruction. Meditations on his works of creation, of providence, and of grace will powerfully serve to establish our principles and refresh our hearts.

Let us familiarize ourselves with thoughts on his omnipotence. And here we have got to guard against generals, and mere mental assent. We require to particularize and appropriate,—to think that this God is *our* God, and we his children, by faith in Jesus Christ. We are called to grasp, with the whole energy of our minds and hearts, the arm of Omnipotence, and connect with it all our affairs, small and great, for time and eternity. This is indispensable to the enjoyment of peace in this troublous world.

Let us cherish an habitual conviction of his omnipresence and omniscience. This is essential to our walking with God; we must set him always before us. We require to feel that the heart and the hand, thought and action, are equally before him. This is the very well-spring of spirituality. "I foresaw the Lord always before me," saith the Psalmist; "and because he is at my right hand, I shall not be confounded." In all seasons of temptation we are required to keep a steady eye on Him that is before us; and what season or circumstance does not admit of being converted into the innocent occasion of sin? But there are some more particularly so than others; and it is in these, more especially, that we require to be upon our guard. Spirituality will exercise itself in all such cases by saying, "The Lord is here; to him will I turn, and on him will I rely." This principle will not be less operative in hours of solitude. Indeed, that is the chief region of a spiritual mind, and it is then that it calls the hours its own, and talks with its God. Solitude, however, operates two ways,—as a test of spirituality, and a nutri-

ment. What a man is in solitude, and when no eye is upon him, *that* he is in reality, and no more. The eye of man will add nothing to the eye of God. In a lone valley, and amid ten thousand men, a true man will be the same person. In days of difficulty and distraction, the tone of spirituality will be exercised and strengthened. This tries what is in us, and calls forth the full amount of our energy. The thoughts of the heart are then called off from all that is seen, and fixed upon Him whose arm is full of power. From him we shall obtain comfort and help, and be brought through all our troubles.

II. DIRECTIONS CONCERNING THE USE OF THESE MEANS.

It may be readily acknowledged that the grace of heavenly mindedness is a precious one, and that its cultivation is a duty of the highest moment as a source of enjoyment and safety, while a difficulty is felt in dealing with the truth so as best to accomplish the object. Men are so engrossed with the family, and the shop, and the world, that their time is abridged and they are worn out by other cares so as to incapacitate them for such work. You say, your memories are treacherous, your judgments are weak, and your power of attention is gone—your spirit is restless, and refuses to fix upon any one subject. The world and its vanities follow you everywhere, demanding and forcing a share of your notice. This discourages you. It is found that you are “weak as water, and cannot excel.” Secular associations disturb you—the very words in which you think are a snare to you, and lead the heart away to other objects. You feel this in meditation, and not less in prayer. You are, therefore, in danger of retiring from the diligent exercise of both, and so permitting your corruptions to gather strength, and thus increase the evils which you deplore. Nay, this very weakness is often converted into an excuse and an exculpation, instead of filling the soul with shame and confusion of face. Alas! is not this a most afflicting consideration? How we can think with closeness and continuity upon a fellow-creature, and yet not upon our God! How we can dwell upon a matter of science, or of art, or of business, or of pleasure—yea, upon anything which is of the earth and earthly! To these objects we can cling with the utmost tenacity;

but they are shadows! Why should we then so deal as we do with the substance? Ah, the body of death explains this, and points us back to our origin. True, we are renewed; but it is only in part. The cure is begun, but it is far from being complete. Thus indwelling sin mars everything—the water is always mingling with the wine, and sin threatening to extinguish grace. For this it is that “we groan, being burdened.”

Well, what is to be done? Let your experience humble you—let it always keep up a lasting sense of your miserable condition by nature, and let it teach you more and more to value the Lord Jesus Christ. If it produce thus much it has not been in vain; and if it do this it will soon do more. Let your reflections be such as these;—I sat down to think of God, and of his Christ, and his Spirit—of his love, and grace, and mercy, of my own character and destiny, and of the end of all things; and although but a few minutes have elapsed, where am I now? Playing with trifles! Engulfed in vanity! As far removed from these great things as if they were not! Oh, what a heart is mine! How deceitful! How wicked!

Unmixed love—undivided attachment to God—a soul filled with his fulness—a capacity for receiving an exceeding and eternal weight of glory, is reserved for heaven. Still, something may be attained here, and that something in itself very great; it may be reached by all, and yet is reached by few. It demands that we apply ourselves to seek diligently light, and grace, and follow hard after God;—that we labour most diligently to have his word dwelling in us richly, as the material of good thoughts. There is a holy violence, a resolute perseverance, a conspiring of all the energies of the soul, a most determined opposition to all evil thoughts, and ways, and works; all which is necessary, and where it exists there will not be perfection, but there will be very large success in the attainment of spirituality; and there is no limit to the degree of this gracious attainment. Daily may you put off, and daily may you put on,—leaving what is behind, you may press on to what is before, rising from earth, and approaching to heaven. Thus sin will lose its hold, and grace will deepen its roots. Daily less of effort will be required; every act will be more spon-

taneous, and every habit more natural. The difficulty lies chiefly at the entrance; for when once we get within the strait gate, and begin to tread in the narrow way, we become familiar with our path, and our posture, and get on comfortably. Be encouraged, then, conflicting believer, tried child of God! Many an obstruction which now presses upon you will pass away; crooked places will be made straight, and rough places plain; and you will go on your way rejoicing.

1. Let public instruction be well digested, and let it be heard in an humble, meek, and devout spirit. Be absorbed in considerations of truth, and of yourself;—exclude everything but the truth; this alone can do you any real good. Still, arrangement, manner, all that constitutes eloquence, are good in their place, and supply a pure and innocent pleasure; but eloquence is not truth, and may exist in great perfection in the absence of the Gospel. Where there is eloquence, still be it your great concern to attend to truth; and where there is not, still attend to truth; and if your pleasure be less, yet you will have profit—review, digest, apply!

2. Cultivate the habit of reflection and meditation on portions of the Scripture. Be prepared for difficulty, and dislike; and muster all your power of self-control, that you may keep to your exercise. When the mind starts aside, bring it back; compel it to do its work. Your power will grow apace, and your mind will strengthen as you advance!

3. Labour always to keep the conscience clean, and the heart pure. On this much depends, because in every step of Divine meditation, the Spirit of Christ alone can guide and teach us. "Blessed are the pure in heart, for they shall see God!" Purity leads to further purity. Resist all evil—shun temptation. He who ventures on the field of temptation, knowingly, is half guilty of transgression,—without a heart hankering after sin, he could not go there.

J. T. C.

THE BELIEVER'S PORTION.

WHEN Jesus asked his disciples whether they also would go away, as many who had once followed fell off, and walked no more with him, one of them promptly asked, "Unto whom

can we go but unto thee? for thou hast the words of eternal life." This was a blessing that Peter and his companions could not dispense with, and which they could obtain from none else; whatever, therefore, might be the price at which the inestimable good was to be procured, that price must be paid; Jesus had "the words" of it—the words which announced its existence and excellence, and the means by which it was to be obtained; they received not in the full sense the thing itself, but the promise of it. He intimated that this eternal life consisted in the knowledge of the living and true God, and of Jesus Christ, whom he had sent; that is, it resulted from the enjoyment of God, and to be enjoyed he must be known. Every believer can say, "Whom have I in heaven but thee? and there is none upon the earth that I desire besides thee." God is the portion of his people, and he abundantly satisfies their souls with the good of his chosen.

Happiness may be considered in its lowest measure as implying the absence of misery, or of that pain which is the source of it. This must arise from the adaptation of the soul and body to each other, and of both to external circumstances, and of these to them. Seeing, then, that man is not his own creator, all these things must flow from that God in whom he lives and moves. Again, if happiness be viewed as consisting of positive pleasure, this must necessarily arise from a union of all the foregoing considerations in a higher degree of exquisiteness; or from an addition of other elements of blessedness, and both these still can flow only from God. As God is the fountain of life and felicity, so all beings must depend on him, and all felicity arise from likeness to him! The link connecting man with God is the channel through which goodness flows down upon the creature. The Divinity is the infinite, inexhaustible source of good. Hence man may be viewed as a mere naked intelligence, and as such united to God in heaven. He lives in the light of his Creator's countenance! He floats on an ocean of pleasure! He luxuriates amidst a region of perfections! Himself is perfect—his joy is perfect—he is left nothing to wish for, or to hope for.

Such is the condition of a perfect, unembodied spirit. Let it be clothed

with a human frame, and what changes will result from such an incarnation? No change whatever as regards its original condition, and its union with the Father, and consequent happiness. The spirit is entire, and altogether unaffected, although a variety of modifications and circumstances may be appended to it. By being fixed in a body, it is necessarily chained down to this earthly globe. But it is not necessarily injured by this means; the stream of its happiness is not diminished one jot, while a new world of pleasure and occupation is opened up to it. Organs are imparted to this frame, by which it is capacitated to receive pleasure, various and exquisite, from the world in which it lives. That world is richly fraught with whatever delights the eye, the ear, the smell, the taste; while it is thus stored with treasures that pour holy delight into the heart, all creation is only one vast expanded tabature on which the finger of God has inscribed the wonders of his power, and the demonstrations of his wisdom, bounty, and love. It is in fact communion with the Maker and Ruler. It is the face of the Divinity reflected upon the blazing surface of his own perfect work.

Thus a two-fold spring is opened to man, of unalloyed pleasure; that derived directly from the senses, and that derived from meditation on the materials with which the senses furnish them. Both these things resolve themselves into the knowledge of God. Nature is the great book in which God primarily revealed somewhat of his own character for the instruction and delight of his children. The pleasure, then, which is thus derived from the works of God, is, in point of fact, from God himself; it is derived from him, and leads to him. The works of God are the rudiments of revelation. The study of these is a work not less devotional than the study of the Bible. Indeed, had man retained the heart and the character with which he came into being, and applied himself to this task, he had neither needed nor received any Bible. The soul of man had then a happiness independent of all earthly and external things, derived directly from God; this, perhaps, was only enhanced by his incarnation, as that put him in a condition to know much more of his Maker. Knowledge of every kind was only an acquaint-

ance with God in a variety of ways. All happiness must have a cause; and all causes proceed in a chain backward to God the first cause.

As man now stands, his testimony is doubtful and unsatisfactory. Of the first kind of happiness, that arising from communion with God, direct and in perfection, he can testify nothing, because he knows nothing; his sins have separated between him and his Maker; and that channel which once flowed so copiously is now dry and desolate. Here there is no knowledge of God, and no love of him in the heart. And as to his works, there is a knowledge of them to be attained by such persons; but no knowledge of him in them. The earth, the heavens, with all that pertains to them, will be made the subject of intense meditation by night and by day; all other pleasure will be forsaken for the pleasure of science, and yet, strange to tell, there shall be no knowledge of God in them! Nay, he will be both proudly and scornfully excluded from the creed and the conduct of some, who have taken the lead in the work of scientific discovery! Notwithstanding the judgment of the sage, that "An undevout astronomer is mad," indevotion will be mixed up with astronomy. Thus, as there is no knowledge of him directly, there is none through the medium of his work, to man as he comes into the world, and hence there is no happiness.

Still, the world has an experience of its own kind. If it cannot tell us what it has found, it can tell us what it has not found. If it has nothing to say for God, it has something to say against itself. It has been in quest of happiness nearly six thousand years; it has been sought by men in all ranks of life, and possessed of every variety of facility; it has been confined to no one people, and to no one method. It has been sought in low gratification, in pursuit of wealth, and in the possession of it; it has been sought in the walks of ambition, and in the seats of power, in the battle-field, and in the calm retreats of philosophy; it has been sought in every way that the genius of man could devise; while sufficient time has been given to repeat all experiments, or to make new ones; and what has been the result of all this investigation? What is the voice of this accumulating experience of many

ages? It is uniformly, and without exception, that in this earth there is no happiness. No man has ever sincerely said, that he had found it; and to the testimony of others every man has to add his own. No man ever found happiness till he found God! Revelation, whether man will hear or forbear, tells the truth concerning him. It proclaims, careless of his pride, that his misery is great upon him, because his sin is great. It lays open his wretched condition, his helplessness, and his utter incapacity to extricate himself from the labyrinth into which he has been thrown. Among the evils which rest upon the unhappy family of man, the following deserve especial notice:

1. A separation has been effected between the soul and God.

2. A dreadful disorder has been induced, under which that soul labours.

3. He is the subject of ignorance, that prompts and regulates his actions.

4. A load of guilt lies upon his conscience not to be shaken off.

For such a man change of place can do nothing;—God, the fountain of enjoyment, is lost;—men resort to other cisterns that can yield them no supply; all who have gone to such have returned with vessels empty, mourning their disappointment. Were the sun to be withdrawn from the heavens, all the efforts of the entire population of the earth could do nothing towards the construction of a substitute. Their artificial lights would avail them nothing. All effort would fail to secure for them one ray of the same kind of light which the sun imparts—all substitutes fail to communicate life and animation to the animal and vegetable world.

Next to this, and the fruit of this, the dreadful malady under which every man labours, is to be considered. The soul of man is diseased in every part—there is no soundness in him—he is full of death and of rottenness! He is utterly without strength. He can feed only on poison and lies. He can derive no impression from the character of God; he is inaccessible to spiritual motives, and not to be influenced by any moral considerations. He is so benumbed in his soul that he feels nothing. He, therefore, being dead, performs the work of death! Here is the mystery of evil. This is the reason why a man must be born

again before he can enter into the kingdom of heaven. He has no appetite for spiritual food—he loathes it, and is not able to look upon it. While this is the fount of his misery, it serves to perpetuate itself, for it prevents his return to a forsaken God. It refuses to entertain that truth which alone can heal it. Again; while he feels his misery, he knows not the cause of it; he continues to pursue his own ways, and thus to widen and keep open the channels through which distress pours in upon him. He goes on, day by day, to deepen his distress, and to render his ruin more irretrievable. To crown the whole, he cannot divest himself even by sinning to an extent which brings stupefaction with it, of a feeling of guilt and an awful anticipation of a hereafter, and a reckoning with his Maker! All this we gather from the word of God and human experience. Hence we come to one conclusion; happiness is to be found only in the heart where God dwells. No one thing that earth has to give can impart it; the union of all those objects on which the heart is most set would conduce nothing to the accomplishment of this great end. Happiness, therefore, cannot flow from earthly good; it must flow from Him who was when there was no earth, and who will be when the earth that now is shall have passed away. Change of place and of circumstances have nothing to do with this bliss; it is in yourselves the change must take place. This change within is not bliss of itself; it only prepares us for receiving the Lord as our portion. God in Christ is the object to be received, and the heart must be opened in order to his reception. God knocks at thy heart, O sinner! Will ye not open that he may come in, and make his abode with you? He comes to bless thee, and to people thy desolate breast, and to take the possession of thine affections. How long will you repel your Lord? Will you imitate those of whom it is said that they “besought” the Lord Jesus “to leave their coasts?” Is it to be even so?

Feb. 1854.

A SHEPHERD.

REVIVAL OF RELIGION.

How shall we obtain a Revival of Religion, after the Edwards and Whit-

field fashion? The following hints may be useful:

1. Christians must sincerely *desire it*.—They must meditate on the value of the soul, on the danger of the impenitent, and on the glory which a revival brings to God, until they see that a genuine revival of religion is one of the most desirable things in the world. The more members of the church that see this, the better. Unless there are some in the church who can honestly say, "My heart's desire and prayer to God" is for a revival of true religion, a revival need not be expected. God hears those prayers which are prompted by strong desires. Christians must have such desires for a revival, that they will stir up themselves to take hold on God, and plead with wrestling importunity for it. How important, then, that every soldier of the cross be induced to come up "to the help of the Lord against the mighty!"

2. Christians must have *right motives* in desiring a revival.—They must have a higher motive than a wish to see *their church enlarged, or their denomination strengthened, or even their friends converted*. They must desire a revival that God may be glorified, that Christ may "see the travail of his soul, and be satisfied," that the machinations of Satan may be frustrated, and that immortal souls may be saved. Self must have little or nothing to do with their desire for a revival.

3. Christians must *fix their minds on a revival*, as the most desirable thing for the time being that could occur.—It must absorb their thoughts, and deeply interest their feelings. They must think about it when they lie down, and when they rise up; when they go out, and when they come in; at noon, and at night. They must talk of it by the way, and in the field; at the fireside, and at the table; at morn, and at eve. It must enter into their day dreams, and their night dreams. It must be *the subject of all subjects, on which to think, and talk, and act, and pray*.

4. The minister must *aim at immediate conversions* in all his labours.—His eye should be fixed on this point when he prepares his sermons. When he is working his discourses, he should mix in a large quantity of fervent prayer, that God would make them the means of saving souls. And when he is preaching, he should look around

on sinners, with the expectation of seeing them weep, and of hearing them cry out, "Men and brethren, what shall we do?" There should be a holy yearning over lost sinners, and a breathing forth of silent ejaculations for their conversion, during the whole delivery of his sermons. Some one says of a sermon:

"It should be mix'd with many an earnest prayer,
To teach the heart, and fix and fasten there:
When God and man are mutually address'd,
God grants a blessing—man is truly bless'd."

The minister should speak the word with all boldness, with lively hope, and with strong faith. If he does not look for the conversion of sinners *while he is yet speaking*, he betrays a want of confidence in "the sword of the Lord and of Gideon." What if the Lord should say to him, "According to your faith, be it unto you;" when would any sinners be converted under his labours? Aim at an *immediate effect*. Be disappointed and grieved, if you see no immediate fruits of your labour.

5. The minister must follow up his public efforts by affectionate labours with individual sinners.—Sinners like to be noticed, and will remember what is said to them personally. They will be much more likely to listen respectfully to what is said to them alone, than if others are present.

6. The people of God must abstain from all lightness in conversation, in appearance, and in conduct.—Jesting and laughter in a professor of religion are like an *iceberg* to a serious soul. They chill the warm affections, and tend to dissipate all thoughtfulness. "Foolish talking and jesting" are no more proper and convenient now than they were in the Apostle's day. And if we wish a revival of religion, and the conversion of sinners, we must avoid them as we would the Evil One himself.

7. Private Christians, as well as ministers, must labour with individuals, to try to arouse their attention to eternal realities, and to induce them to seek the Lord with all their hearts.—"Preach the Gospel to every creature" is a command equally binding on ministers and laymen. Every Christian should cultivate the conversational talent, and use it in doing good. Each one is responsible for all the talents which God has given him, and for interest on the same. Should ministers watch for souls, as they who must give

account to God? So must Christians also. While it is the duty of private Christians to converse with the impenitent on the subject of religion, it is their duty also to cultivate an affable, affectionate manner of address. They should have *zeal*, and their zeal should be according to *knowledge*. Some do more harm than good, by their mistimed, or harsh, or injudicious remarks. Christians should feel that "necessity is laid upon them" to do personal service for Christ, and they should make it a subject of much study and prayer, that they may do it in a right manner. If our neighbours are meditating suicide, shall we not study how we may dissuade them from it? Shall we not pray for Divine guidance? So, when they are labouring under a moral infatuation, shall we not cry to them, "*Do yourselves no harm?*" Every Christian should be a *preacher*—such a preacher as the woman of Samaria was, if they wish for a revival.

8. Christians must be punctual in their attendance.—This is necessary, that they may keep up the seriousness, and that their example may induce others to be regular in coming. If they are absent from any meeting, their absence may discourage the minister and brethren, and may thus be the first death-blow to the revival. Let them be sure to be there, and to be there in season, and to come praying.

9. Those Christians who are called on to take a part in the religious exercises of the meetings, *must do it* without any excuse, and do it according to the ability which they possess.—It has a very injurious effect on a revival, for any professor of religion to excuse himself, when invited to take a part. If he is well enough to come to the meeting, he is well enough to offer a short prayer, or to make a few remarks. And as to his ability to do these to edification, he must allow the brother who leads the meeting to judge.

10. If discipline has been greatly neglected in the church, and there are members guilty of scandalous offences, all efforts for a revival will be likely to fail of producing it, unless these stumbling-blocks be first taken out of the way.—God loves order; and if a church wants his blessing, it must go to work with *clean hands*. Painful as it is to amputate a limb, the health of the body may demand it. One Achan may cause defeat to a whole army. If

you would have the blessing of God, and the reviving influences of his Spirit, you must not suffer the "accursed thing" to remain in the church.

Now, Christian brethren, if you will act upon the above directions, and do not, in the end, enjoy a revival of religion of the *old stamp*, I have read to little purpose Church History and the inspired page.

COUNSELS TO A PASTOR'S WIFE.

NEVER be drawn into excessive attachments. They gender envy and provoke reflection. Like himself, a minister's wife is hardly allowed friendship; at least, great and engrossing intimacies. She stands in the same relation to many, and must be respectful and attentive to all. If she cannot hinder the existence of particular feelings and preferences, she may, she must learn to rule the expression of them. Many in your ranks, especially the narrow-minded, and the ill-educated, always have their cronies—a kind of low favourites—decent dependents—the collectors of all the news of the church, congregation, and neighbourhood—and who can feed their entertainers with timely selections, according to their peculiar appetite and wishes, with which they are perfectly acquainted. Flee these. Beware of all newsmongers. Frown them to a distance. Chill them into silence. What says the proverb? "The receiver is as bad as the thief." What says the witty and sarcastical South? "The tale-bearer and the tale-hearer should be both punished together; only the one should be hung up by the tongue, and the other by the ear."

After all your caution, there are things which you will unavoidably hear; but you must hear them as if you heard them not, and you need not relate them. Be not suspicious, yet never be too open. Never put yourself, by imprudent confidence, in the power of any. Never betray secrets, the divulging of which may involve you in embarrassment or disgrace.

Keep yourself aloof from all breaches in the families of your people, and any differences that may arise in the church or congregation. There is danger here from your being, with regard to such things, in the way of much prattling information; and, unless you are guarded, you will be easily drawn in,

and become a partisan; and when a female has taken her side, which seldom requires much time, she is apt to be more open than false; and frequently feels and expresses more than principle, or at least prudence can justify. Never show a wish to be a "judge and a divider." Never be found in the ecclesiastical court. Leave these matters to those to whom they properly belong, and who "have the rule." I never knew a minister's wife but was esteemed and admired in proportion as she shunned contention and intermeddling, and kept within the duties of her own appropriate and lovely sphere. It is better to withdraw, and retire, and weep, and pray, than to excite notice and gain partial praise with the froward, and even the forward in spirit. "Who is a wise" woman, "and endued with knowledge?" Let her "show out of a good conversation" her "works with meekness of wisdom. For where envy and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated; full of mercy and good fruits; without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

In the visits you pay and receive, be always ready to encourage religious discourse. Let this appear to be the element the most congenial with your spirit. Let your speech turn habitually on subjects rather than persons. Especially, speak evil of no man,—“Upon

her tongue was the law of kindness.” In a general way, be rather reserved than over communicative. “We have,” says Archbishop Tillotson, “many good discourses on the excellency of speech; we want one now on the excellency of silence.” “In the multitude of words there wanteth not sin.” How often does Solomon, the wisest of mortals, enforce a *comparative* backwardness to speak! In one place he tells us it is safe; in another, it is wise; in a third, it is dignified; in a fourth, it is useful; and everywhere he extols it as a virtue. Nature, my sister, teaches us this lesson as well as Scripture. It has given us two ears, but one tongue; the former avenues are always left open; the latter organ is easily closed—as much as to say, “Be swift to hear, but slow to speak.” Here, alas! “who can understand his errors?” Who can read the testimony of Jesus—“Every idle word that men shall speak, they shall give account thereof in the day of judgment”—and not pray, “Set a watch, O Lord, before my lips!” If *your* connections and intercourse afford you more opportunities and excitements to speak, so much the more necessary it is that “your speech should be always with grace, seasoned with salt.” I urge this because of its peculiar and neglected importance. Surely what James says of our sex will apply equally to a female in your relation. “If any man offend not in word, the same is a perfect man; and able also to bridle the whole body.”—*Jay*.

Lessons by the Way; or, Things to Think On.

STATISTICS OF MISSIONS IN INDIA AND CEYLON.

By the Rev. J. Mullens, of the London Mission, Behwanipore, Calcutta.

At the commencement of the year 1852, there were labouring throughout India and Ceylon the agents of 22 Missionary Societies. These include 443 Missionaries, of whom 48 are Ordained Natives, together with 698 Native Catechists. These agents reside at 313 Missionary Stations.

There have been founded 331 Native Churches, containing 18,410 Communicants, in a community of 112,191 Native Christians.

The Missionaries maintain 1,347 Vernacular Day-schools, containing 47,504 Boys; together with 93 Boarding-schools, containing 2,414 Christian Boys. They also superintend 126 superior English Day-schools, and instruct therein 14,562 Boys and Young Men.

Female Education embraces 347 Day-schools for Girls, containing 11,519 Scholars; but hopes more from its 202 Girls' Boarding-schools, containing 2,779 Christian Girls.

For the good of Europeans 71 services are maintained.

The entire Bible has been translated into ten languages; the New Testament into five others; and separate Gospels in four others.

Besides numerous works for Christians, thirty, forty, and even seventy tracts have been prepared in these different languages, suitable for Hindoos and Mussulmans. Missionaries maintain in India twenty-five printing establishments.

This vast Missionary agency costs £190,000 annually; of which about one-sixth, or

£33,500, is contributed by European Christians resident in the country.

By far the greater part of this agency has been brought into operation during the last twenty years. It is impossible to contemplate the high position which it occupies, and the results which it has already produced, without indulging the strongest expectations of its future perfect success; and without exclaiming, with the most fervent gratitude, "What hath God wrought!"

EXTRAORDINARY BIBLICAL KNOWLEDGE.

In a school in Edinburgh, in which the intellectual exercises were conducted in a most efficient manner, the teacher put the New Testament into my hands, and requested me to select any passage I might choose from any one of the four Gospels, or from the Epistle to the Hebrews, and read it to a class of about eighty boys and girls, who were from eleven to thirteen years of age. Accordingly, I opened the book at random, and read the first verse upon which my eye fell. Before I had finished reading it, a large number of the class had turned to it, and announced the book, chapter, and verse, that I was reading.

Astonished at this, I repeated the test, turning backwards and forwards promiscuously, again and again; and in no case were they at fault. In every case, before, or as soon, at least, as I had finished the verse I was reading, a considerable number of the class, often a majority, held up their Testaments, and showed or mentioned book, chapter, and verse. I then tried them by beginning in the middle of the verse, selecting verses whose division was such that the clause presented a substantive idea. This made no difference, so completely had they committed to memory not only every verse, but the order of all, and the place where every one was to be found.

WATCH, AS WELL AS PRAY.

"He that prays, 'Lead me not into temptation,'" says an old writer, "and leads himself into it, mocks God, despises the danger, plays upon the hole of the asp, and walks upon the brink of the precipice. He provokes God justly to desert him. If, by the order of providence, one be brought into tempting circumstances, he may pray in faith for Divine assistance, that the Lord will be at his right hand, and he shall not be moved. But if one ventures into temptation, he will hardly escape."

That petition in the Lord's Prayer teaches us to fear temptation, unless it meets us in the path of duty. Without Divine grace, the Christian is impotent; and he has no promise of that grace when he volunteers to go into temptation. It is as truly our duty to *watch* against temptations, as to *pray* against them. One of the very best safeguards against temptation is a *constant aim to do good*. He who mingles in the society of the unconverted, for the purpose of leading them to Christ, is not likely to be led by them from the path of duty.

FALSE PRINCIPLE IN EDUCATION.

When a child begins, after many entreaties, to make the first rude essay at a curtsy, the nurse falls into a rapture of praises:—"There's a pretty curtsy! There's a pretty lady! Mamma, Miss can make a better curtsy than her sister Molly!" The maids repeat this, and the mother hugs the little darling to her bosom. Miss Molly, however, being some years older, and knowing how to make a handsome curtsy, swells with indignation, begins to cry over the injustice, till it is whispered in her ear that it is only said to please the baby, that she is a woman. The elder child now proud of her superiority, repeats the sayings of her instructors, grows up possibly a fibber and intriguer, and nurse and mother wonder the child is so deceiving and false.

PRIDE: ITS TWIN OFFSPRING.

Pride will often produce avarice, which consists in a greedy desire of riches, and prodigality, which as profusely spends them. These too apparently opposing sins often meet in the same person. His style of living, and his entertainments and sports, display his profusion; while the base means to which he resorts for gain, discover the utmost avarice. This mixture of contrary evils just answers to the character of Catiline, whom Sallust describes as "greedy of the goods of others, and lavish of his own."

LUXURY.

If we refuse to call that a luxury which is not absolutely necessary to keep a man alive, then what is a luxury? What is superfluous in the estimation of one class, is deemed absolutely necessary by another. Nor can wealth produce, nor man's skill invent any thing so nice, rare, and extravagant, but some gracious sovereign, or some wealthy lord, if it ease or divert, or distinguish a man's position, will reckon it among the necessities of life; not, indeed, necessary to everybody, but certainly necessary to one so exalted as he is.

ENVY, A BRUTE PASSION.

Envy is visible in brute beasts. Horses show it in their endeavour to outstrip each other, some of them being willing to run themselves to death, rather than suffer another to be before them. Dogs used to caresses will not bear to see others of their race receiving the same treatment. A lap-dog has been known to choke himself with victuals, rather than leave anything for a competitor. Children may be fondled till they are made like the lap-dog. If, when in the sulks, they refuse to eat what is set before them, tell them that the cat or dog is going to take it from them, and they will eat spite of their temper.

A CRAVEN HEART.

He that will never put his hand to any great movement until no objection can be raised to the plan adopted, or to the men working the plan, is more fit to come upon the field as a camp-follower to take his share of the spoil, than as a comrade in arms, to win the battle.

Biography.

REVS. WILLIAM JAY AND DR. WARDLAW.

SINCE our last Obituary observations were put to press, our attention has been invited to the tomb by the decease of two of the most venerable, useful, and celebrated Ministers of the Independent Body in the British Empire,—William Jay, and Ralph Wardlaw, who have passed from our midst, and ascended to their mansions in the skies. These events have been meetly commemorated both in Bath and in Glasgow.

At Bath, in Argyle Chapel, the Rev. James Sherman, of London, preached a highly appropriate and most impressive sermon, and was worthily followed by the Rev. W. H. Dyer, in the evening; and on the subsequent Thursday, the Rev. John Angell James delivered the sermon proper on the solemn occasion. All these discourses have been published in a handsome volume, with portraits of the Revs. William Jay, John Angell James, and James Sherman, together with a lithographic drawing of the original chapel at Christian Malford, Wilts, in which the Rev. Cornelius Winter was ordained, and where the late William Jay commenced his ministry. That chapel is a singularly curious affair, resembling a South Sea erection, composed of reeds, rushes, and trees roughly cut from the wood, and the whole put together by the hands of barbarians, without tools. The volume is one of great interest, and as thus ingeniously put together, will constitute a valuable and endeared memorial to the people of Bath for generations to come. Mr. Dyer's sermon was properly general; Mr. Sherman's more of a funeral character; while Mr. James's, in addition to this, presents a copious sketch of the Biography of the departed. Since the BRITISH BANNER published large extracts, we shall here forbear.

While things have been gone about in a respectable manner in Bath, we think, on this occasion, Glasgow has had rather the advantage. We have before us a beautiful little volume, in which the entire of the funeral matters appertaining to Dr. Wardlaw are uniquely printed, constituting a unity and a whole. The prime and distinguishing peculiarity of the arrange-

ments was the extinction of sect, and the blending of brotherhood. There we find ministers of all denominations more or less sharing in the services: both the Established Church, the Free Church, and the United Presbyterian Church are prominent. Professor Thomson delivered the address at the funeral; Dr. John Brown, of Edinburgh, and Dr. John Macfarlane, both of the United Presbyterian Church, preached; as also the Rev. Norman McLeod, of the Establishment; while Dr. William Lindsay Alexander, of Edinburgh, may be considered as preaching the funeral sermon proper. We need scarcely say that the several preachers acquitted themselves most worthily. While doing discreet honour to the deceased, they forgot not the claims and necessities of the living. But where all is excellent, viewed in the light of the occasion, the palm, beyond all comparison, was borne by Dr. Alexander, who has, with distinguished ability, and in a suitable spirit, embalmed the virtues of his friend in a discourse of very great worth, especially when it is remembered with what haste the oration must have been got up. Many public funeral sermons cost the preacher but little, since they are mainly composed of some solemn theme more or less intimately connected with mortality, to which is appended sometimes, and sometimes not, facts or documents relating to the departed. Such service is cheap; but such is not the service in which Dr. Alexander deals, as they who remember his massive and noble sermon for Dr. Chalmers need not be told. He has pursued the same course on the present occasion. After a few pages, the preacher at once crosses the line of Theology, and strikes, with a strong hand, into the field of Critical Biography, introducing himself with an admirable passage, referring to events at the distance of nearly twenty years, with peculiar effect. Having thus opened the way, he proceeds with his Biographical facts. The preacher properly observes that the position to which Dr. Wardlaw attained in the Church, and the estimation of the general public, was entirely under God, to be ascribed to his abi-

lity, fidelity, and diligence. He owed little or nothing to happy accidents, which have sometimes contributed to the emancipation of real ability from crushing circumstances, and occasionally to exalt mediocrity into fame. The preacher proceeds in a manner somewhat analytic; the following are portions of his disquisition :

NATURAL ENDOWMENTS.

His mental development was at once large and symmetrical. He united strength and grace in a degree seldom exemplified. His faculties were diversified, but all acted in harmony and under excellent control. He was master of them; not they of him. Even those powers which were most largely developed in him, and which he was most fond of indulging, were never permitted to carry him off into excess or irregularity. Over all there ever presided a calm but regal Will that had respect to principle and purpose. Hence he could at any time bring all his powers to bear upon his subject, with a singular concentration and intensity. He had no occasion to wait for the afflatus or inspiration of genius. The whole man with all his powers was there, ready to apply himself with full force to the work in hand. From this arose at once his power to do so much, and the fact that he always did his work like himself. Whilst another man might have been labouring to bring himself to the point of beginning, Dr. Wardlaw was already in full work, his whole mind concentrated on what was before him, and his facile pen speeding in graceful and uniform characters across the page. I do not know that he was ever behind with any work which he had undertaken to do: he might often be hard pressed to accomplish it, but he always did it, and that in a manner worthy of himself. There was nothing eruptive, nothing fitful in the action of his mind. It was not the volcano bursting after long intervals of repose into tempests of flame and shaking the earth with its thunder; it was the quiet and steadfast star that always shines in the same place with the same lustre, and to which men learn to look as to a guide that never is unsteady and never disappoints.

The most prominent feature of Dr. Wardlaw's mind lay in his rare powers of analysis and ratiocination. His intellect was eminently dialectic and diacritical. Those faculties which lead men to be historians, or naturalists, or poets, or men of science, he either did not largely possess or did not care to cultivate. He was not given to the minute observation or careful collection of mere facts. His mind did not readily occupy itself with deductive processes, whether exercised upon concrete phenomena or on the abstract relations of number and space. He had little of the creative faculty, and was at all times more disposed to note the distinctions of things than to trace their analogies or resemblances. His peculiar walk was that of the philosopher and the critic. The qualities that go to furnish men for these departments he possessed and had cultivated

to a high degree. His power of analysis was great; he could separate an entangled mesh of thought with marvellous perspicacity, and discriminate conceptions from each other with a fineness of perception that was sometimes too acute for ordinary faculties to follow. He had no pleasure in seeing things hazily or merely in the mass; it was needful for him to ascertain them with precision and to mark clearly both their individual proportions and their relative bearings. On this he thought no pains too great to be spent; and when he was satisfied that the subject was one on which no amount of penetration or research that he could put forth would secure for him clear and definite conceptions regarding it, he judged it better to let it altogether alone than to have only a confused, illogical and incogitable notion of it. To this power and this love of analytical investigation he added comprehensiveness of survey and sagacity of decision. There are men whose acuteness is wonderful, but whose mental eye is merely microscopic; men who can make great discoveries among the *Infusoria* of thought, but for whom the field occupied by the larger objects is too extensive to be included within their survey. It was not so with Dr. Wardlaw. His view was penetrating, but it was also extensive. He deliberated as well as analysed; and calmly contemplated the whole field of observation before he ventured upon a decision. His induction was wide no less than discriminating. With patient diligence he collected all that could be ascertained upon any subject, weighed the whole in the scales of a nicely-balanced judgment, and refused to come to a conclusion until he was satisfied that everything that ought to have entered into his estimate had received due attention. And in coming to his decision he was aided by strong native sagacity and shrewdness, which prevented his being easily imposed upon by the mere appearances of things, or being readily drawn into the error of over-estimating the premises on which his conclusion was built. Hence the logical accuracy which formed such a marked characteristic of his reasonings, and the solidity and soundness which usually recommended his judgments.

Dr. Alexander rightly judges that had Dr. Wardlaw betaken himself to Law, rather than to Divinity, his name would have gone down to posterity with those of Mansfield, Denman, and others of the same class, as a man entitled to rank with the most perspicacious and, at the same time, refined judges that Great Britain has produced. Our preacher distinguishes between the use and the possession of great powers, rightly holding that there is no virtue in the mere possession of talents, but that everything depends upon their employment. He thinks that thus tested, Dr. Wardlaw will bear the application of the loftiest standard of mere human excellence. We have

here the following exquisite touches, in which Dr. Wardlaw is viewed as

A MEMBER OF GENERAL SOCIETY.

In general society, Dr. Wardlaw was distinguished by a dignified courtesy that had in it somewhat of the manners of a bygone age. In his perfect self-possession, the somewhat measured grace of his movements, the blandness of his manners, his undeviating politeness, and his graceful way of saying pleasant things, he always reminded me of those agreeable and polished specimens of the gentleman of the old school of whom one reads as gracing the coteries of the last century, and of whom a few specimens were seen even in the early part of the present. Connected from his earliest infancy with this great city, he seemed ever to bear himself in public as became one who felt that he was "a citizen of no mean city." In all that concerned the well-being of the community among which he lived, he took a lively interest. Cast upon times of great public activity, he was never behind in the demands made upon him as one of the leaders of public opinion and action. In him all good and beneficent causes found a willing as well as able advocate. Without for a moment forgetting what was due to his position as a minister of Christ, he was ready to lend his influence to all movements which he thought calculated to advance the interests of his country or the race. He was a steadfast friend of the education of the people at a time when the education of the people was not so popular as it has since become. He was the advocate of all measures calculated to promote civil and religious liberty at home and abroad. He stood forth the staunch and uncompromising opponent of slavery in all its forms. He was found in his place when the nation rose to utter its firm but constitutional protest against measures which imposed fetters upon the commercial energies of the empire, and restricted the food of the people. His was a true patriot's heart; he loved his country without being blind to her defects; and he sought her good not by flattering her prejudices, but by striving, through good report or through bad report, to promote her real welfare.

He who was thus interested in schemes of general beneficence was, as might be expected, still more so in operations of a more strictly Christian character. To the Bible Society, important services were from an early period rendered by him; and in the cause of Missions to the heathen he was warmly and profoundly interested. To this sacred cause he not only devoted the best energies of his intellect and effort, but gave it far dearer pledges of his attachment. Not fewer than three of his children were freely, may I not say joyfully?—surrendered by him to labour personally on the field, one of whom was called to precede him to the land of rest, while another still occupies his important sphere of labour in the East, a devoted and useful missionary, and a third returned some years ago, a widow with her children, to reside under the paternal roof.

AS A MINISTER OF THE GOSPEL.

As a Minister of the Gospel, Dr. Wardlaw's claims rest upon his services as Pastor of this Christian flock, and as a Preacher of the Truth in this city. On the former of these topics I feel that it is not for me to dilate, in the presence of those whose own recollections will furnish them with far more just and vivid impressions derived from personal intercourse with Dr. Wardlaw in this relation, than I as a mere observer can supply. To you, Brethren, it was given to observe, through a long series of years, how faithfully he acquitted himself of the duties of his office among you. For more than half-a-century he was permitted to go in and out before this church as its Pastor. You have fully known his doctrine, manner of life, purpose, faith, long-suffering, charity, and patience. Ye are witnesses how holily, and justly, and unblameably he behaved himself among you that believe. You have seen (and seeing must have admired) how wisely and skilfully he administered our peculiar and somewhat delicate church polity amongst you; how gently and yet how firmly he admonished the backsliding, reproved the transgressor, and warned the careless; how judiciously he counselled the perplexed, how tenderly he assisted the weak, how affectionately he comforted the sorrowing, and how, for these many years, he has been indeed as a Father among you in all wisdom and in all affection. You know how he refused again and again to leave you when he was not merely invited but solicited to occupy spheres of larger emolument as well as of greater ease and dignity; esteeming it a duty and a privilege to continue to break among you the bread of life so long as God should be pleased to spare him. To you, therefore, I need not speak of his worth as a pastor; but let me borrow the advantage of your experience to tell the world that in most of the finest features of the pastoral character he had no superior and very few equals.

AS A PREACHER.

As a Preacher Dr. Wardlaw acquired true fame rather than popularity. His discourses were for many years past invariably read, and though he read as few men can read, with an ease, a vivacity and a rhythm which effectually prevented all appearance of heaviness in his delivery, yet there can be no doubt that this habit was disadvantageous to him as respected his access to the popular mind. He made use of very little action in the pulpit,—of none, indeed, beyond a very slight and somewhat regulated motion of the hands, with an occasional step backwards when something more than usually emphatic was to be uttered. His sermons too were more didactic than oratorical in their construction; being characterised rather by the gravity of their matter, the perspicuity and force of the reasoning, the grace of the diction, and the persuasiveness of his intonation, than by anything like rhetorical brilliancy or vehement declamation. His main strength lay in his extensive and exact acquaintance with Scripture, in his argumentative dis-

tinctness and dexterity, in his refined taste and felicitous expression, in his unimpeachable good sense, in the practical sagacity with which he detected the relation of his subject to the personal interests and responsibilities of his audience, and in the wise and affectionate earnestness with which he pressed that upon their attention. He seldom indulged in any ornament or in any play of fancy; he never sought such for its own sake, and beyond the occasional introduction of some select figure or comparison, he never resorted to it even for the sake of illustration. He was never dull or commonplace; but his vivacity was that of the understanding rather than that of the imagination. Sometimes when handling suitable themes a burst of feeling would escape him, which was felt to be perfectly genuine, and which seldom failed to communicate its contagion to the hearers; but he spent no time on sentimentalities, and showed no ambition to provoke a tear, except as that might be the sign of his arrow having reached the heart. His chief aim seemed always to be to convey fully, clearly, and forcibly to the mind of his audience the truth presented by the part of Scripture from which he was discoursing. Hence he was eminently textual as a preacher, and scrupulously faithful as an expositor. Hence also the practical character of his discourses. With all his dialectical skill and philosophical tendencies, he never made the pulpit the place for mere metaphysical disquisition, or abstract speculation. He was far above the paltry ambition of seeking to attract notice by clothing his thoughts in an obscure, fanciful or strange phraseology; he never verged into the region of transcendentalism; he never amused his hearers by adroit defences of fantastic hypothesis, by dreamy picturings of ill-defined conceptions, or by gymnastic displays of logical subtlety. He was always serious, solid, earnest, practical; and though it often required an effort of continuous attention on the part of the hearer in order fully to appreciate the train of his reasonings and illustrations, everything was so well arranged and so perspicaciously brought out, that such an effort was sure to be rewarded by a large accession of sound and scriptural knowledge.

AS AN ECCLESIASTIC.

In his intercourse with Christians of other denominations, Dr. Wardlaw aimed at uniting conscientious attachment to his own peculiar views of doctrine, polity and order, with catholicity of affection towards all who love the Lord Jesus Christ in sincerity and truth. He was a very decided Congregationalist. He believed that for all the essential elements of that form of church polity he could furnish undoubted authority from the New Testament. He consequently regarded the maintenance of it in theory and in practice in the light of a sacred duty from which he was not at liberty to shrink. But with all this he was able not only to concede to others a liberty of differing from him in opinion, but very cordially to esteem even those who differed from him most widely, and to rejoice in all their success, provided they were at

one with him on the great fundamental truths of Christianity. For those who denied what he firmly believed to be *essential* to the religion of Christ, he was too honest and firm a man to profess any other feelings than those which courtesy and humanity dictated; but within the circle of those "who hold the head," he wished to esteem every man as "a brother beloved in the Lord." He was first a Christian, then a Congregationalist. His heart was open to all good men, even when they held opinions on subordinate points, or belonged to institutions which he could not but regard as decidedly unscriptural. It was not possible for one, naturally so amiable and generous, to have given up "to a party what was meant for mankind," even had he by any accident been taught to think that proper. And the charity and brotherly kindness which he thus showed to others was largely returned to him by all good and honourable men. Christians of every evangelical denomination held him in esteem, and were ready to co-operate with him. In the heat of controversy or in moments of great public excitement there might be an estrangement of feeling produced between him and some whose opinions he opposed; but it never lasted long on either side, and when the immediate occasion had passed away, old ties and old feelings speedily resumed their hold. When an attempt was made on one memorable occasion to injure his fair fame by the most unrighteous aspersions, Christians and Christian ministers of all parties rallied round him, and felt that the vindication of his reputation was a common cause; and when a few days ago he was carried to his burial, there were devout men not a few of all denominations to make lamentation for him and to attest their respect for one who in controversy was not more remarkable for his ability and prowess than for his fairness, charity, and amiableness.

AS A THEOLOGICAL PROFESSOR.

As a Theological Professor, Dr. Wardlaw has laid the denomination to which he belonged under obligations which it is impossible to over-estimate. It was an immense advantage to have one so singularly fitted for theological investigation placed at the fountain-head of the professional training of our ministry; and it was no small matter to enjoy the distinction of having, as the President of our theological school, one whose reputation as a divine was spread almost as widely as the language in which he wrote. In this part of his work Dr. Wardlaw had great delight, and he devoted to it a large share of his best efforts. His lectures were admirable specimens of acute disquisition, perspicacious reasoning, and solid conclusion. Their aim was principally directed to the elucidation and defence of that system of truth which their author believed to be revealed in the Scriptures. His theology was primarily biblical, secondarily polemical: he sought first to reach the mind of the Spirit as unfolded in the written word, and having satisfied himself on this point he summoned all the resources of his logic to defend the

judgment he had formed from cavil or objection. Beyond this he did not go much into the region of systematic or historical theology; while of the speculations of mere philosophical theologians he took little note, as either lying beyond the sphere which he had prescribed for himself, or not likely to be directly useful to those whom it was his ambition to train to be "able ministers of the New Testament." To those who were privileged to attend his prelections, they were valuable not only for the amount of sound theological knowledge which they imparted, but also as models of theological disquisition, and as affording an excellent discipline for the faculties of those who were destined to teach others. Nor let it be forgotten that for the greater part of the time he filled the theological chair in our institution his services were rendered gratuitously, and that when at length a salary was paid to him it was so small as to be in no sense a remuneration for his labours; indeed it little more than sufficed to cover the expenses to which the discharge of his duties exposed him. If any shall say that this was not creditable to the denomination whose interests he thus so largely served, I can only plead in extenuation that our means were limited, and the demands upon us for the sustenance of our denominational institutions heavy. We were far from being insensible either to the great value of his services, or to the disinterested fidelity with which they were rendered.

AS AN AUTHOR.

As a writer Dr. Wardlaw was distinguished by the same characteristics as were most conspicuous in him as a preacher. All his works are marked by clearness of conception, cogency of reasoning, soundness of judgment, and elegance of style. If he does not startle us by the originality of his opinions, he never offends us by idle extravagances, ill-digested crudities, or vague and inane speculations. All is sober, judicious and intelligible: the production of one in whom "the spirit of a sound mind" was allied with a penetrating judgment and a correct taste. He may not have made great additions to the domain of theological science; but no man in our day has done so much accurately to define some parts of its boundaries or to determine with precision the relation in which each of these parts stands to the rest. As a controversialist he was perhaps without an equal, certainly without a superior among his contemporaries. In calmness, sagacity, acumen, and logical adroitness he was pre-eminent; whilst the perfect absence of all bitterness and personality from his writings invests them with a moral worth and an exemplary usefulness to which the productions of but too few polemics can lay claim. Not many men have been so much in controversy as he was; and the annals of theological literature present the name of no one who in conducting controversy less violated the claims of courtesy and fairness than he.

Popery.

NOTRE DAME DE LORETTE.

BY THE LATE SENOR CALDERON.

"HAVE you been to see the Church of Notre Dame de Lorette?"

"No."

"Would you like to go?"

"Yes, I should."

"Let us go, then."

No sooner said than done; for away we went by the Boulevard des Italiens, entered the Rue Lafitte, and soon saw in the distance a little church surrounded by railings, adorned with columns and statues, forming altogether a very tasteful, pretty, and elegant building, quite *Parisienne*. At first sight I imagined something of the elegance and richness of the interior, which had merited the name of "The Virgin's Retreat." As we approached, the conversation continued between my friend, who was a Romanist, and myself, a Protestant.

"Then," said I, "you adore the Holy Virgin, since she has a church?"

"My dear sir! what nonsense! that is just like all you Protestants, you are always throwing in our teeth the old accusation of idolatry; hundreds of times have I told you that we do not adore the Virgin, but only honour her. Don't you know your father?"

"Certainly."

"Don't you preserve his portrait?"

"I do."

"Well, my good sir, and does not the

Virgin, the mother of God, deserve, as much as your father, to be honoured?"

"She does, and much more."

"Very well; then, why should you think it strange that we render to her that homage which you Protestants render to other creatures?"

"But the kind of honour you show to the Virgin, is it not altogether of a different nature to that which I show towards my father? Is it not truly an adoration?"

"Nothing of the sort; there is no doubt that the honour given to Mary, the mother of God, is greater than that given to any other creature; but it is always an honour of the same kind, and there is an immense difference between honouring and adoring the Virgin; one is a great way apart from the other."

"Then you mean to say there is no ground for accusing the Roman Church of idolatry?"

"None whatever."

We had now arrived at the edifice, and I distinguished an inscription upon it in letters of gold, which said: *Beata Maria Virginis Lauretanae*, and, said I, "If I am not mistaken, this means, dedicated, or consecrated, to the blessed Virgin Mary of Lorette."

"Quite right, so it is."

"But I have never seen, in the Bible, that any temple or altar was ever dedicated or consecrated to any one but to God; and you who believe in the Bible, ought to know that to dedicate a church to the Virgin is to make her a goddess and to adore her."

"No such thing; I tell you again that you must distinguish between honouring and adoring."

"Yet still, to dedicate a church to"—

"Why, yes, to be sure, we dedicate churches to the Virgin, but we do not adore her. Just look at the Sculpture on the front; what a majesty is there in that woman! What respect is there in the attitude of those prostrate angels!"

"It is admirable! The very stone seems to speak. I could almost imagine I hear, from the mouths of these seraphin, words of the most fervent adoration, addressed to the Virgin Mary."

"Nothing of the sort; you seem to see adoration in everything: those angels are not adoring the Virgin."

"Then why that posture of supplication?"

"I tell you they are supplicating, but not adoring."

"Pardon me, sir, for I am but a poor Englishman, and am not sufficiently acquainted with your language, perhaps, to distinguish clearly those differences you seem to draw. It seems, then, that you may dedicate churches to the Virgin—you may pray to the Virgin; and although the prayer is that of an angel, yet still there is no adoration?"

"Just so."

"Indeed. Let us enter. How elegant! marble, paintings and gold in all parts!"

"And up in the sky of that semi-dome what admirable colouring! What richness! It appears just like heaven open. You see in the middle the Virgin on the throne, in the centre of paradise, surrounded by a court of innumerable angels, archangels, and seraphin."

"It is beautiful; but if the Virgin is seated on the throne of paradise; if she is, as the name indicates, at the foot of the picture, 'The Queen of Saints;' if she is as I have heard her called in other places, 'The Queen of heaven;' in a word, if she is queen in the midst of celestial beings, which are only her humble vassals, is not that equivalent to an act of adoration on the part of those who so designate her? What can be higher than a kingdom and a throne in the heavens? What can be greater than a court of intelligent celestial beings?"

"You English are so much obstinate"—

"No, no, no; I ask nothing but a simple explanation. Come, now, suppose, in giving it me, you let me have a lesson in French; explain to me how it is that she can reign in heaven and yet not be adored?"

"Why, sir, you see it is as necessary to distinguish between one throne and another, as it is to distinguish between honour and adoration; the throne of the Virgin is not God's throne."

"Very well."

"Neither does she reign in heaven as God does."

"But still you say she does reign in heaven, and over all the angels."

"Well, what of that? We do believe that she reigns in heaven and over the angels, but we do not adore her, for all that; that is all the explanation."

"Thank you for even such an explanation."

"Look lower down just before you, at the celestial Virgin with her son, who is near to her; see those angels on a ground of gold; how rich and beautiful!"

"I see: aye, now then all these angels are adoring the Virgin."

"Adoration again! I tell you they are not adoring her."

"Then what are they doing?"

"Moving around her, nothing more."

"Then, if they are not adoring her, what are those doing which are prostrate before her? Prostrate and silent at her feet; are these not adoring her?"

"You will exhaust my patience."

"Well, now, this shall be my last question: tell me if to kneel on both knees in silence, if to prostrate oneself in the dust at the foot of the Virgin, is not to adore her?"

My friend for a moment was silent; but suddenly, as if inspired by a new idea, said, smiling, "You are right, this is truly adoration."

"Then you admit that these angels are adoring the Virgin?"

"By no means; it is her son they are adoring, who is standing before her, leaning on her knees." (And my friend seemed triumphant with this explanation).

"Well, but there still seems a difficulty," said I, "for two of those angels are placing a crown, not upon the head of the son, but on that of the Virgin, his mother; not on the head of Jesus Christ, but on the head of Mary; and if in this picture the one of two beings is adored, it seems to me to be the Virgin who is crowned and seated on the throne, and cannot be Jesus Christ, who is without either crown or throne, standing at the feet of his mother, and leaning against her knees."

"Come along," said my friend, "I find it too warm here;" and as he did not rejoin to my reply, I took the word for him, and said: "Doubtless you crown the Virgin, but do not adore her."

"Well, be it so then, if you please."

"What an odd language yours must be," said I in going towards the door; "now then I know that the Church of Rome honours the Virgin, but does not adore her; she prostrated herself before the Virgin, but does not adore her; she prays to the Virgin, but does not adore her; she crowns the Virgin with a crown of archangels, but does not adore her; she puts Jesus, the son of God, at the feet of the Virgin, but does not adore her!"

"Because, to honour, to reign, to pray, to prostrate, to crown, or all these put together is not equivalent to the expression to adore."

"No?"

"Now what do you want beyond this?"

"I want—I know what I want; but let us go out."

Out we went, and passing by a library, a thought occurred to me suddenly. Into the library we went, and I asked for the diction-

ary of the Royal Academy; sought out the verb to adore, and found this explanation: "to honour and reverence with religious worship." I laid down the book, and we went out. "Now, then," said I to my friend, "to adore signifies simply to render religious worship. Well, then, to honour, to pray, to make queen of heaven, to prostrate, to crown; is not this to render the greatest act imaginable of worship? I am tempted to tell you, that your nice distinction is reduced to this, viz., we adore the Virgin, but we do not adore her. On the other hand, and in another sense, this is too true; if the Church of Rome adores the Virgin who enriches that church, the people, at all events, do not much adore her. You see this multitude of the curious who come to visit this church; not one bends the knee; every one passes with head erect, pointing with his finger to the walls and pictures: they enter—they uncover—they pull out their eye-glasses,—they walk—they speak to themselves—they return—put on their hats, and go out, without having one religious thought of the Virgin; but they do not adore her—they look at the Virgin, but do not adore her—they admire the painting, but do not think of her person; and, what is truly sad, they think not of Jesus Christ, of their Saviour, nor God, their Creator. The people come here as they do to a museum; here they are expected and received as in a museum. You saw that sacristan who went offering blessed water to those who wished for it and those who did not; that porter who opened the door to show the pictures; those plated or tinselled beadles, who act the part of policemen. Is it not the same kind of thing which you see at Versailles, in the gallery of the Louvre, or at the Italian Opera? Where is the difference? Not many days ago, there was heard in one of your churches the same music that was heard on the boards of that theatre, and sung by the same performers."

I was about to continue my observations, but perceived that my friend had left me without saying good morning; but as I felt I had yet something to say, I went to my lodgings, and wrote him the following letter:

"My dear Friend,—I now renew our conversation; perhaps you will now hear me with less impatience. I shall not detain you long, but I entreat you, for the sake of your best interests, to lend me your attention for a moment.

"I would remind you that the Bible, the basis of the Catholic, as it is of the Protestant faith, declares in many passages that there is but one God, and that him only must we serve, *Exod. xx.*; and consequently I can add, that to adore the Virgin Mary is to be guilty of idolatry; but as you seem to wish to avoid the appearance of doing so, by substituting the word honour for adore, I cede on this point, to avoid discussion. I cede, then, as to the word,—you do not adore the Virgin; but you concede to me the thing,—you pray to her, you honour her, you cause her to reign, you crown her, &c. You confess that she it is who occupies the chief place in the church of Notre Dame de Lorette, and you perceive that this is not the only church in France consecrated to the

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mother of Jesus. Taking the metropolitan churches of the kingdom, of the fifty which exist, eighteen are consecrated only to the blessed Virgin Mary! and of the other thirty-two, there is not a single one consecrated to God, nor a single one dedicated to Jesus Christ: all are dedicated to the saints of the parishes. I only ask you, then, to acknowledge, that in your churches the Virgin occupies a place much superior to any which is conceded to God. Nominally, what I say you will tell me is false, but in point of fact you know it is true. Now that you know the opinion of the Roman Church as to the Virgin Mary, would you like to know what the Virgin Mary thinks of herself? Listen to the Bible. 'My spirit,' saith the Virgin, 'hath rejoiced in God my Saviour, for he hath regarded the low estate of his hand-maiden,' *Luke i. 47, 48.* If Mary speaks of her lowliness, and calls God her Saviour, it is clear that she acknowledges having been lost, or else from what is it that she had been saved? Was it peradventure a saving of virtuous beings, those in a state of spiritual health? No, that cannot be it, for Jesus Christ himself says, 'The whole need not a physician, but they that are sick,' *Matt. ix. 12*; 'The Son of man is come to seek and to save that which was lost,' *Luke xix. 10.* Would you like to know how Jesus himself treated Mary, when offering him advice? See what he says to her: 'Woman, what have I to do with thee?' *John ii. 4.* Now, if Jesus spoke truth, which I think you will not deny, there is nothing in common between the Son of God and the simple creature Mary. Would you like to know what God himself thought of Mary? Listen to the words he spake to her by his angel: 'Fear not, Mary, for thou hast found favour with God,' *Luke i. 30.* Mary was evidently fearing; now they who are without sin have no need to fear; and if Mary had found grace in God, doubtless she had been a sinner. Is not this the just construction? If so, according to the testimony of the Virgin herself, according to that of Jesus Christ, and according to that of God, Mary was nothing but a sinful creature, but pardoned and received into a state of grace; so that, having been saved from condemnation and received into favour, she could call herself, and all generations could call her, blessed. Now, then, only compare Mary, such as we have seen she is in the Bible, with what they have made her in the Church of Rome, and tell me if you find the least resemblance.

"But if this contradiction between the Bible and the Church of Rome is so manifest, why is she so obstinate in maintaining it? I will tell you why it is, and it is a secret which deserves to be made known. Before all and above all that the Roman clergy desire, is a wish that the multitude may come to their sanctuaries, to the foot of their altars and confessionals, and to their processions; in short, to whatever part or place where they have influence to exercise, authority to acquire, or money to gain. It matters little what may be the motive or the means to attract the multitude, so that it does but come; and the most attractive means

are made use of to ensure that end. You are already aware that God, who is a Spirit, and invisible, as represented in the Bible, does not address himself much to the imagination; that a God of holiness and of justice does not much gratify the passions of our hearts. If nothing but this holy and spiritual God, who desires the sanctification of man, were preached, you would perhaps at once see that this would not form so great a bait of attraction to the parishioners. Well, what has been done by your church? She has laid aside this God of holiness, and substituted in his place the fair image of a woman, young, beautiful, a virgin, of seductive features, of graceful aspect, and scarcely a bit of drapery is permitted to cover her well-formed figure. Nay, you have even arrived at such a pitch as to leave completely nude a part of one female figure in the principal painting in your Notre Dame de Lorette; to say nothing of your abominable engravings in your books of devotion, which are printed in our days. In all this you find a desire to pander to the senses, and to seduce the imagination; painters also have employed their efforts to the utmost point which decency will permit. This trait in the character of your piety, taught by the conductors of Roman Catholicism, is found in everything; books, churches, pictures, music, ceremonies,—all is calculated to flatter that which is carnal, that which has relation to the passions and to the evil of the heart; and this, too, is permitted to such an extent, that we deceive ourselves, and take our sensual emotions for religious sentiments. You must see that if all this is not intentional, it is not the less badly thought of. Here, then, you have the key to this permanent substitution of a young and beautiful Virgin, for a holy and invisible God. That which you desire, cost what it may, is to attract the multitude; and as the multitude will not give up its heart to the demands of holiness, it is drawn to the bosom of the church by those things which attract its eyes and its ears. Here, then, you have in few words the history of the Virgin in particular, and that of all Roman Catholicism in general. And what is the result of it all? Why, that the people who care only for amusement, seek it in a church as they do in a theatre, and send to sleep their consciences loaded with sin: they imagine themselves to be religious because they have shed a tear as an accompaniment

to the majestic sound of the organ of a cathedral, or to the harmonious voices of a chorus of young damsels: they believe themselves better because they have felt moved in contemplating a picture, or have witnessed a gorgeous procession, covered with flowers, perfumed with incense, and extolled to the clouds amid the roar of cannon! This poor people are thus cajoled and deceived out of their true feelings; are sent to sleep in their sins, and led, without conversion, to the very gates of the grave, into which they fall in a state of impenitence!

"O, my dear friend, think of this. It is a serious thing. My words may perhaps appear to you severe; perhaps you will accuse me of rigour; but believe me, you only think so because you have learned to think little of sin. God is infinitely more severe than I am. 'Tis he who is on the throne of heaven, and not the Virgin; and he has said, 'I will not give my glory to another.' All men are under condemnation, for all have sinned: but God sent his Son to die for us, and he bore our sins on the cross. 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'" P.

.* It is with deep regret we have to announce the death of the Rev. Juan Calderon, a Spaniard of great erudition, formerly a Roman Catholic priest, but for the last twenty years a faithful preacher and disseminator of the Gospel. It was from his MSS. that we were furnished with the Articles under the above Title which appeared in our two last Numbers. He was sole Editor and Author of a Spanish publication, issuing at indeterminate periods, printed in London, under the title, first, of *El Catolicismo Neto* (Pure Catholicism), but subsequently, *El Examen Libre* (Free Examination), in which the doctrines of the Bible were stated and enforced in a manner peculiarly adapted to the wants of his countrymen. Nearly the whole impression was circulated in the Spanish dominions, at the expense of a few English Christians. Senor Calderon entered his rest on Sunday, January 29th, aged sixty-three. He has left one son and a widow, totally unprovided for.

Essays, Extracts, and Correspondence.

THOUGHTS ON SLAVERY AND LIBERTY.*

BY JAMES ELMES.

TYRANNY and slavery are reciprocal terms,—nay, perhaps, synonymous; for tyrants are slaves to their passions and to their wretched favourites, and their miserable subjects are slaves to them all. From Julius the Dictator

to Augustus the Emperor, was a great decline in the political and personal liberty of the Romans; but what a fall from Augustus to Tiberius, and even from that dissimulating hypocrite to the madman Nero, and downwards in

* See "Thomas Clarkson: A Monograph," &c., in Review and Criticism.

the road to destruction, through the insanities of Caligula, and Domitian, and Caracalla, and Commodus, and Heliogabalus,—apes of cruelty, and monsters of depravity! These emperors were slave-owners. May not the horrifying cruelties of the slave-dealers and slave-owners of the last century, and of the present day,—Englishmen, who have purged themselves from the guilt; Americans, north and south, of whom there are hopes; Spaniards, and Portuguese, and Cubans, steeped to the lips in barbarity,—be classed in the same category?

Let the admirers of the self-called "Model Republic" turn to the records of that State whence they borrowed their "Cincinnati" and their "Capitol." There they will find the great republican General, the treacherous subverter of the liberties of his country, when writing upon the sacred word, "Libertas," tells the admiring world the following truism, "*Omnes homines naturâ libertati studere, et odisse conditionem servitorum*;"* and yet this republican leader was at once a slave-owner, a slave-dealer, and a slave-maker. His wives were his slaves, his children were his property; he was absolute master of all within his walls, and would have been master of the world, had not Brutus slain him at the base of Pompey's statue. Nay, his favourite concubine, the mother of that very Brutus, bore the appropriate name of Servitia. Slaves served him in his gilded halls; slaves ministered to all his wants and desires; slaves wove his textile robes; slaves chased the fibulæ of his buskins, and the laurel wreath that concealed his baldness; slaves moulded and carved his statues and his busts; his servile senate were slaves; slaves served him in his legions, and were slaughtered by millions in his murderous wars; ten thousand slaves fought as gladiators in the bloody arena, for the amusement of the millions of slaves who lived indolently and ingloriously under his rule; and a greater slave than all offered him the imperial diadem. But a stern eye surveyed him from without, and the eye of conscience glared fearfully upon him from within.

Mr. Fox cannot be accused of an overweening love for the insanity of arbitrary power, nor of hatred to republican institutions; and let these

Transatlantic Republicans attend to his words: "Where could be found," asks this eloquent enemy of slavery, *negro* slavery, "finer sentiments of liberty than in Demosthenes and Cicero? Where bolder assertions of the rights of mankind than in Tacitus and Thucydides? But, alas! these were the holders of slaves."* So, alas! are the orators and statesmen, the historians and soldiers, the philosophers and (shame to the name!) some of the divines of the great Transatlantic Republic! Attend again; but, in reading, *dele* "Great Britain," and insert "America." "The trade is defensible on no other principle than that of a highwayman. Great Britain cannot keep it upon those terms. Mere gain is not a motive for a great country to rest on, as a justification of any measure. Honour is its superior; and justice is superior to honour."

Slaves swarmed in every Grecian state, as in more modern states, which cry aloud for freedom. Attica has been computed to have numbered nearly half a million of slaves; in the single island of Ægina were four hundred and seventy thousand of these wretched beings; and the civilized city of Corinth had nearly as many.

In Rome, the slaves were numbered by legions, by armies, by cohorts. The noblest of the Roman knights, senators and orators, brawlers for freedom, kept slaves to traffic in their offspring, like a South Down sheep-breeder. Let Horace tell how safely these magnates lived amidst those armies of unwilling men; read what he says to Mæcenas: "*An vigilare metu exanimem, noctesque diesque*

Formidare malos fures, incendia, servos,
Ne te compilent fugientes: hoc juvat!"†

He asks his patrician friend if he knows the *real* value of wealth. Is it, he asks, to watch, half-dead with fear, by night and by day, in dread of profligate thieves, fire, and *your slaves*, lest they should run away and plunder you? Is not this, he asks, delightful? What say you, men of Carolina and New Orleans, or the brother-lovers of Philadelphia? Four hundred slaves, belonging to Pedanius Secundus, were put to death, in order to get rid of them, on suspicion of being concerned in the assassination of their master!

* Mr. Fox's speech in the House of Commons, against slavery and slave-trading, April 18, 1791.

† *Lib. i., sat. i., 76.*

* J. Cæsar, *Comm.*, lib. iiii.

Pollio, a friend of Augustus, fed the carp and other favourite fish of the Roman epicures with the flesh of slaves, whom he had butchered for the purpose, with as little remorse as the ducal Lord of Arundel, a quarter of a century ago, fed his horned owls with the flesh of the young King Charles's spaniels, rather than increase the rare breed by giving them to his friends. In like manner did a planter,* who had succeeded in recovering a runaway slave, command his surgeon to amputate the man's leg, to prevent a recurrence of the offence; and when the humane man refused, the master smashed his slave's leg, fractured the bones, and said, "Now, sir, do your duty; amputate the leg, and save the nigger's life."

Cato declared that their slaves were their enemies; and a common Roman proverb said, "So many slaves, so many enemies." Seneca† warns his countrymen "to recall the examples of those masters who have perished in domestic snares, either by treachery or force; and you will learn that *the vengeance of slaves numbers not fewer victims than that of tyrants.*" Look at the infuriated successors of these slaves, when they ravaged, sacked, and pillaged imperial Rome, glutting their savage vengeance; and, in our times, when the white slaves of France burst their bonds, and filled Europe with a flame, not yet extinguished.

Horace, again,‡ compares his ease of mind, arising from the few cares of his frugal estate, with the terrors of the rich; he laughs at losses, *flights of slaves*, and fires:

"Detrimenta, *fugas servorum*, incendia ridet."

And, in the before-quoted Ode, he says he should always wish to be very poor in possessions held upon such terms:

"Horum

Semper ego optârim pauperrimus esse bonorum."

With like feeling our Cowper sung:

"I would not have a slave to till my ground,
To carry me, to fan me while I sleep,
And tremble when I wake, for all the wealth
That sinews bought and sold have ever earn'd."

Martial§ records, with fear, the number of the slaves in Rome; and Juve-

* Related, among other atrocities, by Mr. Fox, in his before-quoted speech.

† Ep. iv., 6.

‡ Lib. ii., Ep. i., 121.

§ Sat. i., iii., 11.

nal* complains, with Horace, of the cares of the rich and the fears of the wealthy, as to this artificial, heartless commodity of slaves:

"Tantis parta malis, cura majore metuque
Servantur. Misera est magni custodia census.
Dispositis prædixes hamis vigilare cohortem
Servorum noctu Licinus jubet, attonitus pro
Electro, signisque suis," &c.

In enumerating the slave population of Rome,—emphatically enslaved and enslaving Rome,—which amounted to nearly half its population, from the day when Cæsar, Pompey, and Crassus divided the mighty commonwealth, the Roman world, among them, down to the hour when republican France, under her thrice-perjured dictator,—imperial Austria, under her slavish government,—and Pius IX., invested and divested of a slave's livery,—divided, or rather supported, the mongrel capital of paganized Christendom, till the day of division shall arrive, the genus and species of the races deserve consideration.

First were the senators and knights, and their senatorial slaves; medicos, painters, wits, buffoons, dressers, musicians, parasites, poets, dramatists, mimics, and such like appendages to the luxuries of the great; to say nothing of the more infamous contributors to their enjoyments, which the historians, orators, and satirists describe with fearful veracity. Then were the foreigners and their slaves, of which more complaints are made than against the home-bred slaves of Rome. We can manage our own breed, say they, but have no control over the vices and the crimes of the imported stock. Next were the soldiers, and, if in the depth a deeper hell be found, their slaves. Slaves to slaves! Then we find the plebeians, and—their slaves; and, above or below all, the public or state slaves, amounting, according to the German historian Hœck,† to 940,000 slaves, out of a population of 2,265,000 of nominally free men.

Slavery in Rome and slavery in America are of equal infamy and equal terror, not only to the families which own them, but to the state. Vettius, a Roman knight, brought into danger by his voluptuous indulgences and criminal extravagance, and deeply in debt, descended from his equestrian rank to

* Sat. xiv., 803.

† In his *Römische Geschichte*, vol. i., part ii., p. 400.

that of a demagogue, and armed out of his own household four hundred slaves, and raised a revolt. The higher order of slaves suppressed the insurrection, and the would-be hero was punished as a traitor. Conspiracies and plots among the slaves, to murder their masters, fire the capitol, destruction by false accusation, poison, and the dagger, sully the Roman history from five centuries before the Christian era, through the servile wars, down to the terrible retribution by the Goths and Vandals, the descendants of the slaves who fought as gladiators for the amusement of Roman dames and senators. Every Roman mansion and villa had a prison for rebellious and erring slaves; and in so little estimation was human life held by these polished barbarians, that Q. Flaminius, a Roman senator, slew one of his slaves to gratify a guest who had never seen a man put to death. The law of property in the slave, as far as concerned the owner, was as correctly defined among the ancient Romans as among the modern Americans; and restitution was made for injury or death, not to the sufferer or his family, but to his owner. Translate a speech from a comedy of Plautus* into English, and it will read like one of Uncle Tom's: "Blows are continually falling on my shoulders; the whip is always at work. I am sent into the country, to slave for the family there; when my master sups abroad, I have to carry a torch before him. By my labours I have earned a right to freedom; and I am growing gray in slavery."

Seneca relates that, on one occasion, it was proposed in the Roman senate to give a distinctive dress to the slaves, that they might be known; but it was rejected, on the ground that it would be dangerous to give them the means of counting their masters. The American senate have no need to propose or repudiate such a proposition; for Nature has given the distinctive mark, and the dark and swarthy can count the white and yellow.

Men of America! a civil war raised you to liberty; beware, lest a servile war does not restore a race to liberty, from a more galling despotism than your forefathers ever dreamed of. You were tyrannized over as Colonists, by your Mother country; but you were never considered as saleable goods and

chattels, and as men without human existence. Beware, lest some bold Spartacus, from among your hated and feared "vagabonds,"* mount your capitol, and call upon his race to avenge their wrongs, in words of electric fire!

"Arise, ye slaves, and glut your vengeful ire!"

I am not alone in fearing that nothing but such a servile outbreak will cause slavery to be abolished in America. Remember the servile war in Rome, and fear with Horace lest the victorious barbarians trample upon the ashes of your cities, and insultingly disperse the bones of your Romulus. Remember the maroons in Jamaica, and the black Spartacus of Hayti.

Before the blow be struck, imagine some milder spirit addressing you behind that coloured skin, which you despise and spurn:

"Is there, as you sometimes tell us,
Is there One who rules on high?
Has He bid you buy and sell us,
Speaking from His throne, the sky?
Ask Him if your knotted scourges,
Fetters, blood-extorting screws,
Are the means which duty urges
Agents of His will to use?"

"Slaves of gold! whose sordid dealings
Tarnish all your boasted powers,
Prove that you have human feelings,
Ere you proudly question ours."†

Thinking men of America! you of "the upper ten thousand," wise spirits of the New World, the salt that is to savour your future institutions,—look at the two pictures which the land of your forefathers,—the land whence you derived your origin, your language, your institutes of law and religion,—and your own land present; and make your selection. Freedom, or slavery! A state cannot be free where a fearful portion of its population is held in bondage by the alarmed and affrighted other part, who for a time bear a timid sway:

"But change their servile hate to legal fear,
And filial love."

Attend, ye professors of freedom, to the malediction of one‡ of the greatest lovers of freedom that ever wrote in the freeman's native tongue:

"O execrable son! so to aspire
Above his brethren; to himself assuming

* Spartacum vagantem, *Hor.*, lib. iii., *carm.* xiv., 19.

† Cowper

‡ Milton.

* Captiv. ii., l. 133.

Authority usurp'd from God, not giv'n.
He gave us only over beast, fish, fowl,
Dominion absolute; that right we hold
By his donation: but man over men
He made not lord; such title to himself
Reserving, human left from human free."

Pursuant to this Divine command,—
for the Bard of Paradise drew his inspiration from the word of God,—it is our pride and boast:

"Slaves cannot breathe in England; if their
lungs
Receive our air, that moment they are free;
They touch our country, and their shackles
fall.
That's noble, and bespeaks a nation proud
And jealous of the blessing. Spread it,
then,
And let it circulate through every vein
Of all your country." *

Anthony Benezet, a distinguished philanthropist of America, in the year 1767, sent across the broad Atlantic a friendly caution to Great Britain and her Colonies, on the calamitous state of the enslaved negroes in her dominions, which produced a beneficial effect in this country. Let, therefore, an English lover of humanity, in grateful return, offer an equally sincere caution to his friends on the western side of the Atlantic Ocean.

Another intention of this work is to serve as an introduction to a general history of the rise, progress, and abolition of the slave-trade and slavery by the British people, as an example worthy of all imitation by similar offenders against the laws of God and of humanity. This fact, although so recent, seems almost forgotten by the generation who witnessed it, and unknown to the young and rising of our race; and this sketch of its destruction may excite a desire to know more of a traffic which it was the infamy of one English Government to create and legalize, and the glory of the united British people, in our age, to destroy.

The materials for this history were collected, partly arranged, and the work begun. But as it must occupy much time to complete it, it was laid aside, and the following cantlet, from the stock of collected facts, produced as a contribution, after the manner of the French *Memoires pour servir à l'Histoire*, &c., towards that history. But it is more particularly intended as an honest chronicle of the zealous, indefatigable, and persevering labours, faithful to the end, of that distinguished

triumvirate of friends,—Sharp, Clarkson, and Wilberforce,—to whose meritorious exertions the universal world is indebted for this great tribute to religion and humanity. Clarkson, alone of the three, lived to see the end of the work; and his last public act was to present himself at the bar of the Upper House, to present a petition to the legislature in favour of an extension of the great object of his life to countries who still close their eyes to its justice and its blessings.

Clarkson has been charged by contemporary reviewers and others with vanity, egotism, and self-exaltation.* In reading his account of the transaction, nothing can be more fair and liberal towards all his colleagues and helpmates; and his affectionate and grateful feelings towards those eminent men, Messrs. Granville Sharp and Wilberforce, is strongly illustrated in his conversation with Haydon, whilst sitting for his portrait.

Precedent will not make vice virtue; but it is yet to be proved that this strong sense of their own sufficiency, common to all men of genius, be a vice. In favour of this strong sense of self-sufficiency there are many and mighty precedents. Does not Horace promise to himself an immortality of fame from his poetry, which he calls a monument more lasting than bronze, more sublime than the lofty regal pyramids, which neither the wasting rain, the impotent north wind, nor innumerable ages, shall be able to demolish?† And does not Ovid similarly boast that even the wrath of Jove himself shall not destroy his works? Does not Milton boast,

"Myself I thought born to promote all Truth,
All righteous things?" ‡

Hogarth boasted to Reynolds, that when his *Marriage à-la-Mode* came out, he should gratify the world with a sight they had never seen equalled; Buffon, says Mr. D'Israeli,§ wrote his own panegyric, beneath his statue in the library of the *Jardin des Plantes*, and asserted of the great geniuses of modern ages, "There are but five,—Bacon, Newton, Leibnitz, Montesquieu, and

* See the Rev. Ch. Ign. Latrobe's letter to his daughter, in "The Life of William Wilberforce," by his Sons, p. 77.

† Lib. iii., Od. 80.

‡ In his verses on his school-life.

§ Well versified in his "Curiosities of Literature."

MYSELF." Our Bishop Watson felt such a strong consciousness of his powers, and that whatever he did he did in his best manner, as a master in his art; and whatever he wrote he declared was the best work on the subject. "When I am dead," said our first and greatest Professor of Anatomy in the Royal Academy, "you will not soon meet with another John Hunter." Kepler, the planetary legislator, was no self-abaser, but boldly proclaims, "I dare insult mankind by confessing that I am he who has turned science to advantage. If I am pardoned, I shall rejoice; if blamed, I shall endure it. The die is cast, I have written this book; and whether it be read by posterity, or by my contemporaries, is of no consequence. It may well wait for a reader during one century, when God himself, during six thousand years, has not sent an observer like myself." His discoveries have been verified, and he stands aloft in the midst of the brightest geniuses of his times. "EGO, *et rex meus*," said Wolsey; and who doubts the pre-eminence, be it for good or evil? But why multiply instances, when the half of those which now crowd upon my memory would fill a book? Shakspeare says,

"Self-love is not so vile a sin
As self-neglecting."*

Milton defends what he practised,
and affirms that

"Nothing profits more
Than self-esteem, grounded on just and right,
Well managed."†

But a greater authority than these proclaims self-love to be the greatest and the strongest of human affections; and commands, "Thou shalt love thy neighbour as THYSELF."‡

ORIGINAL LETTERS FROM THE
REV. T. BROUGHTON AND DR. J.
GILLIES TO REV. J. WESLEY.

To the Editor of the Christian Witness.

MR. BROUGHTON was one of the first little band of Methodists at Oxford, the associate of the Wesleys, Whitefield, and Hervey. He afterwards became lecturer of St. Helen's, London, and then curate of the church in the Tower. For a while he admitted his former friends to his pulpit; but the fear of man brought him into a snare.

* "Henry the Fifth." † "Paradise Lost."
‡ Matt. xxii. 39.

When application was first made to him to deny Whitefield his pulpit, he answered, "Having got the lectureship of St. Helen's by Mr. Whitefield's influence, if he insist upon it, he shall have my pulpit." Whitefield did insist upon it; Broughton lost his lectureship, and then blamed himself for his conduct. He wrote the following letters about the time the Wesleys sailed for America.

DR. GILLIES, of the College Church, Glasgow, was the author of two valuable volumes, entitled, "Historical Collections," and the faithful biographer of Whitefield. His piety was sterling, and his preaching instructive; nor did he hesitate to welcome Whitefield and Wesley to his pulpit, when these distinguished men visited Glasgow. We find the following characteristic notices of him in Wesley's Journal:

"April 15, 1753.—I set out for Scotland again; not, indeed, for Musselborough, but Glasgow, to which place I was invited by Mr. Gillies, the minister of the College Kirk. I came thither the next evening, and lodged at his house. Friday morning it rained, and Mr. Gillies desired me to preach in his church. At four in the afternoon we had a far larger congregation than the church could have contained. At seven Mr. Gillies preached a home, affectionate sermon. Has not God still a favour for this city? It was long eminent for religion, and he is able to repair what is now decayed, and to build up the waste places. Who would have believed, five-and-twenty years ago, either that the minister would have desired it, or that I should have consented to preach in a Scotch kirk?"

"June 29, 1755, Newcastle.—I had the pleasure of seeing Mr. Gillies, from Glasgow. He preached for me in the evening, to the still greater astonishment of the warm men, who 'could never have thought it of him!' Shall we not have more and more cause to say,

'Names, and sects, and parties fall;
Thou, O Christ, art all in all!'

"June 1, 1757.—We rode on to Glasgow, a mile short of which we met Mr. Gillies, riding out to meet us. After preaching, I met as many as desired it of the members of the praying societies. I earnestly desired them to meet Mr. Gillies every week; and, at their other meetings, not to talk

loosely and in general, as their manner had been, on some head of religion, but to examine each other's hearts and lives."

"*May 27, 1759.*—About forty members of the praying societies met me in Mr. Gillies' kirk, immediately after evening service. I left them determined to meet Mr. Gillies weekly, at the same time and place. If this be done, I shall try to see Glasgow again; if not, I can employ my time better."

"*June 22, 1766.*—In the afternoon Mr. Gillies was unusually close and convincing. At five I preached on 'Oh, that thou hadst known, at least in this thy day, the things that make for thy peace!' In the close I enlarged upon their prejudices, and explained myself with regard to most of them. Shame, concern, and a mixture of various passions were painted on most faces; and I perceived the Scots, if you touch but the right key, receive as lively impressions as the English."

SAMUEL DUNN.

Sheffield, Feb. 1, 1854.

MR. T. BROUGHTON TO REV. J. WESLEY.

Oxon, Oct. 9, 1735.

MY DEAR SIR,—Was your God whom ye serve able to deliver you so lately from the perils of the greater waters? doubt not but the same good God will send the angel of his presence with you, whosoever and whithersoever ye go, and will shut up the mouth of the great deep, that it shall not hurt you. How excellent is thy mercy, O God! Still may thy redeemed ones, thy little flock, put their trust under the shadow of thy wings for surely thou wilt feed them in a green pasture, and lead them forth by the waters of comfort. Let brotherly love continue. Pray for, and exhort us to dwell together in unity. We are as sheep wanting a shepherd; but I trust it will not be so long. O that Reuben's fault may be no longer mine!—unstable as water. Pray that I may go on from strength to strength. I am distressed for thee, my brother; very pleasant hast thou been unto me; thy love to me was wonderful. I wish I had improved it more to the glory of God, and the good of my soul. But still reserve a blessing for me, and strive together with me in your prayers, for your affectionate brother in Christ,

T. BROUGHTON.

Dear Mr. Charles,—I have sent the prayers by Mr. Wogan. Mr. Smith was at the University Sacrament the day Mr. Carter and two or three were absent. Mr. S. breakfasts with me on Saturday. Carter I hope once a week. Mr. Whitefield sends me good news from Gloucester. Mr. Horn has taken St. Thomas. Mr. Chapman will have pupils. We have all great temptations to struggle with. Oh, pray for us. Adieu!

REV. T. BROUGHTON TO THE REV. JOHN WESLEY.

Oxon, Nov. 27, 1735.

DEAR SIR,—God grant that this letter may find you happily arrived at the wished-for haven! Methinks you call upon me to cry out with the Psalmist, "O that men would praise the Lord for his goodness, and declare the wonders that he doth for the children of men." He doubtless hath done great things for you already, and you have seen his wonders in the deep. Now it remains that his right hand should bring mighty things to pass on land; which verily shall be accomplished as Christ hath foretold, for "in him shall the Gentiles trust." Happy people on whom the light of the glorious Gospel will be made to shine in its own simple lustre, not clouded by corrupt glosses, and fleshly comments, those bitter enemies to the cross of Christ. O cross of Jesus, what a rock of offence art thou become to the greater part of Christians! Surely the first worshippers of Christ fought manfully under, and were not ashamed of his cross; and unto his standard will the heathen flock; the Christians only of these present times are ashamed of Christ and thou thou unlearned lesson: "Jesus shall have; and if I should say that I have not shrunk from under the cross, I should be a liar. My own bad heart, and the observation I made of the agreeable lines of my London friends, occasioned my first abatements in strictness of life and holiness of conversation. What pangs and agonies of heart I felt at intervals, God only knows. I laboured for peace; I panted after the love of God; but my heart grew foul, and I became "a cage" of unclean thoughts, for want of mortification and self-denial. I embraced the doctrine of imputed righteousness, and had mean thoughts of works. Almost every day furnished me with new ideas of religion. But, alas! they all savoured too much, I doubt, of flesh and blood; therefore they were "broken cisterns," and would hold none of the water of life. Since my return from London, too, I have been amusing myself with pretty dreams and ideas of true religion; nor am I, I dare say, awake yet. Good God! art thou as mighty to cast into hell now, as thou wert sixteen hundred years ago? Did the first Christians cry mightily unto thee to spare them, and did they see it absolutely necessary to "work out their salvation with fear and trembling?" And dare I, who have been a wretched and most excessively wicked sinner, think to gain heaven with less labour and sufferings? But, say some, "I, wisdom, dwell with prudence," &c. Did these cautions come from the servants of Baal, I should lightly regard them; but when holy men of God say so, my faith fails me. O pray for me, that Satan may not sift me as wheat. What thought my former melancholy should come again into my soul, like a mighty man of war, and beat down all my proud imaginations, and every thought that exalts itself against the discipline of the cross? what though I should be hated and

despised of men, and be made as the off-scouring of the world? What have I, a grievous sinner, to complain of? Let me do all this and more than this, that I may win Christ,—

“Let me with patience tread

The narrow way, which saints and martyrs trod;”

since it is the surest and safest way to glory. “But I am a worm, and no man,” tossed about with every blast of doctrine. Establish, strengthen, settle me, O my God! Mr. Battely has committed his parish to my care. O that I may feed its sheep, and be not an hireling! Mr. Salmon’s heart is with you; but he informs me that Mr. Clayton has convinced him by letter, that he ought to abide where he is till his parents cease to forbid him from going to Georgia. God will never suffer a supply of fit and able men to be wanting to take charge of his work in America. At Oxon we hope to be stirring; the hand of the Lord will uphold our fainting steps, and his Holy Spirit will replenish our souls with manna in this howling wilderness. Salute your brethren. We all salute you. Cease not, dear brother, to pray for us, as we hope always to pray for you.

I am, dear Sir,

Your most obliged and affectionate brother in Christ,

T. BROUGHTON.

DR. JOHN GILLIES TO REV. J. WESLEY.

Dec. 30, 1752.

VERY DEAR SIR,—One of your letters, of this doubled stroke, has, I trust, proved true; that He Himself has become my light and my comfort. O help me to praise Him! I feel a great deal of what some will call melancholy. The world is more and more a wilderness to me; but I love to pour out my heart to Jesus, and find relief and sweet peace in so doing. The only thing for which I would desire to remain longer here, is, that I may yet, by his Almighty grace, be made a real saint, and may be instrumental in his hand of bringing in others. I earnestly beg your prayers that these desires may be granted. Pray let me know how your health is. Dr. Russell, in Truro, writes that you are spitting blood. I hope it is the effect of some mere transient ailment. He writes also that you are got the length of the Galatians in your Notes on the New Testament. May the Lord long preserve you and succeed your labours more and more!

I am, Rev. and very dear Sir,

Yours most affectionately,

JOHN GILLIES.

THE YEAR-BOOK.

THE CONGREGATIONAL YEAR-BOOK is now so well known, and so generally admired, that it seems almost preposterous in us even to advertise, and still more to recommend it. It is by far the most valuable production of the sort published in the English tongue. No other Annual, among the various

sections of the Church of Christ, admits of a moment’s comparison. While its matter is so varied, so abundant, so deeply interesting, and so highly practical, its price is little more than nominal! *A Shilling for an Octavo Volume!*

ARE CHURCH-RATES SANCTIONED BY SCRIPTURE?

THE opponents of Church-rates maintain that the practice of supporting one form of religion by compulsory payments exacted indiscriminately from persons of all professions, is unreasonable, unjust, and oppressive. To this it is sometimes answered, rather vaguely, “It was so among the Jews, and we believe it is the will of God it should be so now.”

In all questions connected with religion, whatever other arguments may be used, the final appeal must, in the estimation of every believer in Divine Revelation, be made to the Holy Scriptures. To Protestant Christians, especially, who admit the sufficiency of Scripture to decide every disputed point in matters of religion, no other course is open. We propose, therefore, to submit this question, finally and impartially, to this test, and to inquire concerning it, “What saith the Scripture?”

Passing over the subject of tithes (a provision made for the tribe of Levi, to serve instead of the inheritance in the land given to the other tribes by lot, which can have no application to a state of society so different as that which now exists), we come at once to the erection of the tabernacle in the wilderness. How were the necessary means furnished?

The first account we find of this, is in Exod. xxv. 1—9: “And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering,” &c. In Exod. xxxv. 4—19, Moses is represented as communicating to the people the direction he had received from God: “This is the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord: *whosoever is of a willing heart*, let him bring it,” &c. The result is mentioned, ver. 21—29: “And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord’s offering to the work of the tabernacle of the congregation; and for all his service, and for the holy garments. And they came, both men and women, as many as were willing-hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold; and every man that offered, offered an offering of gold unto the Lord. . . . And all the women whose heart stirred them up in wisdom, spun goat’s hair. And the rulers brought onyx stones, and stones to be set for the ephod and for the breast-plate; and spice, and oil for the light, and for the anointing oil, and for the sweet incense. The children of Israel brought a willing offering unto the Lord, every man

and woman whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses." These willing offerings were brought in such abundance that it was found necessary to restrain the people from giving any more: "And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing; for the stuff they had was sufficient for all the work to make it, and too much." Chap. xxxvi. 1-7.

Here we find that instead of the Israelites being compelled by law to yield a certain offering, and which might prove a reluctant offering, *it was only asked of those who were of a willing heart.* In preparing for the erection of the temple, the same course was pursued. King David did not impose a tax or rate upon his subjects for this purpose; but, having called all the congregation together, he told them how he had "prepared with all his might for the house of his God." "Moreover," he goes on to say, "*because I have set my affection to the house of my God, I have of my own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold;*" &c. Having set them this noble example of liberality, he concludes his address by saying, "And *who then is willing to consecrate his service this day unto the Lord?*" 1. Chron. xxix. 1-5. The result was the same as in the former instance: "Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, *offered willingly,* and gave, for the service of the house of God, of gold five thousand talents," &c. . . . Then the people rejoiced, for that they *offered willingly,* because *with perfect heart they offered willingly* to the Lord: and David, the king, also rejoiced with great joy," ver. 6-9. In the beautiful and expressive thanksgiving prayer which follows, ver. 10-19, David says, "But who am I, and what is my people, that we should be able to *offer so willingly* after this sort? for all things come of thee, and of thine own have we given thee. . . . As for me, in the uprightness of my heart, I have *willingly offered* all these things; and now I have seen with joy thy people who are present here, to *offer willingly* unto thee," ver. 14-17.

At the rebuilding of the temple, after the captivity, Cyrus, King of Persia, who appears to have been a worshipper of the true God, made a proclamation throughout all his kingdom, inviting all the Jews to go up to Jerusalem to build the house of the Lord God of Israel, and encouraging others to help them "with silver, and with gold, and with goods, and with beasts," Ezra i. 1-4. "And some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, *offered freely* for the house of God, to set it up in its place: they *gave after their ability* unto the treasure of the work," chap. ii. 68, 69. Here again there was no

compulsion. All was freely given; and the laying of the foundation of the temple was accompanied by those who witnessed it with acclamations of joy. Chap. iii. 10, 11.

Who can read the above quotations without being struck with the marked stress which is laid upon the freeness and willingness of all the offerings presented on these several occasions? By frequency of repetition, the three sacred historians, although living and writing at different and distant periods, all concur to call special notice to this, as the characteristic feature of these proceedings. And it was evidently the consciousness, on the part of the offerers, of their entire freedom from constraint, and of the perfectly voluntary nature of their efforts, that constituted the chief source of the heart-felt joy which they manifested on these occasions. If the voluntary principle proved so efficient in the days of Moses, of David, and of Ezra, why should it be distrusted or mocked at now?

Comparatively dark and imperfect as the Jewish dispensation confessedly was, no compulsory payments for religious purposes were even then appointed; unless, indeed, what is termed "the atonement money," of which we read, Exod. xxx. 11-16, be regarded as a payment of that nature. Direction was given to Moses, that when he numbered the people, they should "Give every man a ransom for his soul unto the Lord, that there might be no plague among them." It was to be one unvarying sum: "The rich shall not give more, and the poor shall not give less than half a shekel;" and the money thus collected was to be "appointed for the service of the tabernacle."* It is not stated whether this was to be repeated, or how often; nor do we find any mention of it afterwards, until the time of Nehemiah. If the voluntary engagement entered into by him and the people under his rule, "to charge themselves yearly with the *third part of a shekel* for the service of the house of their God," is to be viewed as a modification of the former appointment, certainly no objection can lie against the adoption of a similar plan, under like circumstances, at any time. Neither of these instances, however, afford the slightest sanction to a church-rate, as practised amongst us. Their resemblance to it is too faint to allow of their being regarded as precedents; although, were the resemblance ever so complete, it would still be no rule for those who live under the Christian dispensation.

Before leaving the Old Testament, we may notice two things therein recorded, which do bear some analogy to a church-rate. Each of these, however, it should be noted, answers thereto *only in one point*; and in these particulars wherein they correspond, few, perhaps, will now maintain that it is right to follow the precedent. The first is the instance of Eli's sons, concerning whom we are told, "They were sons of Belial; they knew not the Lord." Their custom was to send their servant, when any man offered a sacrifice, to

* Some suppose this was the tribute-money, concerning which Peter was questioned at Capernaum, and to provide for which, while disclaiming any one's right to demand it of him, our Lord wrought a special miracle. Matt. xvii. 24-27.

demand the best portion of it for their own table. If any man objected, and desired that the fat might first be burned, as the law required, the priest's servant "would answer him, Nay, but thou shalt give it me now, *and, if not, I will take it by force,*" 1 Sam. ii. 12—16. No wonder that, disgusted by the avarice and violence of the priests in these exactions, "men abhorred the offering of the Lord," ver. 17. Just so it is now. By the enforcement of church-rates in a similar manner, the minds of men are revolted, and religion itself is brought into disrepute. Nor can the sanction of an unrighteous law, which in the present day upholds the practice, remove the odium which necessarily attaches to it, or prevent its injurious effects.

The other instance is found in the decrees of Darius and Artaxerxes, to promote the rebuilding of the temple, which had been forcibly hindered and caused to cease by order of a preceding monarch, as recorded, Ezra iv. 17—24. Strange to say, this has been adduced, by the advocates of church-rates, in proof that the system is sanctioned by Scripture. It is obvious, however, that the historical record of the procedure of these heathen and despotic rulers, is no warrant for a similar procedure on the part of a government like our own. Besides, it does not appear that any tax or rate was levied by them for the purpose of this erection. It is, on the contrary, distinctly said, that the aid furnished to the Jews, to supplement their own free-will offerings, was to be given "of the king's goods, even of the tribute beyond the river," in the first instance; and in the other, "out of the king's treasure house," Ezra vi. 8—7, 20. If, as from the sacred narrative it would appear, these heathen princes gave that only which was "their own proper good," as David did, it is an example worthy to be imitated by kings and noblemen of the present day. But, it must be observed, the penalties annexed by them to disobedience to their decrees, or forcible obstruction of their fulfilment, were "death, banishment, *confiscation of goods, or imprisonment,*" Ezra vii. 26. The two last mentioned penalties are still attached in this country to the non-payment of church-rates. In this particular, it must be owned, there is a resemblance; although, in every other respect, the parallel utterly fails.

We come now to the New Testament, and inquire, How were the first Christian Churches and their religious services sustained? The three thousand converts at Jerusalem, on the day of Pentecost, together with the multitudes more shortly after added to them, gave up their houses and lands, and threw what they possessed into a common stock. Acts ii. 41—45; iv. 32—37. This plan, however, could not long be acted upon. Scattered by persecution, the first Christians "took joyfully the spoiling of their goods," and "went everywhere preaching the word," Acts viii. 4; Heb. x. 34. And in all places where churches were founded, they were, as regards their temporal support, self-sustained; being taught, at the same time, to care for their sister churches, and to recognize it as a Christian duty that the strong should help the weak, Acts xx. 35; Rom.

xv. 1—24; 2 Cor. viii. 9. No intimation is given, no trace is discoverable, in the New Testament, of the existence of any system of compulsory payments for religious purposes, whether in imitation of any Jewish custom, or otherwise; nor can the slightest warrant be found therein for the adoption of any such system at a future period.

In their contributions towards religious objects, Christians are incited to liberality by many and powerful motives. And this is the rule laid down by the Apostle Paul for the regulation of all such contributions: "Every man, according as he purposeth in his heart, so let him give, *not grudgingly or of necessity*; for God loveth a cheerful giver," 2 Cor. ix. 7. No language can be more explicit. We are here plainly taught that a reluctant or forced contribution cannot be approved in the sight of God. To encourage the poor to contribute, according to their ability, this assurance is given, that "If there be first a *willing mind*, it is accepted, according to that a man hath, and not according to that he hath not," 2 Cor. viii. 12. This WILLING MIND, alike in the Old Testament and in the New, is ever held forth as that which is indispensable in order to render any offering or service acceptable to the Most High. It is obvious, that any resort to compulsion in these matters, interferes with that freedom of purpose and of action whereby alone the willing mind can be manifested, and is therefore directly opposed to the spirit and import of every rule contained in the Scriptures on this subject.

There is great significance in the maxim which our Saviour propounds, "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's," Luke xx. 5. It implies that there is a marked distinction between these things; a distinction which men are prone to overlook, but which ought ever to be preserved. Taxes for the carrying on of the affairs of a country,—rates for the maintenance of the poor, or for effecting objects of public utility, are things that lie within the province of an earthly government; but in matters of religion we are responsible to none but our Maker. It is enjoined upon Christians to "Render to all their dues, tribute to whom tribute is due," &c., Rom. xiii. 7, and to "submit themselves to every ordinance of man for the Lord's sake," 2 Pet. ii. 13. But if earthly rulers overstep their provinces,—if their laws infringe upon the duties we owe to God (a thing which has often happened), we ought to suffer the penalty of those laws, rather than do violence to our conscience or disobey God. See Dan. iii. 13—18; Acts iv. 13—20. "We ought to obey God rather than men," Acts v. 29.

Once more: Christ has given to his disciples this precept, which may justly be regarded both as the basis and the test of all their social duties, and which is, therefore, well denominated, *the golden rule*; "All things whatsoever ye would that men should do to you, do ye even so to them," Matt. vii. 12. And he enforces this rule by saying, "For this is the law and the prophets;" hereby teaching us that the spirit and design of all the preceptive portions of the Old

Testament Scriptures are in perfect accordance therewith. Submitted to this test, church-rates, and all compulsory payments in support of religion, are unquestionably wrong and unjust. For why should any man wish to compel his neighbour to pay for the support of his religion, which he either does not value, or from which he dissents, when the same man certainly would not like to be compelled to support his neighbour's religion in a similar way?

Compulsory payments for religious purposes, we have thus shown to be not only entirely unsupported by Scripture precedent, but altogether opposed to the general teaching of the Bible, and especially at variance with the spirit and principles of Christianity. And we could not do this, without at the same time demonstrating their direct contrariety to the first principles of justice between man and man. Little more needs here be added. Religion, which is the "reasonable service" which man owes to his

Creator, is not dependent on any earthly power or external accompaniment. Let it but be left free and unconstrained, and it cannot fail to flourish, by its own vital energy, and through the Divine care and blessing. No form of religion which is worth maintaining will lack the needful support, when thus circumstanced. The episcopal form of Christianity, predominant in this country, is sustained by a larger share of its wealth than is proportionate to its numerical strength; its adherents have, therefore, ample means of supporting it by their own voluntary efforts. And when it shall be freed from the imputation of gross injustice, which attaches to it now, by deriving its support in part from the forced contributions of those who conscientiously dissent from it, or who for other reasons have no connection with it, justly may it be expected to prosper far more than it does at present.

J. B.

Essex.

The Continent.

STATE OF RELIGION ON THE CONTINENT.

A Lecture delivered in Dublin, by Dr. D'Aubigné.

I AM asked to speak to you, to give you some statements concerning religion on the Continent. Certainly, we live in a very remarkable time. There is now in the world, in politics, in religion, in everything, a crisis. If I were asked, what is the present state of the world—to give a definition of the present state of the world—I should say, it is in battle, it is in warfare. There are two parties, two armies, contending, fighting, the one against the other. There are two principles striving for revival—Romanism on the one side, and Evangelism on the other. They have been contending for the last century. The first revival was that of Evangelism, in the last century. At the time, for instance, of the establishment of the London Missionary Society, there was a resurrection of the two principles; by-and-bye there was a revival, and those who were dead are now living, and there must be a fight.

What happens on the Continent you do not well know; I know it better, and will tell you about it, and you may compare what happens on the Continent with what happens in Ireland. I say, there are there two armies; and what is the force of each army? What are the arms, the weapons they make use of? They are very different; some of the arms of these armies appear more shining, and others less so. Well, I will tell you what are the arms with which Rome arms herself on the Continent, and pretends to have the victory.

DOMINATION.

The first weapon is domination—domination over every Christian, over every king, over every kingdom; Rome must be the only king. They have begun again on the Continent, in the most decided manner, to claim power over kings: they have done that, you know, in former ages. For some time they

did not speak about it, but now they have courage enough to tell their meaning. The Pope must have power over Roman Catholic kings, and over Protestant kings, they say, and these words have been pronounced by many of the most important Roman Catholics of the present time. They say, "There exists but one real authority, that of the Pope; there is none other on earth but that of the Pope. All questions, lay or ecclesiastical, not only religious but even political, are amenable to the supreme tribunal of the Pope. The Pope has a right to absolve subjects from their oath of fidelity to their king; he has power to raise up subjects against their prince, when that prince protests against the decision of the Pope." That is the system now proclaimed by a great many followers of the Pope. In this year, in the month of May, died in Paris a very celebrated man—Donoga Cortes, Marquis of Valdegamas; he was the ambassador from Spain in France; a great and powerful writer, and a man who would sometimes speak with religious feeling; but he was a decided advocate of the authority of the Pope over every king. When he died, Rome lost one of her great supporters; and when he did manifest his feelings in public writings, there was great enthusiasm in the Church, and the Cardinals and the Pope wrote letters of congratulation and thanks to him. His system, however, did not die with him, for others are now propounding the same doctrine in every direction. There is a daily paper in France, called the *Univers*. It is the principal organ of Rome in France. It is decided on the question of the subjugation of every king and queen to the Pope—that the Pope, being the sovereign, is both able to give and take away power from them. The Archbishop of Paris was not of the

same opinion; he was rather of what is called the Gallican opinion, which is more moderate; and lately, in the summer, he contended against that paper, and he said that no priest in his diocese should read it. The proprietor of the paper was very angry, and he went to him, but could not succeed in withdrawing his prohibition; he was sure, however, of gaining his point by going to Rome. He did so; and the archbishop was obliged to publish a retraction, only he had the consolation to say, "Oh, I do that from myself; I am not obliged to do it." What may be said of the Pope may be said of every magistrate. Last week, coming to Dublin, and travelling in France, I met with a traveller who told me, "Sir, there is only one magistrate now in every commune—that is the priest." So that if the Pope has power over the king, the priest has power over the magistrate, and what the priest says must be done. Such is the state of France. You know what is the state of Tuscany. The Grand Duke is the obedient servant of the Pope. He will not persecute of his own accord, but he executes the Pope's mandates, and the people are the sufferers. You know, also, what is the case in Austria. Certainly Popery is gaining ground among the governments; but it is, at the same time, considerably losing ground among the people. The people are very angry at the pretensions of the Pope and the clergy. If the clergy were tranquil and humble the people would go with them; but the clergy show that they will be masters, and, therefore, the people are angry with them, and certainly the clergy on the Continent of Europe, for their own sakes, are doing wrong in that respect.

PERSECUTION.

That is the first weapon which is employed by the Pope and by the Roman Church. The second one employed on the Continent is persecution. Romanists have not only persecution in reality, but in doctrine; they make a system of persecution a duty; the Church must persecute: the priest must persecute the people. You remember reading of the eve of St. Bartholomew. You know it was the night in which the King of France killed thousands and thousands of his Protestant subjects. They say it was a great action, a fine action, a celebrated action. They praise very highly the execution of John Huss of Bohemia, in the fifteenth century, and they say, it is a great pity that Luther and Calvin, and Zuinglius and Knox had not been executed in the same way—that it was a great fault. They make great praise of the Dragonade, or Dragoon persecution in France; and the principle of that persecution still prevails there. The whole of the Roman Church sanctions persecution, and the use of the temporal power against error. "Oh," they say, "our doctrine, our system is true; we have the good doctrine, and Protestants are in error, and as Protestants they must be persecuted, if they maintain their doctrine." That is what the *Univers* has maintained a month ago. The same principle is maintained in a publication that has been issued in France lately—the "History of the Refugees"—that is, of

Protestants who have been obliged to leave France to come to England and Ireland, Geneva and Prussia, and they have made an apology for this persecution. You know I do not stand on theory, but come to practice. For instance, our Evangelical Society of Geneva experienced in many countries that persecution. We have stations, flourishing stations, where it is not allowed to the minister to assemble the people together; they may not assemble together: the minister must go from one house to another during the Sunday, and evangelize one after another, but they may not assemble. I was a year ago in a bathing place not very far from Geneva, and I met there a family from Scotland—the name of that family was Cunningham, and there was a young person there of the name of Miss Cunningham, whom I saw every day: she was a very simple and modest person. I do not know what was her mode of living. She was a very tranquil and simple spoken person, but very decided in her piety. You know the story of Miss Cunningham; she is still in Tuscany; her mother is not well; and just before I left Geneva a person, who was a longer time at that bathing place, came running after me, and said, "I have a message to you from Miss Cunningham. She says you have written something so agreeable to her that she wishes to thank you. I do not know what it is, but I believe it is in the last number of *Evangelical Christendom*." I may, perhaps, say one word about the subject before I leave you. Miss Cunningham was not the first lady who was persecuted in Tuscany. The first was a countrywoman of mine, who was well known in Geneva, and the sister-in-law of one of the most active of our committee there. This lady was obliged, for her health, to go to Tuscany twelve or fifteen years ago. She was a devoted Christian, and she said, "What have I to do for Christ?" There were no Protestants at all then in Tuscany, except some who had no life amongst them. Well, when she came, she established schools in Tuscany, and they succeeded in a remarkable way; they were very much protected by the government—and in these schools for the young people of Tuscany, boys and girls, she established the Word of God, the reading of the Scriptures. It was by the aid of these schools that many schoolmasters have been collected in Piedmont; and it was by the means of this good person that this revival began in Tuscany. She was, after six years, I believe, obliged to leave the country—she was banished from it. Now, you see that domination and persecution are two arms of Rome; and I would say of persecution what I would say of domination—it is a dangerous weapon, and many Roman Catholics are revolting against it.

SUPERSTITION.

The next weapon of Rome is superstition. You may find among Roman Catholics people who are true Christians, who love the Lord; but that party is losing ground every day almost, and, instead of that true Christian feeling, you may find, among some, superstition comes; and, instead of Christ, the Virgin Mary. Well, we love the Virgin

Mary; we bless her, for she must be blessed in every time; but, how sad is this superstition! I remember, when I was in Italy some years ago, you could not go a hundred paces without finding an image of the Virgin Mary, and pictures of her of every size and character. I remember one very remarkable image of the Virgin and the child Jesus. The Virgin had the triple tiara of the Pope, and the child Jesus the cap of a canon—the Virgin was the Pope, and our Lord the canon. Now, these things were significant, as showing that they always put the Virgin before the Lord (hear). In some parts of Italy, in the neighbourhood of Genoa, a revival has taken place in a large village. I have in that district one of my students, who is now a zealous minister of God, the Rev. Mr. Geymonat; there is a large family there, and fourteen or sixteen members of that family have left Rome, and come to the Word of God and to faith in the blood of Christ. Well, at the time when the priests saw that these people were coming to Christ, what did they do? They called a kind of great meeting of the people, and the whole parish, by universal suffrage, devoted itself to the Virgin, instead of to Christ. In France a bishop has opened a subscription list to raise a colossal statue to the Virgin. This idol will be fifty feet high, and visible at a considerable distance. The *Univers*, that paper of which I spoke before, says—that everywhere the worship of the Virgin is to be found. It would be very easy to compare what this worship is in Protestant and Roman Catholic countries; if you do, you will see what it is.

THE LIVING WORD.

I will go now to the other part of the question—What are or what should be the arms of Protestantism? Well, our arms are of a very different nature. Our first weapon is the living Word of the living God. It was by that power that the Reformation was carried forward: the Word of God was circulated, and the Reformation was accomplished. At the time of the Reformation, the principal, the chief of the Roman doctors, Dr. Eck, said to a Roman Catholic priest, "When they meet us with tradition, with the fathers, we are quiet, we have nothing to fear; but when they meet us with Scripture, we are lost." "Well," said the priest, "that is as much as to say that they are in the Scriptures, and we are out." Well, that is indeed the truth. I have very often visits from friends who come from England, and sometimes I find them very sad; they say, the state of things is very bad in England; it is so addicted to Tractarianism, to Catholicism,—England is lost. Many a time such people have told me that. Well, I said to them, "Oh, no; for the Word of God is in England—it is in England for many centuries; it has been the love of the people of the land. It is not the book of the whole people, but there have been a great number of people loving the Scriptures, not only from the time of the Reformation, but from the time of Wickliffe. The Lollards, if they had no Bible, had some portions, some epistles, some chapters, of the Word of God." My dear

friends, your nation is founded on the Word of God. The Bible Society is not only the glory, but the power of England—and I have no fear. There are many dangers now; but adhere to the Word of God, and you will be saved. I was telling to some friends this morning a little circumstance, and one of them did not quite understand what I said, and asked me, in a letter since this morning, to write to him and tell him of it in writing. It would be difficult for me to write; but I will tell that anecdote here, as a great many people do not know it. It was in the year 1848, at the time of the Revolution in France, five years ago, a very excellent Christian man, of Scotland, who is known to many among us to-night, Mr. Henderson, of Park, Glasgow, resolved to propose a prize essay for working people, and it was only *they* should write on the question, which was, "The Sabbath of the working man;" and three persons were appointed by him to be the judges to assign the prizes. Twelve hundred tracts came into these Christian men's hands, and they were of such a nature that one of them wrote to me at that time, to this effect: "I have just read 500 or 600 of these tracts, and I am so moved with the contents of them, with the abundance of the Word of God that I find in them, that I read them with tears, and I exclaimed, in reading them, 'Oh, my country, thou art saved, when there are such men, such working men, who love the Word of God.'" And you know that, some weeks after, there was a Chartist movement in London, and people, and especially working people, came forward, as special constables, and checked the threatened revolution. The circulation of the Word of God, especially among the working people, is the power of your country, and the cause of the order and liberty that are among you.

SOUND DOCTRINE.

My dear friends, the second weapon Protestants use is sound doctrine. I must say that sound doctrine is gaining ground on the Continent. I hope it will not lose ground in England. You all know that sound doctrine has not been much found in Germany; many errors, many heresies have come from thence, and many errors which are to be found in England come from the German doctors. Well, dear friends, I was some six weeks ago in Berlin; there was there at that time a general assembly of the German Church, and I was invited to be present, though I do not belong to that church. There were more than 2,000 persons present; there were 1,500 ministers in a large church, and a great number of the most distinguished laymen in Germany, and the first proposition, the first motion that was made was this—to proclaim the doctrine contained in the Confession of Augsburg, made by the Protestant Princes, in 1530, in Augsburg, before Charles—to proclaim that confession of faith again as the principal symbol of evangelical Protestantism in Germany. The proposition was not to give an official character to that confession of faith, for it has never lost its official character, but it had lost its moral power; the people did not believe in this doctrine; they were rationalists, they were unbelievers. That

proposition was debated, and, after a long discussion, the motion was put and carried. The whole assembly rose up, and some people said, "Oh, there is unanimity." One or two said, "No, no," but only six hands were raised up against it, and I must say that these six hands were not the hands of rationalists, but the hands of those who thought that the Augsburg Confession would have too much power in Germany. I look upon that as one of the most important events of the present time; for Germany was quite destroyed, I would say: her church was, in matters of faith, mixed up with every system of error, and they now come forward and proclaim the great doctrines of the Trinity, the fall of man, justification by faith, sanctification by the Word and Spirit of God. That was a very fine movement. There is in Germany, you know, what we may call spiritual rationalism, which you may find also in England. I do not know whether it prevails in Scotland or in Ireland; but that spirit is spreading abroad from Germany, and is rising up now in England. I believe there is no prospect of the success of that system. There was not a single man of that school in the church—not a single voice was heard in that great assembly for that doctrine. That is good news—glad tidings. The King of Prussia, who came there as a member of the evangelicals, and not as King, bore testimony of his great satisfaction with all that was done; and when the deputation was received by him, he expressed his joy that the true faith of Christians had been acknowledged by the great assembly. I must say, though I do not go into much detail, that I have been touched and moved by the true Christian feeling I have found in the King of Prussia, by his humility, and the desire he expresses for the kingdom of God prospering in his states. I would say, in fact, that where there is a minister decided for sound doctrine and talent, the King of Prussia will support him. He assembles around him all such men, to give a demonstration to his feelings.

There were in that great assembly very interesting demonstrations; for instance, a friend of mine, whom I knew of old, fifty or sixty years ago, Dr. Sack, of Magdeburg—he was a very young man when I knew him, and we have both become old; he is now a member of the High Consistory, a director of the Church—says, "Who are sectarians? They are those who separate from the fundamental doctrines of the Scriptures of God. All who separate from the fundamental doctrines of Christian truth are Sectarians; but not people who separate merely on account of some ecclesiastical government;" he said, "the former were the only Separatists, who should be stigmatised as heretics. Separation might be perfectly justified. The Reformers were Separatists, and there are abundant reasons to separate from a church where true doctrine is not to be found." There was another friend of mine, who is a superintendent, an overseer. The late King was very fond of bishops, and of creating bishops; and he created them very often; and there are, therefore, a great many bishops in Prussia; but the new King has created no new bishops—he has abandoned that, but he has only superintendents,

overseers. One of these is a very excellent man, living in Berlin, Dr. Buchsel, and he said, "Among others, Church discipline has been invoked against Separatists; but if Church government would protect, would shield the Church from dead ministers, it would do something much more to the purpose." According to that system, discipline must be exercised against ministers who are dead, and not against people who have religious feeling. I came to Berlin late on Saturday night, and I heard in the railway some person speaking of this clergyman. I went to hear him on the following morning; it is a new church in the Park, and many official people of high rank were there. He is a man of very simple character, a simple preacher, and he preached on the observance of the Lord's-day. The Germans are accused of not being friends of the Lord's-day. He preached a very beautiful sermon, and he said, "Well, I know, when you come from England, you are joking about the Sabbaths as they are kept. You should be ashamed of your Sabbaths; you should be in anxiety and in tears about them, and not joke about the Sabbaths of the English." And after he had spoken of the Sabbath, and the duty of sanctioning the Lord's-day, he said, "Well, you will ask me, what shall we do?" And he began to tell the people many anecdotes taken from the history of his own parish, and he spoke of the manner in which many in his parish celebrated the Sabbath. I will relate to you one of his anecdotes. "One Monday," said he, "I visited a poor woman and found her very happy, and I said to her, 'Why are you so happy?' 'Oh,' said she, 'I had a visit from the angels of heaven yesterday.' I asked her, 'What did she mean?' and I found that two or three girls, of ten or twelve years old, had come to that poor woman on the previous evening, and read to her a chapter of the Bible, and, after reading the chapter, had sung a hymn, and the poor woman felt as if she had a visit from the angels of God." But I will not speak further on that subject.

SPIRITUAL LIFE.

The next weapon I will speak of is spiritual life. Oh, my dear friends, we must be a spiritual Church; and if we are such, we have nothing to fear. Rome is an external Church; we must be a spiritual one. Rome is for forms; we must be for the Spirit and Word of God. Rome presents Christ in the host; we must realize the real presence of Christ, not only in the Lord's Supper—certainly in the Lord's Supper—but also everywhere in the Church, in every meeting of the Church, and in the families of the Church: we must realize his presence in his Church and among his people. That is the great doctrine—if I may call that a doctrine: it is an important point, but it is too much forgotten. Increasing of spirituality, that will be a great means of resisting Rome and gaining the victory. We have had something very interesting of late in the south of France. It was for a long time very dead, and the pastors were among the worst Arians. There are four parties of Protestants in France—first, the old Reformed Church, then the Moravian, then the Wesleyan Methodists,

then some Independent congregations. All these congregations were spiritually dead; but then there came the Evangelical Alliance, and a great revival by the Spirit of God has been produced in this population; and in a single meeting, with a simple exhortation, hymn, and prayer, twenty or thirty people have been truly converted to God. In a country very near we have the evangelists of the Evangelical Society. There was a great meeting, and nine of the children of an old man, who had been for thirty years the means of producing such revivals, were converted, and after the meeting, the Lord's Supper was taken by all the members of the Alliance, and his eldest son, now one of my students in Geneva, came and said, "Sir, I desire to partake of the Lord's Supper." The father was very much moved, and said, "There is something quite new in my son's wishing to partake of the Lord's Supper: before this he was not desirous to do so." He went to him, and said, "Do you desire to partake of the Lord's Supper?"—"Yes, father, I desire it. I feel that I am a great sinner, and I wish to confess it to all." He took the communion, and returning to his house, which was about ten or twelve miles off, two of the other children were converted, and in one week all the children were converted; and in that whole country you will find people under a tree or in a little hut praying, and conversion going on. I would not say certainly that all this conversion was true; it has been wisely remarked, that "Every flower in spring is not a fruit in autumn." Our efforts are directed solely to the obtaining of true converts, and the movement is advancing with success. It is very satisfactory to find, in one year, this extensive conversion going on. Such is spiritual life; it is not to be found among Roman Catholics. With such power and with such faith, we shall be victorious.

UNION.

The next weapon is union—evangelical union. You find union among Romanists; they have apparently one body, one head. If we have not one head, though many members, we have no union; if the body is divided into many members, there is no power in the body: there must be a body, and life in that body. That is an important point. Oh, there is only one true Church, and that is the Church which is called in the Scriptures of God the body of the Lord—that is the Church

of which we must be members. The first thing is to be a member of the body of the Lord, of the spiritual Church of Christ; and we must feel that we are all members of that body, and come forward against the enemy, not as many members, but as one body. In that way we shall be victorious.

ACTION.

I shall only add, the next weapon is action; and I must tell you something of the working of the Evangelical Society in Geneva, as our friends have a desire to assist it. That society needs your help. Geneva is a small spot, and Evangelical Christians have a small party there. We have done something among them: we have been acting also in Geneva among the Roman Catholics. We have sent many missionaries among them, and many Roman Catholics have been converted,—as many among you have been in Ireland. We have action in the National Church, where infidelity is very prevalent, and many people have been indeed converted to God. Then we have evangelists and colporteurs in France, and by our school of divinity we are acting in Italy, where we have many of our friends, and in Belgium, and many other countries. I believe, also, it is a society worthy of your love, your prayers, and your help, as it aims at true conversion. We have seen sometimes whole villages nominally converted to Protestantism, and in ten years there was not a single soul converted to Christ; they left the Pope, but they did not come to the Saviour. Our society would desire true conversion to Christ.

I will now cease to speak. But I would wish you to remember one word which a very celebrated man in France, Dupin, the president of the Chamber of Deputies there, said; he spoke of the power of Rome; he was decided in his opinions against it, and he said, "It is a sword whose handle is in Rome, but whose point is everywhere." We may say the same, but with a little alteration—the power of the Evangelical Church is also a sword, but its handle is in heaven, not in Rome, and its point must and shall be everywhere. Let everywhere that point of the Word of God be seen—in every heart, not in outward appearance, but in inward, internal conversion, and you will then be strong to the praise and glory of God. Amen.

China.

THE CHINESE INSURGENTS.

SIR,—I have just fallen in with a Canton man, who was for some time a follower of Tae-ping Wang, and who left Nanking in August last. His account may be considered trustworthy, because it corresponds in its main points with what we know of the state of things there; and it is important, inasmuch as it reveals certain facts with which we were not before acquainted. I do not conceive

that the man had any motive for deceiving me, and his statements were delivered with an air of candour which carried with them a conviction of his sincerity. True or not, you have them as nearly as possible as he delivered them, and you may take them for what they are worth.

When questioned as to the religion of the insurgents, he answered, with an air of reve-

rence, that they worshipped God (Shang-te). When asked when they did it, he replied, Every day, and previous to every meal. He was then requested to repeat something of what they said, when he chanted the doxology, as it is found in the Book of Religious Precepts of Tae-ping Wang, in such a tone and manner as showed he was familiar with it. As he had referred to their daily meals, he was asked whether they had sufficient to eat? Abundance, he replied. And whether they had enough to wear? To which he answered, They had plenty of clothing. He was then asked how long he had been with them? He said that he had followed them from Canton, and that his hair had grown three or four inches long. How came it, then, he was asked, as he had enough to eat and to wear, with good instruction, and a prospect of going to Heaven when he died, that he came to leave them? Oh, he replied, a man could by no means smoke common tobacco, and by no means opium; a man could not gamble, nor drink, nor indulge his lust, nor quarrel, nor steal; and if one did but rail at another, he got a bambooning. It was suggested, that by urging these as the reasons for leaving, he exposed himself to the suspicion that he was fond of all these bad practices, and thereby laid himself open to just ridicule and reproach. On hearing this, he appeared rather ashamed, and seemed willing, if he could, to retract his expressions. He was then asked whether he got any pay? To which he replied, Not a *cash*; no pay being dealt out to the troops from one month's end to the other. He was also asked whether he was allowed to enjoy the society of his wife; to which he replied in the negative; adding, that the women in Nanking were all kept in a particular quarter of the city, where there were whole streets of them, and that no men were allowed to approach, under pain of death.

On a subsequent occasion, he was asked whether Tae-ping Wang actually existed, or whether he was dead, and his image carried about, as some had reported. He said that he had no doubt that Tae-ping Wang was an actual living man; that he frequently went about in a chair, but so shrouded in deep folds of silk, that the common people could not even get a glance at him. The highest officers, however, saw him every night, when they went to consult about affairs of state, and to receive his orders. He was asked whether he had ever heard that Tae-ping Wang had been up to heaven? To which he replied, *Certainly; it was commonly reported, and fully believed, among his followers.* Recurring to the subject of the soldiers receiving no pay, he was asked whether any of them possessed any property of their own? To which he replied, None whatever; and if more than five dollars are found in the possession of any man, he is immediately bambooned, for not having given it up previously. All moneys, immediately they were acquired, were instantly to be handed over to the general treasury, and any person secretly hoarding wealth is suspected of treasonable practices. Was there much, then, in the general treasury? Oh, abundance! heaps upon heaps of untold silver, which were all reserved for carrying out the great cause. As no person

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was allowed to have any private resources, how did they manage, it was asked, when they wanted to buy anything nice for food? There was no need for that, he said, as the centurion of every company bought what was necessary for the mess, and when it was put on the tables they shared every one alike, the dish of the highest officer being in no way different from that of the meanest soldier. He was then asked why the men were separated from the women, and when such separation took place? He said that during all their progress from Kwangsi, the women fought by the side of the men, and conducted themselves as bravely; but when they arrived at Nanking they were separated, because there was no more need for them to engage in warfare. They were therefore kept apart, had their various duties to perform, and were engaged for a great part of the time in learning; every band of twenty-five women having an instructress over them. As for the men, they were told it was their business to fight and to work for the present; and when the empire was gained, they might enjoy the company of their wives. But how, it was asked, is each one to find his own, when the war is over, among such a multitude? He replied, Every man and woman is regularly registered, and there will not be the slightest difficulty in restoring to every man his rightful partner.

He was asked whether there were any Secret Society men among Tae-ping Wang's followers, specifying the Teen-te Hwuy, San-hoh Hwuy, Seaou-taou Hwuy, and others? when he immediately and distinctly replied, that there were none, for Tae-ping Wang put them to death. How did he know that Tae-ping Wang acted thus by the Secret Society men? He replied, That in the month of May of the present year, he killed three hundred of them. (This accounts for the omission of all reference to the Teen-te Hwuy in the revised edition of Tae-ping Wang's books, which were brought down by Dr. Taylor from Chinkiang. It is possible that he found them an unmanageable set, as their banding together was altogether independent of the religious views entertained by Tae-ping Wang; and so, when he felt himself strong enough, he cast them off.) Speaking of learning, he was asked what books they learned? To which he replied, None other than the book published by Tae-ping Wang; all others were burnt. He was then asked whether the books of Confucius were burnt likewise? Being no scholar, he said he could not give a definite answer. He was then asked whether he had ever been to school, and what books he had then learned? He said he had only been to school for about a year, when a boy, and the schoolmaster flogged him so grievously that he ran away. During that year, what books did he learn? He said the Ta-hieh and the Chung-yung. Had he ever seen these books in Nanking? Yes, he said, he had seen them, but they were altered. Were books on history permitted? He did not know. What about the books of Budha? Oh, everything belonging to Budha and Taou were indiscriminately destroyed, the temples and images smashed all to pieces, and he supposed that the books

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of those religionists shared the same fate. As for the priests, they dared not show their faces, and, together with gamblers, opium-smokers, and whoremongers, were scattered to the four winds. There was no use talking about such, as they were utterly exterminated.

He was then asked whether they kept the Sabbath? To which he replied, that it was regularly observed; that no work was done on that day except what was necessary; that they all assembled for public worship in large halls, when they knelt down to prayer, and that the chiefs exhorted them. On being asked who the exhorters were, he mentioned, among others, Lai, at Nanking. He knew nothing about baptism or the Lord's supper. He was asked if he had heard much of Jesus? He replied, that he had heard his name frequently, but he was not competent to detail what he had heard. He was then asked what was now his settled opinion; he had been for several months with Tae-ping Wang, and for several months with the Imperialists; which now, honestly speaking, did he prefer? He looked round, and asked if no one was near, and whether we would accuse him? We replied, there was no danger; upon which he exclaimed, with emphasis,

I am for Tae-ping Wang. Why, then, it was again asked, did he leave him? Because, said he, I had a brother among the Imperialists, and I wanted to see him. In order to accomplish this, I went out secretly; my brother then had my head shaved, and reported that I was a distressed subject of the Emperor, who had been deceived into following the insurgents. I was then taken into the pay of the Imperialists, and was afraid to go back, lest I should lose my head.

What an extraordinary view does the above present of the insurgent army! What a moral revolution! To induce 100,000 Chinese, for months and years together, to give up opium, lust, and covetousness; to deny themselves in lawful gratifications; and, what is dearer to a Chinaman's heart than life itself, to consent to live without dollars, and all share and share alike, braving death in its worst form, and persevering therein without flinching! There may be defective teaching among them, there may be errors of a greater or less magnitude; but if what is above detailed be true, or the half of it, it is confessedly a moral revolution—it is the wonder of the age.

Yours truly,
W. H. MEDHURST.

Review and Criticism.

The Poetical Works of Goldsmith, Collins, and Warton. With Lives, Critical Dissertations, and Explanatory Notes, by the Rev. GEORGE GILFILLAN. Nichol, Edinburgh; Nisbet, London.

MR. NICHOL is holding on his way with great vigour. Volume succeeds to volume, each a perfect prototype of the other, as so many sovereigns proceeding from the same mint;—displayed in the finest type, the finest paper, and the getting up worthy of both. We are pleased to think that the enterprising publisher has met with the success he so richly merits. We hear, in our Metropolitan circle, nothing but praises of his edition. We are surprised, however, and almost indignant, at the folly which has prompted more than one publisher to get up, if not rival, at least contemporaneous editions of certain works which have been issued by Mr. Nichol. The public cannot be benefited by such a course; and that which fails to benefit the public never succeeds, in the long-run, to benefit the publisher. But Mr. Nichol assuredly has nothing to fear from such rivalry; nothing which has appeared in the three or four rival publications admits of a moment's comparison with his volumes, either as to price or execution.

Mr. Gilfillan has performed his part

in a manner alike worthy of his reputation, and of the project in which he and Mr. Nichol are embarked. Though brevity is very properly studied by the writer, there is yet a fullness about his criticism which will enable the less erudite reader to proceed advantageously to the perusal, or rather study, of the authors set before him. In the course of a few pages, he presents a vivid and truthful criticism of Goldsmith, with which we are so pleased, that we shall extract a portion of it:

We come to speak shortly of his works and his genius. We may pass by his numerous compilations with the remark, that there is not one of them so hasty or so poor but it contains some trace of his fine instinctive sense and unconscious ease. He *could* not be affected or uninteresting upon any subject. A profound, powerful, or subtle thinker he was not, and his culture, of course, was exceedingly desultory and imperfect. But there lay in him a vein as exquisitely natural and true, within its limits, as any writer ever possessed. When we analyse his genius, we find it to be composed of the following elements:—a keen perception and enjoyment of the surface beauties of nature; an intuitive knowledge of the human heart; a power of instinct of common

sense which supplies the lack of logic and learning, and is all the more powerfully displayed in his writings, that none of it was diverted to the regulation of his conduct or life; a fine healthy tone of moral feeling; an exquisite taste; a mild but sincere enthusiasm; a humour at once rich and delicate; and a style yielding in felicity, transparency, and grace, to Addison's alone. Imagination of the highest order—that order which constructs great epics, sweaters out deep tragedies, or soars up into lofty odes—Goldsmith did not possess, and, with all his vanity, never dreamed that he did. But he had a fine fancy, which sometimes, as in "The Traveller," and portions of "The Deserted Village," verges on the imaginative, and produces short-lived bursts of grandeur. He has pathos, too, of a very tender and touching kind. He opens up at times, as in portions of "The Citizen of the World," a vein of quiet, serious reflection, which, if never profound, is very pleasing and poetical. Best of all is a childlike simplicity, which, wherever it is found in an author, serves to cover a multitude of sins, but which, in Goldsmith, co-exists with manly sense, acute appreciation of character, and refined native genius. His literary faults are, as we have hinted, very few. He is sometimes too severe in his judgments of other writers. His ease of style occasionally degenerates into carelessness; and he often exhibits a dogmatism which his resources are not able to support—a fault incident, we suspect, to all half-taught writers.

His "Traveller" is a poem in the style of Pope—less thoroughly finished than his masterpieces, but warmed by a finer poetic enthusiasm, and abounding in those slight, successful touches which best exhibit the artist's hand. He takes you with him in every step of his tour; you

"Run the great circle, and are still at home."

And the moral he draws from the whole, if not strictly correct, is ideally beautiful—none the less so that the words expressing it are lines which Johnson contributed to the poem—

"How small, of all that human hearts endure,
That part which laws or kings can cause or cure!
Still to ourselves in every place consign'd,
Our own felicity we make or find."

In his "Deserted Village" he chooses a less ambitious, but a more interesting field. Like the chased hare, he flies back to his form—his dear native village; and the poem is just a daguerreotype of Lishoy and its inhabitants—only so far coloured as memory colours all the past with its own poetic hues. The same power of delicate, minute, and rapid painting he has applied, in "Retaliation," to living men; and Plutarch, as a character-painter, is a dauber to Oliver Goldsmith; nor has Reynolds himself, in those portraits of his in which, according to Burke, he has combined the "invention of history and the amenity of landscape," excelled these little sketches, where the artist not only draws the literal features, but gives at once the inner soul and the future history of his subjects. The characters of Garrick and Burke have never been surpassed, and have been approached only by Lowell, in his "Fable for Critics"—

a poem formed upon the model (and the motive, too!) of "Retaliation."

He has written but one novel; but as we said that the world has only had one Goldsmith, so literature has only had one "Vicar of Wakefield." It is quite unique, and, perhaps, more than anything else in all his writings, stamps the originality of his powers. The ease of the narrative; the genuine benevolence of heart and *bonhomie* of temper which sparkle in every page; the descriptions of nature, so unostentatiously graphic, and so artlessly interposed throughout the story; the characters so new and native, and yet so familiar to all of us, including the delightful group of the vicar's family; the venerable old monogamist himself; his wife, with her program gown, and her hearty laugh; George, the genteel and interesting vagabond; Moses, the *alias* of the author himself, with his immortal gross of green spectacles; the two beautiful daughters, so finely discriminated from each other; the little boys, with their dear prattle; not to speak of the monosyllabic Mr. Burchell, with his everlasting "Fudge!" Mr. Jenkinson, with his onscrap of rusty learning, about the cosmogony of the world having puzzled philosophers in all ages; the simpering Miss Wilmot; the political butler setting up for his master; and the never-to-be-forgotten and never-to-be-sufficiently-admired Miss Wilhelmina-Carolina-Amelia Skegge; the individual incidents, especially that of the family painting and the state journey to church; the thousand quiet glances into the very depths of the human heart—have rendered the "Vicar of Wakefield," next to the "Pilgrim's Progress," "Don Quixote," and "Robinson Crusoe," the most fascinating of all fictions. We had rather, for our parts, have been its author, than have written all Dickens's novels, one-half of Bulwer's, and one-third of Sir Walter Scott's. It is a veritable creation, and yet seems as old as the fields and flowers. You take it to your heart as instantly and as affectionately as you do them; and while, in common with every boy who reads it, you love and bless the kind-hearted author, you at the same time, with all critics, salute him as a "Maker"—a great original genius.

Of Warton, the public of the present generation know but little. He was nevertheless a man of mark in his own day, a man of taste, genius, and literature; he was an object of admiring interest, and his contributions to the public amusement and instruction were very considerable. He was eminently endowed with the critical faculty; and the position he occupied as Professor of Poetry furnished ample scope for the exercise of his valuable vein. He was nevertheless a man who presented nothing of a model for imitation. The following paragraph supplies an exquisite dash of portraiture:

Warton was the *beau-ideal* of an Oxford Fellow. He was at once lazy and studious, fond of luxury, and fond of books. He spent

a portion of each day in reading and writing, and the rest of it in cracking jokes and periphrastic puns in the common-room. His passions were weak, and it is not quite certain if he was ever even once in the predicament of love. He was very fond of the society of boys. When visiting Winchester, he was once assisting the scholars in some culinary operation. On the unexpected entrance of his brother, he fled and hid himself in a dark corner, whence he was dragged by the doctor, who imagined it had been some great boy, and laughed heartily at the discovery. He does not seem to have paid much attention to his parish, and had no name as a preacher. His foibles were, a habit of drinking ale and smoking tobacco with persons much his inferiors; a devout belief in ghosts (if people in these *rapping* days will allow us to call this a foible); a liking, amounting to a passion, for popular and martial spectacles; and a strange *penchant* (in which, it is said, one of the most eminent ministers at present in London resembles him) for attending executions—once disguising himself, it is said, in the dress of a carter, that he might escape recognition while enjoying the spectacle. In his youth he was handsome; but ale and sedentary habits combined to swell him to a little, thick, squat, red-faced man, resembling, according to Dr. Johnson, a turkey-cock, in dimensions, colour, and "gobble."

This is not amiss. But notwithstanding his debased taste and wretched habits, he was still a man of genius; and there is very much in his poetry that will repay perusal.

Poor Collins! His path was through thorns; and it terminated in darkness. Of the many stars which have shone in the firmament of English genius, few possessed more essential brightness than did Collins. The facts of his history are not numerous; and they are deeply melancholy. But when reason reeled, the point to which the aberration tended was heaven. When Dr. Johnson called upon him at Islington, he found he had withdrawn from all earthly study; and that, wherever he went, he carried with him but one book. Curious to know what that book might be, which a man of letters and genius had exclusively selected, he asked to see it, and found that it was an English Testament, such as children carry to school. Poor fellow! He said, "I have but one book; and that book is the best." It was; and there is reason to believe that the light of that one book guided him to the skies. Our readers would perhaps like to know in what light the great Northern Critic views the genius of Collins. The following is part of his statement:

We come now to the examination of his genius. It was of that highly-imaginative

order, which deals more with abstractions than with human forms or feelings. He was a painter of shadows and gigantic ghosts. The power which Macaulay ascribes justly to Shelley, of vivifying abstractions, and giving them statuesque shapes and pictorial hues, was enjoyed in still greater plenitude by Collins. No one has excelled him in the power of personification. He flushes the pale cheeks of Abstract Ideas. He breathes on their skeleton shapes, and makes them live. All the objects he describes seem seen *at night*; and yet, in general, they are shown in a clear and rich chiaroscuro, as distinctly, but in mellow tone, than though it were day. He has been accused of obscurity, and obscure he often is; but can we wonder that a describer and painter of darkness should often be dark? The wonder is, that he is so clear and picturesque in his representation of forms so shadowy. Witness his great group of the "Passions." Every one of them is a perfect picture;—Fear recoiling from the sound himself had made—Anger with his eyes on fire—Hope, smiling enchanted, waving her golden hair, and "calling on Echo still, through all her song"—Revenge blowing his war-denouncing trumpet,

"While each strain'd ball of sight seem'd bursting from his head"—

Pity moaning dejected at his side—Melancholy sitting pale and retired, and pouring through the mellow horn her pensive soul—Love dancing with Mirth to the viol of Joy—Cheerfulness in hunter-garb, the bow slung over her shoulder, her buskins gemmed with morning dew, and blowing her inspiring air, while to the music

"Sport leap'd up, and seiz'd his beechen spear."

With the same glorious instinct, he paints Liberty "weeping" beside the giant statue of Rome, as it falls with heaviest sound; Mercy sitting, a

"Smiling bride,
By Valour's arm'd and awful side;"
and Evening with her "dewy fingers" drawing the "gradual dusky veil" over the wild and swelling floods, the hamlets brown, and the dim-discovered spires of the landscape.

Collins is chiefly known by his Odes, more particularly by his sublime Ode to the Passions, which has found place in almost every collection. The whole of his productions, however, are presented here. We have first the Oriental Eclogues; and then the descriptive, and allegorical, to which is added his miscellaneous pieces.

Lectures on the True, the Beautiful, and the Good. By VICTOR COUSIN; increased by an Appendix on French Art, and translated with the approbation of the Author. By O. W. WRIGHT. Third Edition. T. and T. Clark, Edinburgh; Hamilton and Co., London.

This work is dedicated to Sir William

Hamilton, Bart., in a style which bears the stamp of the olden period. It is a long time since anything so racy has appeared in any English volume, which has come before us. Sir William is a man, in the writer's view, not only above the reach of ordinary mortals, but who occupies a place somewhere between the human and the angelic. He has completed the unfinished works of Aristotle; and thus enriched the world of intellect. But neither is Sir William, nor the great author, responsible for this benevolent effusion of scholarly admiration.

This profound and very valuable book is offered by its author as a body of philosophical doctrine, and is the result of his labours in the earliest, and best, and most useful periods of his history. The work has taken the form of an exposition of principles; we have an expression of the writer's convictions on the fundamental points of philosophy. The character and ability of the author are remarkably exemplified throughout. He exhorts the rising generation of Frenchmen to give no heed to those spirits, who set up for profound thinkers, because, after Voltaire, they have discovered difficulties in Christianity! He exhorts them to measure their progress in philosophy by their progress in tender veneration for the religion of the Gospel. Glorious exhortation this for a French philosopher to give to his rising countrymen! He solemnly assures them that in France, democracy will traverse liberty, bringing all right into disorder, and this disorder into dictatorship. The following counsel deserves citation:

Do not bend the knee to fortune, but accustom yourselves to bow to law. Entertain the noble sentiment of respect. Know how to admire,—possess the worship of great men and great things. Reject that enervating literature, by turns gross and refined, which delights in painting the miseries of human nature, which caresses all our weaknesses, which pays court to the senses and the imagination, instead of speaking to the soul and awakening thought. Guard yourselves against the malady of our century, that fatal taste of an accommodating life, incompatible with all generous ambition. Whatever career you embrace, propose to yourselves an elevated aim, and put in its service an unalterable constancy.

This is excellent; but it is not the best. Towards the close of Lecture XVI., we have a disquisition which so

greatly pleases us that we shall extract it. We cannot more appropriately denominate it than as

A PHILOSOPHER'S THOUGHTS ON RELIGION.

Adoration confined to the sanctuary of the soul is what is called internal worship—the necessary principle of all public worships.

Public worship is no more an arbitrary institution than society and government, language and arts. All these things have their roots in human nature. Adoration abandoned to itself, would easily degenerate into dreams and ecstasy, or would be dissipated in the rush of affairs and the necessities of every day. The more energetic it is, the more it tends to express itself outwardly in acts that realise it, to take a sensible, precise, and regular form, which, by a proper reaction on the sentiment that produced it, awakens it when it slumbers, sustains it when it languishes, and also protects it against extravagances of every kind to which it might give birth in so many feeble or unbridled imaginations. Philosophy, then, lays the natural foundation of public worship in the internal worship of adoration. Having arrived at that point, it stops, equally careful not to betray its rights and not to go beyond them, to run over, in its whole extent and to its farthest limit, the domain of natural reason, as well as not to usurp a foreign domain.

But philosophy does not think of trespassing on the ground of theology; it wishes to remain faithful to itself, and also to follow its true mission, which is to love and favour everything that tends to elevate man, since it heartily applauds the awakening of religious and Christian sentiment in all noble souls, after the ravages that have been made on every hand, for more than a century, by a false and sad philosophy. What, in fact, would not have been the joy of a Socrates and a Plato if they had found the human race in the arms of Christianity! How happy would Plato—who was so evidently embarrassed between his beautiful doctrines and the religion of his times, who managed so carefully with that religion even when he avoided it, who was forced to take from it the best possible part, in order to aid a favourable interpretation of his doctrine—have been, if he had had to do with a religion which presents to man, as at once its author and its model, the sublime and mild Crucified, of whom he had an extraordinary presentiment, whom he almost described in the person of a just man dying on the cross; a religion which came to announce, or at least to consecrate and expand the idea of the unity of God and that of the unity of the human race; which proclaims the equality of all souls before the Divine law, which thereby has prepared and maintains civil equality; which prescribes charity still more than justice, which teaches man that he does not live by bread alone, that he is not wholly contained in his senses and his body, that he has a soul, a free soul, whose value is infinite, above the value of all worlds, that life is a trial, that its true object is not pleasure,

fortune, rank, none of those things that do not pertain to our real destiny, and are often more dangerous than useful; but is that alone which is always in our power, in all situations and all conditions, from end to end of the earth, to wit, the improvement of the soul by itself, in the holy hope of becoming from day to day less unworthy of the regard of the Father of men, of the examples given by him, and of his promises. If the greatest moralist that ever lived could have seen these admirable teachings, which in germ were already at the foundation of his spirit, of which more than one trait can be found in his works, if he had seen them consecrated, maintained, continually recalled to the heart and imagination of man by sublime and touching institutions, what would have been his tender and grateful sympathy for such a religion! If he had come in our own times, in that age given up to revolutions, in which the best souls were early infected by the breath of scepticism, in default of the faith of an Augustine, of an Anselm, of a Thomas, of a Bossuet, he would have had, we doubt not, the sentiments at least of a Montesquieu, of a Turgot, of a Franklin; and very far from putting the Christian religion and a good philosophy at war with each other, he would have been forced to unite them, to elucidate and fortify them by each other. That great mind and that great heart, which dictated to him the *Phedon*, the *Gorgias*, the *Republic*, would also have taught him that such books are made for a few sages; that there is needed for the human race a philosophy at once similar and different; that this philosophy is a religion, and that this desirable and necessary religion is the Gospel. We do not hesitate to say that, without religion, philosophy, reduced to what it can laboriously draw from perfected natural reason, addresses itself to a very small number, and runs the risk of remaining without much influence on manners and life; and that, without philosophy, the purest religion is no security against many superstitions, which little by little bring all the rest; and for that reason it may see the best minds escaping its influence, as was the case in the eighteenth century. The alliance between true religion and true philosophy is, then, at once natural and necessary; natural by the common basis of the truths which they acknowledge; necessary for the better service of humanity. Philosophy and religion differ only in the forms that distinguish, without separating them. Another auditory, other forms, and another language. When St. Augustine speaks to all the faithful in the church of Hippone, do not seek in him the subtle and profound metaphysician who combatted the Academicians with their own arms, who supports himself on the Platonic theory of ideas, in order to explain the creation. Bossuet, in the treatise *De la Connaissance de Dieu et de Soi-même*, is no longer, and at the same time he is always, the author of the *Sermons*, of the *Elévations*, and the incomparable *Catéchisme de Meaux*. To separate religion and philosophy has always been, on one side or the other, the pretension of small, exclusive, and fanatical minds; the duty, more imperative now than ever, of whomsoever has

for either a serious and enlightened love, is to bring together and unite, instead of dividing and wasting the powers of the mind and the soul, in the interest of the common cause and the great object which the Christian religion and philosophy pursue, each in its own way.—I mean the moral grandeur of humanity.

France before the Revolution; or, Papists, Infidels, and Huguenots in the Reign of Louis XVI. By A. L. BUNGNER. Authorized Translation. Two Vols. Constable, Edinburgh; Hamilton, London.

THIS work has already taken a very high place in the literature of the period to which it belongs. It is written with great original power, and is throughout largely impregnated with Gallic vivacity; while the general strain is highly pure and elevated. Most of the great questions, and nearly all the great people of the time, more or less, figure in the book. Bridane, the famous French Missionary, very largely occupies attention; and great is the dignity which that primitive and most eloquent, although very eccentric, man, reflects on the corrupt system of Christianity to which he belonged—the Papacy. The power of his eloquence among the common people was unparalleled in France; and, except in the case of George Whitefield, had no match in Europe, or in any other country. The book will be read with deep interest, and its perusal will impart a considerable portion of useful knowledge. It will animate the dull and interest the lively. As a specimen of conversation, it possesses universal charms. French gaiety, under the influence of a sort of religious emotion, was never better exemplified.

Lectures on Female Scripture Characters. By WILLIAM JAY. Hamilton and Co.

At length the last is come! For half a century Mr. Jay, from time to time, issued publications of various magnitude, and different value, although all precious; and as the public were never weary of hearing, so they were never weary of reading him. It may be doubted, if in matters connected with the Press, he ever made a decided failure. In the choice of his subjects he was always happy; and in the execution of them, he uniformly succeeded to captivate and to edify a large portion of the Christian public. The moderate spirit of his dissent contributed much to extend the circle of his auditors, and, consequently, of his readers. He owed a great deal to the Church of England, to

which he received a passport from the admiration and friendship of a Wilberforce, a Moore, and others.

The last deed on earth of the beloved and venerable patriarch, was the preparation for the press of the present volume. His own account of the publication is very touching. No longer able to labour in the pulpit, he still, on recovery from a long and painful illness, thought he could do a little in the way of the Press; and, with this view, looking over a mass of manuscripts, he stumbled on a course of Lectures, which had been delivered more than forty-eight years ago, on the *Female Biography of the Scriptures*. It will thus appear, then, that they were the result of his early prime, and that what they may want in the wonderful richness which characterised his later labours, they possess in force and efficiency. Lasting interest will attach to this volume from the fact, that while the last sheet was passing through the press, and had actually been corrected by himself, the venerable Author was summoned to the "house of many mansions," at the full age of eighty-four years. The Lectures are twenty-two, and have for their object a number of the most important characters of both the Old and the New Testament. Had the book been published without the Author's name, those conversant with his writings would have had no difficulty in detecting, at every turn, the presence of their favourite Author. There he stands forth with his beautiful simile, his tender tones, his striking antithesis, his dry humour, his biting sarcasm, his pungent apostrophe,—in a word, the volume is throughout "William Jay, of Argyle Chapel, Bath," and no mistake!

Daily Bible Illustrations. Being Original Readings for a Year, on Subjects from Sacred History, Biography, Geography, Antiquities, and Theology. By JOHN KITTO. Oliphant and Sons, Edinburgh; Hamilton and Co., London.

THIS volume comprises the Evening Series, having for its object the Apostles and Early Church, and comprising October and December. This great undertaking has thus been brought to a close. We have now both the Evening and the Morning Series, containing each four volumes. We congratulate the learned and laborious author on his achievement, and cordially thank him for the invaluable benefaction, which, we cannot doubt, will be duly prized by the Christian Church. He modestly tells us, that while his object has been to make the new familiar, and the familiar new, he is deeply conscious that his performances have fallen short of his aims and purposes. On this ground he may keep himself easy; we think he may leave the matter to the public, which has already pronounced its high approbation, and which will long continue to show the estimate it has placed upon his toil. It were easy to carp; but there are not many who would have excelled in the endeavour which is here presented.

In the present volume, the historical intimations contained in the Epistles have been carefully gathered up, and interwoven with

matter from the Acts of the Apostles. The conclusions are founded on a critical reading of the Sacred Text, the special results of which are, whenever necessary, or when peculiarly interesting, explained; but are more frequently embodied in the statement or recital without remark.

We do not say, that we can recommend these eight volumes: in so doing we should almost deem ourselves guilty of an impropriety. It requires no recommendation, either at our hands, or those of others. All that is needful is an examination of the most multifarious and valuable contents. We view it as a great addition to the best order of our popular literature, all of a thoroughly Scriptural tendency. It is, moreover, so thoroughly unsectarian, liberal, and general, as to trench on the peculiarities, whether doctrinal, or political, of no party. It was intended to be a book for all, and such it is.

The Tent and Altar; or, Sketches from Patriarchal Life. By Rev. JOHN CUMMING, D.D. Hall, Virtue, and Co.

HERE are nearly 600 pages from the pen of Dr. Cumming. Having already given the public "Christianity before the Flood," he has here set forth the same glorious faith developed under the shiny tents, and irradiating the holy altars, which the world's gray fathers raised in the desert. Here our celebrated author is not merely prophetic, but poetic. The volume bids fair to be as popular as any of its predecessors. Those opposed to the Doctor's peculiar views will meet with very little to repel them; while they will meet with a great deal to instruct, interest, and edify. It supplies abundance of quotable matter, as well as much of a rich, terse, and racy character; but, in the case of a writer so well known, it is superfluous. Like the other volumes of the author, it abounds with the results of observation, betokening a man whose eye is ever open to the aspects of the living world around him. It is this that imparts so much reality and charm to all Dr. Cumming's writing and speaking. He seems to have learnt in what his power consists; and he has the wisdom to move on in that path, without perilous attempts in other directions.

Christianity in Earnest, as Exemplified in the Life and Labours of the Rev. H. Casson. By A. STEELE. Second Edition. Needham.

IF Mr. Casson is to be judged from his portrait, he was a man of high intelligence and great benevolence,—a man with whom the wise and the good would deem it a privilege to be acquainted. The present volume deals with the main facts of his religious and ministerial history. The book is, of course, thoroughly Methodist; but it abounds in interesting facts, and is pervaded by an intelligent and devout spirit. Mr. Steele appears to possess the necessary qualifications for the discharge of his function, and to enshrine the memory of his friend in a manner calculated to further the objects of his useful life. There is something remarkable in the close of his career. About three weeks before his death, when such an event was not at all anticipated, some friends calling upon him, he

would not suffer them to depart till they had prayed with him. One of these from diffidence, preferring that he should pray, he stopped short, and thoughtfully inquired, "When do you return home?" When it was answered, in almost three weeks, "Well," said he, "when you hear that I am dead and gone, then you will feel sorry at not praying with the old man, before you left, as he wished you." The result was, that the party solicited did pray, and, at the period specified, actually looked at him in his coffin. Although continuing in his usual health for a few days, he speedily became reduced in strength, and the weakness increased till the vital spark fled.

Dale End; or, Six Weeks at the Vicarage.
By the Author of the "Unseen Hand."
Hamilton and Co.

THE object of this work is, to present a sample of a large proportion of the ministers of the Church of England, commonly called Evangelical; who, in these serious times, are earnestly engaged in constant labours to overcome the Wicked One, as well as to undermine the publishers of false doctrine, by a simple, though energetic and persevering manifestation of the truth of the Gospel. The volume is of a remarkably interesting, as well as of a thoroughly practical, character. We have here Dialogues, which will, perhaps, put the reader in mind of many of the fine touches in those of the late Rowland Hill. To these are added accounts of parochial visitation, which will suggest much that is important and practical to ministers, both in and out of the Established Church. Human nature is here exhibited in a variety of phases, each fraught with a valuable lesson. This species of publication is very valuable, and deserves to be much more extensively cultivated.

The Mystery Unveiled; or, Popery as its Dogmas and Pretensions Appear in the Light of Reason, the Bible, and History.
By the Rev. JAMES BELL. Paton and Ritchie, Edinburgh; Hamilton and Co., London.

THIS is another of the valuable additions to the many productions which have recently appeared on the subject of Popery. The view is large, and the analysis complete. The Theory and the Natural History of Popery pave the way for an able dissertation on Popish Objects of Worship—the Supremacy of the Pope—the Rule of Faith—Sacrifices—Romanist System of Pardon—Justification and Acceptance—Celibacy of the Clergy—Converts and Jesuits—Popular Tendencies and Effects of Popery,—the whole closing with a body of excellent remarks on the present position and prospects of Popery, and the necessity of union amongst Protestants. The work is a highly valuable addition to our Protestant literature, entitling its author to special consideration as a great benefactor of the Church of God. One of its chief peculiarities is its adaptation to the present times: much of the reference is to events of the day, and to literature of a recent production. It is in all respects an excellent book,

Mabel Grant: A Highland Story. By R. H. BALLANTYNE. Nisbet and Co.

OUR LANTYNE friends are steadily cultivating a taste for stories. We are not sure, however, that it lies in their line of things. As a whole, they have hitherto come behind England; and America has quite outstripped them. There is, perhaps, too much sense, solidity, and gravity in the North for such work; there may, nevertheless, be exceptions. We believe there are; and the present is one of them. The book is stamped by great variety, and is pervaded by an excellent spirit, presenting a great deal that is calculated to improve the Christian reader as well as to arrest the thoughtless worldling. The close is strongly marked by an enlightened piety; and the perusal of the book cannot fail to leave a savour of sanctity behind it.

Mary, the Handmaid of the Lord. Nisbet and Co.

THE present publication is from the pen of the author of "Tales and Sketches of Christian Life, in different Lands and Ages," and constitutes a very instructive and interesting exposition of one of the most touching portions of the Inspired Volume. The Ministry of Angels—the Salutation of Gabriel—the Handmaid of the Lord—the Friendship of the Cousins—Mary amongst the Disciples—"She is not Dead but Sleepeth,"—these are the topics here elaborated, and extended into a pretty volume of some 140 pages. The book forms excellent reading for Christians of every class.

Noah and his Times; embracing the Consideration of various Inquiries relative to the Antediluvian and earlier Postdiluvian Periods, with Discussions of several of the leading Questions of the present Day. By the Rev. J. MUNSON OLMSTEAD, M.A. Boston, Gould and Lincoln; London, Trübner and Co.

IT is somewhat remarkable, that notwithstanding Noah is the head of the present human world, he has attracted less attention than almost any of his distinguished offspring. His position is undoubtedly wonderful. Born in the year 1662 before the Flood (he lived 950 years), surmounting the watery tomb of all his contemporaries, beginning the New World in the year 2612; and thus constituting the father of the hundreds and thousands of millions who have since lived and moved on the globe, which is the depository of their dust, while their spirits have followed him into the eternal world. There are great difficulties attendant on the subject from the paucity of facts; but if the facts are few, they are stupendous, and they admit of development into a large field of observation. The present writer has shown this, and by connecting the patriarch with his times, and his contemporaries, he has contrived to create a remarkably interesting and useful publication. The Antediluvian Arts—the Origin of Alphabetic Writing—the Institution of the Sabbath—the Degeneracy of Man—its Marks and Fruits—the Family of the Patriarch—the Ark and its Construction, are matters which occupy the first six evenings.

The writer next proceeds to notice Geology

with its claims, and the uses to which it has been turned by Infidelity. The question of Geology is largely discussed, and in a manner much calculated to interest and instruct. Sacrifices—the Shedding of Blood—the Penalty of Death, are also points on which he has dwelt with intelligent copiousness. Those who are interested in the question of Languages will find here much that deserves their notice.

Thomas Clarkson; a Monograph. By JAMES ELMES. Blackader and Co.

THERE was both need and room for this volume. Clarkson was a great man, the associate of great men, and a prime mover in a great enterprise. His voluminous biography is to the mass of mankind as if it had no existence; it is not known even by name. It is indeed to be seen only in large collections, and in public libraries. There have been various sketches of the renowned phi-

lanthropist of small dimensions, but all of a comparatively insignificant character. The present work was just the sort of thing that was wanted, comprising all the appropriate facts, and pervaded by the appropriate spirit. The book is dedicated, in an interesting and highly suitable Preface, to the Earl of Shaftesbury. That Dedication, like the prefaces of Dryden, is worth reading, apart from the text to which it refers. It is not an effusion of crouching flattery, but a manly stream of important facts, blended with refreshing references to important men, and connected with the subject of the volume it precedes. But if the Dedication be good, the Preface is still better. It is so fertile in fact, so sound in doctrine, so thoroughly wholesome, and every way so calculated to uphold the right, and to uproot the wrong, to implant good principles, and to nourish them where they are, that we have given it entire in our present Number, under the head of "Essays."

Monthly Review.

WE resume to-day our Monthly Notes on public affairs, surveyed from a Christian stand-point. Now that Parliament is met, and the whole earth is once more in motion, there is much to invite attention and reward observation.

At home there is a considerable ferment in the public mind on the subject of the Eastern Question. The prevailing cry is for war, and considerable clamour has been raised against the authorities because of the patience they have exercised and the really patriotic spirit they have displayed. Truly enlightened, discreet, and Christian men, however, rather approve than censure the course pursued. It is easy to plunge into war, it requires neither worth nor wisdom. As the worst of deeds, it has generally been most furthered by the worst of men. The villanous delight in war, the virtuous in peace. The slaughter of men, the waste of means, the diffusion of disease, disorder, immorality, and crime, are not things to be lightly thought of. The end of the Gospel is to destroy the passion for war in the human heart, to put an end to actual strife, and to fill the earth with peace—the condition of the happiness which awaits the world.

At the time we write preparations upon a stupendous scale, both in England and in France, are going on, in the anticipation of hostilities; but still the lovers of mankind have not surrendered the hope that, at the eleventh hour, peace may be established. For this philanthropists hope and Christians pray. Insanity alone can lead the Czar to rush single-handed into the dread conflict. But superstition is hounding him on. The following is the address of the Patriarch of Moscow to the Russian 6th corps on its departure for the Danube:

"Children of the Czar our father, and of Russia our mother, our brothers of the army—the Czar, the country, and Christianity call upon you. The prayers of the church and of the country will accompany you. Russia is again provoked by the enemy who

was vanquished under Catherine II., under Alexander I., and under Nicholas I. Already have your brothers revived the old habit of beating him by land and by sea. If it be decreed by Providence that you are to see the enemy in front of you, recollect then that you are fighting for the *most pious* of Czars, for your dear country, for the Holy Church, against the persecutors of Christianity, against the profaners of the holy and venerated cities which have seen the birth, the passion, and the resurrection of Christ. Now, if ever, victory, glory, benediction, and eternal salvation are due to those who give their life for their faith in God, for their devotion to the Czar and to the country. It is written of the ancient defenders of the country, 'By faith you will gain the victory,' Heb. xi. 13. You likewise will conquer by faith. We bid you farewell with our prayers, and with the symbol of faith. In former times Sergius, an old and venerable father and predecessor, who ever lives for Russia, blessed the victorious contest of your ancestors against the oppressors of the country. The holy image was carried in our regiments, under the Czars Alexis, Peter I., and Alexander I., in the great battles against twenty nations. Let the image of the venerable Sergius accompany you, as a pledge of the pressing and efficacious prayers which he is addressing to God for you. Carry with you and recollect the warlike and victorious speech of the Czar Prophet David, 'Salvation and glory is in God,' *Psa. xli.*"

Parliament has made a good beginning. There has not yet been time for much work, but a little has been done, and a great deal has been mapped out. Steps are being honestly taken to dry up the springs of corruption by which the nation has been so deeply dishonoured. The new Reform Bill, if passed into law, will much conduce to promote purity, justice, unity, and strength. The classes proposed to be admitted, for the first time, to the franchise, are as follows;

1st. Persons in receipt of salaries, from public or private employment, of not less than £100 per annum, provided their salary be payable quarterly or half-yearly.

2nd. Persons in receipt of £10 per annum, derived from Government Stock, or Bank or Indian Stock.

3rd. Persons paying 40s. per annum to Income or Assessed Taxes.

4th. Graduates of any University in the United Kingdom.

5th. Persons who have, for three years, possessed a deposit of £50 in any Savings' Bank.

In a moral view, there is much to commend in the general features of the Bill.

A number of the notices of motions which have been given possess a philanthropic character. Prospects of a Criminal Code have once more appeared in the House of Lords. It is marvellous and incomprehensible that we cannot get from our lawyers and our judges a simple definition and a list of crimes, with their punishment—which is all that is wanted in a code intended for use, and not for abuse.

Lord John Russell has again put forward his Jew Bill, and we trust that the House of Lords will cease their opposition, which is alike irrational and unscriptural.

The Home Secretary has promised to deal with the subject of Juvenile Criminals this Session; and we observe that another subject closely connected with it, viz., Industrial Schools for Pauper Children, will also, probably, be brought forward.

The Cholera is much abated. Such visitations are a much more serious affair than at first sight may appear. During the sitting of the Government Commission, held at Newcastle-on-Tyne, to inquire into the causes of the fearful ravages of cholera in that town, Mr. J. B. Hume, the chief commissioner, from evidence that had been laid down before him, made a calculation that the epidemic had cost the town £3,800 for medicine and burials alone, and would cost it £50 a week for eight years to support the widows and destitute—nearly £30,000. In addition to this sum, he said, some thousands of pounds had been collected and distributed by the vicar. There are also 200 benefit societies in the town, and taking the average loss at £500 each, made £10,000 more.

The rise in the price of provisions is beginning seriously to affect religious institutions and evangelical operations in a variety of ways, which can only be known from painful inspection. It begins to affect the schooling of children, and likewise attendance on the means of grace; forasmuch as it touches clothing, collections, and seat-rents. The ultimate effect, however, remains to be made fully apparent; but in the meantime it is involving great distress to many worthy people—city missionaries, home missionaries, poor pastors, teachers of common schools, and even that important and respectable class, the conductors of schools of a higher order.

In the manufacturing districts, great evils have resulted from the Strikes which have prevailed. Religion, in a variety of aspects,

has been injured thereby, and operative society has received a wound which it will require some time to heal. We offer here no opinion as to the merits of the controversy between the masters and their employed. We only state the fact, to deplore it, and to suggest the necessity of great prudence, humanity, and benevolence on the part of Christians throughout those districts.

Nothing so well attests the progress of the nation as the Post-office and the Mint:

In 1850, the number of letters delivered in the United Kingdom was 347,000,000, being an increase on the previous year of 9,500,000. In 1851 the number was 360,500,000; increase, 13,500,000. In 1852, the number was 379,500,000; increase, 19,000,000. And last year 411,000,000 letters were delivered, being an increase of 31,500,000.

There were coined at the Mint, in 1853, 10,597,993 sovereigns, 2,708,798 half-sovereigns, no crowns or half-crowns, 3,919,950 florins, 4,256,188 shillings, 3,837,930 sixpences, 16,038 fourpences, 36,168 threepences, 4,752 silver twopences, and 7,920 silver pence (of these last two coins the same number is printed every year, for Maunday money, we believe), 1,021,440 pennies, 1,559,040 halfpence, 1,028,620 farthings, and 955,224 half-farthings. The total value of the coinage of the year was £12,663,000; the average of the previous five years was only £4,000,000.

In China matters remain much as when we last referred to them. A document of great interest will be found in another part of our present publication. If the present position of the Insurgent party be imperfectly known, still the facts which have got abroad are favourable to their progress and ultimate triumph. The home movement for Bibles and missionaries advances rapidly. The Testament enterprise bids fair to be crowned with all success. The effort of the London Missionary Society, both in London and in the provinces, is meeting with extensive favour. There is no fear for the money; the only solicitude is for the men. Where are they to be found? Which of the colleges is to have the honour of presenting the first of the corps of Chinese evangelists? Are there any young ministers, now in churches, with the needful cast of mind, and endowed with the gift of learning language, whose hearts yearn for the millions of the Celestial Empire? Such will be suitable candidates for the service of the London Missionary Society.

Upon the whole, there is much to cheer the heart of the Christian, and yet a great deal to awaken solicitude. The religion of the land is unquestionably low, and greatly needs revival. England is rapidly growing in wealth, but religion languishes. The discoveries of the Census are fearful! The empire is rich in earthly treasures, but not rich towards God.

The public balance-sheet is a wonderful document. It is shown that in the year ended the 10th of October last, the net income was £54,568,351 3s. 5d., and the expenditure £51,320,927 11s. 6d.; leaving an excess of income over expenditure of £3,247,423 11s. 11d. In the year ended the 5th of January last the net income was £54,480,844 9s. 6d., and

the expenditure £51,174,839, 14s. 11d.; leaving an excess of income over expenditure of £3,255,504 14s. 7d. In the Exchequer the balance on the 5th ult. was £4,485,229 18s. 4d.

Here is substantial ground for thankfulness. May the Giver of all good enrich the empire with the treasures of his grace, that its prosperity may not be its ruin!

Religious Intelligence.

AMERICAN CONGREGATIONAL UNION.

A good example is never wholly lost. The Congregational Union of England and Wales has at length told on the Independent Churches in America. They have been slow to move, but they now promise, by energy, to make up for lost time. Their Union is formed on a vast scale. The following is the

CONSTITUTION.

"I. This Association shall be known in law as The American Congregational Union.

"II. The particular business and objects of the Society shall be to collect, preserve, and publish, authentic information concerning the history, condition, and continued progress, of the Congregational Churches in all parts of this country, with their affiliated institutions, and with their relations to kindred churches and institutions in other countries;

"To promote, by tracts and books, by devising and recommending to the public plans of co-operation in building meeting-houses and parsonages, and in providing parochial and pastoral libraries, and in other methods, the progress and well-working of the Congregational Church polity;

"To afford increased facilities for mutual acquaintance and friendly intercourse and helpfulness among ministers and churches of the Congregational order;

"And, in general, to do whatever a voluntary association of individuals may do, in Christian discretion, and without invading the appropriate field of any existing institution, for the promotion of evangelical knowledge and piety in connection with Congregational principles of church government.

"III. Its business shall be managed by a Board of not more than thirty, nor less than five, trustees."

We have before us a list of its officers,—President, Vice-Presidents, twenty-three in number, its Trustees, amounting to thirteen, and comprising the chief lights of the community. From a communication received a few weeks ago we extract the following:

"From a comparison of the objects of the two institutions, it will be seen that the American Congregational Union does not in any way conflict with the Congregational Library Association, recently formed in Boston. Standing between the East and the West—in the metropolis of America, the great heart of our energetic and growing nation, the Union will so collect and combine the experience and conservatism of the former with the youth and vigour of the latter, as to manifest the Scriptural unity of our churches, spreading from the Atlantic to the Pacific, and to consolidate their sympathies and efforts for the advancement of the Gospel.

"These objects will be accomplished *directly*, by furnishing a central home for fraternal intercourse; an office for information on all subjects connected with the organisation of churches, and the operations of the various religious institutions which draw from them their support, and which in return minister to their vigour and efficiency; and by publishing an annual volume embodying the statistics of all the district and State Associations, a report of the literary and benevolent Institutions of the land, and such other information as may constitute it a denominational treasury—which will be sent as soon as published to every member of the Union; and *indirectly* by the various modes in which Christian sympathy, and energy, and liberality, may be concentrated and augmented—for the diffusion of truth and the more rapid subjugation and better cultivation of the wide field which is to become, in part, we trust, by our efforts, the garden of the Lord."

It will thus be seen, that this is, to all intents, a reproduction of our own Union beyond the Atlantic. We wish them the most abundant success; and do hope their progress will not be marred by suicidal fear of imaginary danger to their ecclesiastical liberties.

RESULTS OF THE CENSUS.

The calculation made by Mr. Horace Mann, in the Census Report is, that while the whole population amounts to 17,927,609 persons, the accommodation to be provided need not exceed fifty-eight per cent. of the whole, or 10,398,013. The remainder is composed of the infantine and very aged, the sick and infirm, and those who must be left in charge of the houses. Dr. Chalmers differed but little from this estimate, only requiring accommodation for *five-eighths* of the whole population.

Now it turns out on inquiry, that, including places of worship of every description, the number of sittings already existing extends to 10,212,563. The whole deficiency, therefore, appears to be only 185,450 sittings.

This view, however, must receive two modifications. The first—that in this total we include, not merely the provision made by the Church, the Wesleyans, and the orthodox Dissenters, but also the chapels of Romanists, Mormonites, and Unitarians. The second—that while, on the whole, the supply is nearly equal to the want, it is found that in some places the seat-room is in excess, while in others it is lamentably deficient. Thus, in the City of London, there is more room than is needed; while at the distance of a mile, in the parish of Shore-ditch, there is a great deficiency.

Still, taking a general view, we find, that

for this aggregate of 10,398,013 people, there is provided

	Seats.
By the Church . . .	5,317,915
Presbyterians . . .	86,662
Independents . . .	1,067,760
Baptists (orthodox) . . .	582,952
Methodists . . .	2,194,098
Calvinistic Methodists . . .	250,678
Total . . .	9,500,095

This is not a very appalling deficiency; and, considering the efforts still making, we may hope, in a few years, to find the remaining want nearly supplied.

This want, however, has a more formidable appearance when we look more closely into the details of the case. It is in the great towns, or rather in some of them, that the deficiency of room is principally found. We give a few instances:

	Population.	Sittings provided by all rel. bodies.
Birmingham . . .	232,841	66,812
Bradford . . .	103,778	32,827
Brighton . . .	69,673	24,098
Finabury . . .	323,772	94,165
Gateshead . . .	25,568	9,081
Greenwich . . .	105,784	35,497
Hull . . .	84,690	37,413
Lambeth . . .	251,345	62,307
Leicester . . .	60,584	25,008
Liverpool . . .	375,955	125,002
Manchester . . .	303,382	95,929
Marylebone . . .	370,957	100,208
Newcastle . . .	87,784	30,319
Oldham . . .	52,820	16,976
Preston . . .	69,542	24,642
Sheffield . . .	135,310	45,889
Southwark . . .	172,863	50,237
Tower Hamlets . . .	539,111	137,821
Wigan . . .	31,941	9,777

Regarded in this point of view, the remaining want is indeed appalling; but there is this consolation, that we here see almost the whole extent of the evil.

There is, in the results of the census, a

great deal to encourage and cheer. It is there shown that the primary concern now is, not the increase of edifices, but of a disposition to occupy those which exist. Let the Gospel sound from every pulpit, and every place be thronged with serious hearers!

REMOVALS.

Rev. W. L. Brown, M.A., from Bolton to New Conduit-street chapel, Lynn, Norfolk.

Rev. R. Stephens, from Todmorden to East Retford, Nottinghamshire.

Rev. William Rose, from Sandwich to Gideon Chapel, Bristol.

Rev. John Stroyan, from Dublin to Battersea Chapel, Burnley.

Rev. John Morris, from Old Chapel, Morley, to the Theological Tutorship of Brecon College, South Wales.

The Rev. C. Bateman, from Newland Chapel, Lincoln, to Charlesworth, Derbyshire.

Rev. Joseph Spencer, from Bakewell, to Tipping-street, Manchester.

Rev. John Gill, from Witham to Sudbury.

Rev. E. Morley, from Hull to Albany Chapel, Brentford.

Rev. Edward Jukes, from Blackburn to Orange-street, London.

Rev. Dr. Hillier, from Tonbridge to Sandwich, Kent.

SETTLEMENTS.

Mr. Green, of New College, at Barbican Chapel, London.

Mr. Robert Wye Betts, of New College, at Hanover Chapel, Peckham.

Mr. Robert Harley, of Airedale College, at Brighouse, Yorkshire.

ORDINATION.

Rev. Joseph Stuchbery, New College, London, at Zion Chapel, Wakefield.

RESIGNATION.

Rev. John F. Glass, late of Hinckley.

British Missions.

HOME MISSIONS.

Now that the Spring—the period at which, of yore, “kings went forth to battle”—is returning, it is proper that those who are conducting the war of truth against error, the war of a world's freedom, should betake themselves, with renewed ardour, to their God-like labours. The great problem now is, by what means most successfully to get at the perishing masses of the English people. The attractive principle has long been tried, and great has been the good resulting from it; but its power is necessarily limited, and that limit now appears to have been reached. Out of, in round numbers, 18,000,000 of people, only 4,500,000—men, women, and children, including, of course, all Sunday-schools—attended the principal service on the Census Day.

This is the general view; but there are matters of a special character which invite attention. While all cities are bad, that of London may be designated

the worst. There are in London 9,443 public-houses and beer-shops, in 285 of which there are nightly public entertainments of music, dancing, and singing. Besides these, there are 12 casinos, or low theatres. Some of the casinos are large enough to accommodate 1,000 persons; and that number of males and females, of every grade, have been seen in one of them at one time. These places are especially frequented by young men belonging to houses of business, while the female part of the company are of the lowest character. There are also 33 discussion halls, chiefly used by working men, the questions debated being often of the most outrageous character. Infidelity has taken hold of the working population to such an extent, that it is estimated only 6 out of every 100 *working men* attend a place of worship; whilst in London, the attendance is only 2 in every 100 *working men*!

The Church, in obedience to the command of her Lord, must *go* to those who will not come. The Missionary, that is, the aggressive principle, must be worked out to the utmost point of practicability. Our Home and City Missions ought, without loss of time, to be invigorated a hundred-fold. Those whose province it is to manage the affairs of such Institutions will fail of their duty, if they do not bring home this subject to the hearts of their constituents. We shall return to the subject next month; in the meantime, we specially commend the following Appeal to the serious attention of our readers.

HOME MISSIONARY SOCIETY.—URGENT AND SPECIAL.

THE HOME MISSIONARY SOCIETY retains, unrelaxed, its occupancy of the Rural districts as a Mission field, and continues to provide Evangelical ministrations for tens of thousands of the agricultural population. The recent operations of the Society have also embraced smaller towns, in the provinces, which the Committee have desired to occupy with efficient and re-productive ministrations; from whence enlightened and salutary influences may be extended to surrounding hamlets, so as to act beneficially upon remoter villages.

St. Austel, Wadebridge, and Mevagissey, in Cornwall; Morrice Town, Brixham, Chulmleigh, and Witheridge, in Devonshire; March and Newmarket, in Cambridgeshire; Potton and Hockliffe, near Dunstable, in Bedfordshire; Slough, in Berks, and Brill, in Bucks; Bootle, Maryport, and Brampton, in Cumberland; Lyme Regis and Broadwinsor, in Dorset; Braughing and Puckeridge, in Herts; Margate, Folkestone, Herne Bay, and New Bexley, in Kent; Loughborough and Castle Donington, in Leicestershire; Lincoln and Bourne, in Lincolnshire; Tamworth and Burton-on-Trent, in Staffordshire; Bicester and Witney, in Oxon; Lowestoft and Sudbury, in Suffolk; Ellesmere and the Mining districts, in Salop; and Oakham, in Rutland; besides many smaller towns and densely-populated districts in Yorkshire and in Wales, will attest how numerous are the localities occupied by zealous and efficient Home Missionaries and Grantees. These are regarded only as centres of organization, and sources of Missionary labour; from which local Lay-preachers and diligent teachers shall proceed to their weekly services.

The Missions in the smaller of these towns embrace circles occupied by a population of five, six, or seven thousand; others have a wider and more populous sphere in towns of ten and twelve thousand inhabitants. Not a few parochial Clergy, in those localities, are either deeply steeped in the delusions of Puseyism, or are animated by an influence and a power hostile to the manifestation of Evangelical piety, and Christian liberty.

The attention of the Committee has been anxiously directed to districts in Wales, inhabited by English settlers, and now only partially occupied. Merthyr, Neath, and Brynmaur, receive already the help of the Society. But some special effort is contemplated, by which the Home Missionary Society may impart to thousands, in other neglected districts, the blessings of Evangelical ministrations.

But the position and spiritual destitution of many thousands in the populous districts of the Metropolis, which were urged on the consideration of the Board, four years ago, by the Congregational Board of Ministers, have engaged the attention of the Committee. Probational services, and experimental occupation, by divers Agents of the Society, have led to more permanent operations in Brentford, New Peckham, Mill Wall, and Artillery-lane. In three of these districts chapels capable of improvement have been obtained; and in the fourth, a building previously used as a Literary Institute, has been made subservient for a preaching-room and school-rooms, both Sunday and weekly. Five hundred pounds yearly, besides liberal contributions made directly to the object, have been expended for these stations. It has been said of one of them, with truth, by a Missionary who has been in foreign lands, "The locality on the Lord's day presents a fearful spectacle to the devout and observant Christian. No heathen district has ever more affected my heart, while I have wandered among multitudes perishing for lack of knowledge in a state of utter neglect." The services have at these places been favourably received, and local incidentals for schools and chapels have begun to return in contributions to the support of the work.

While, however, the Missions in provincial towns warrant the appeal to the affluent and self-sustaining churches in those counties where the Stations are occupied, the churches and ministers of London will feel the peculiar obligations under which the Metropolitan Stations have laid them. The districts, occupied by multitudes of poor and working people, have been abandoned by not a few; who began their prosperity among, or by means of, such a population, and who now enjoy ease and comfort in the suburbs of the city. The Congregations which once flourished within the heart of the great capital, with their ministerial and pastoral relations, are now withdrawing from the narrow streets and back lanes, from the alleys and densely thronged thoroughfares, and gathering their strength and resources in localities remote from the impoverished myriads to whom Mission work is now a duty and necessity; if the nation is not to retrograde and deteriorate in its religious character and energies.

The Pastors of the Metropolitan Churches assured the Board of cordial co-operation and proportionate support; when, after grave deliberations, they avowed their conviction that London *should be added to its sphere of labour*. They pleaded, with the Directors, that thus the operations of the Society would "come immediately, and to a great extent, under the eye of some of its warmest friends. Its labours in such a sphere will be truly missionary—leading to the pastoracy. It will furnish a just ground of appeal to supply the deficiency of funds now complained of, if it should undertake a great work in the ample field of the metropolis." And when they contemplated the vastness of the field, and the agency and measures required to make "an adequate impression of earnestness on the large and too much neglected districts around;" they anticipated it would open "a sphere of usefulness greater than the Society now labours in; and, when the fruits of its missions in the Metropolis are seen, call forth whatever treasures may be required for a thoroughly efficient and noble effort to increase the agency at present inadequate to compass the necessities of our population."

The work thus proposed has continued in progress, and the results may be seen in the churches formed at Artillery-lane, New Peckham, and Brentford; and in the congregation and educational efforts of the Agent at Mill Wall. A digest of these operations will speedily appear from the statements prepared by the Missionaries themselves. But, in the meantime, the energies of the Committee are restrained by insufficient resources. In not a few congregations, present and, perhaps, only transitory influences have alienated contributions, on which reliance had been placed. The attractions of Colonial Mission-fields, the demands for Missionaries in China, and the pleasant project of sending a million copies of the New Testament to the people of that land, have operated, and have been pleaded as excuses for diminished collections to the Home Missionary Society. The present state, too, of the provision-market, and the consequent sufferings of the humbler classes, have tended to prevent their minute, yet willing, contributions on the stations and in other churches. The time has therefore come, for all whom God has enabled and required, to give liberally of their substance in aid of their evangelical work. ONE THOUSAND POUNDS are specially needed, to obviate the emergency and sustain the stations now occupied.

The appeals which have been, and are yet constantly, made by the Missionaries, on behalf of the indigent people, among whom they labour, occasion much perplexity and unfeigned sorrow. The price of provisions has been so enhanced, that the labourer, receiving eight, ten, or twelve shillings weekly, can scarcely procure dry bread for his family. Multitudes of poor cannot assuage the hunger of their children. This is the lot especially of the rural cottager. Instead, therefore, of contributing to the maintenance of evangelical ministrations among themselves, they often look to their minister for temporary relief. The resources and energies of the evangelist, consequently, are painfully embarrassed, or even paralyzed. The operations of the Society, likewise, are, at this time, rendered peculiarly dependent on the liberality and benevolence of wealthy friends. These are most respectfully solicited.

In ordinary times, when there is no special pressure on the *industrious* and, necessarily, *frugal* classes, the cause of Christ is best sustained by the multitude. Numerous and regular subscriptions, though small, are a surer source of support than are special and fitful donations. But it is most seriously commended to the consciences of God's servants entrusted with wealth, whether the present time does not call for extraordinary interposition by all who are able.

The forwardness of some, may prove the sincerity of the love of others; and the consideration of the grace of Him, "who, though He was rich, yet for our sakes became poor, that we through His poverty might be rich," may stimulate those whom the love of Christ constrains. And if God make all grace abound toward them, who have always all sufficiency in all things, they will abound to every good work. In the words of Apostolic injunction, therefore, it is respectfully and earnestly urged: "Every man according as he purposeth in his heart so let him give, not grudgingly or of necessity; for God loveth a cheerful giver."

JAMES WILLIAM MASSIE, *Secretary.*

4, Blomfield-street, Finsbury, London,
Jan. 31, 1854.

. Subscriptions or Donations will be thankfully received by the Secretary, Rev. JAMES WILLIAM MASSIE, D.D., at the Office, Congregational Library, Blomfield-street, Finsbury, London.

COLONIAL MISSIONARY SOCIETY.

It is with much pleasure, but with some anxiety, the Committee anticipate the near approach of the annual meeting of the constituents and friends of the Society. They have endeavoured to discharge with fidelity the trust reposed in them. They have availed themselves, as far as the pecuniary resources at their disposal would allow, of every opportunity that has occurred during the year to send approved ministers to the different colonies in which its agents labour. Some have gone to British North America, and others to Australia. A greater number have devoted themselves to this important work since the last anniversary of the Society, than during any one year from the commencement of its operations. Those of whose arrival at their several destinations the Committee have heard, have entered on their labours under the most hopeful and promising circumstances. Others are still on their way across the mighty ocean. For these the Committee would bespeak the prayers of the churches, that He "who holds the winds in His fists, and the waters in the hollow of His hands," may graciously preserve them amidst the perils to which they are exposed, and conduct them in safety to their "desired haven."

Amongst these are the beloved and honoured brethren, Messrs. Fletcher and Poore of Manchester, and Day of Hyde, who sailed for Melbourne in the *Thomas Fielden*, on the 12th of December last. The valedictory services held on the eve of their departure at the Weigh House, London; at Glasgow, Greenock, and especially during the Autumnal Session of the Congregational Union at Manchester, will never be forgotten. That brethren occupying such stations of extensive usefulness should be invited by the Committee to engage in this enterprise, and that they should feel it their duty to respond to the invitation, is sufficient to show the deep sense that is entertained of the unspeakable importance of the Mission. Indeed, no language the Committee could employ would adequately express the intense solicitude they felt suitably to meet the exigencies of this most pressing case. It is with gratitude to Him from whom "all holy desire and good counsel" proceed, that they recognize the singular and striking providential circumstances by which the entire transaction has been attended. From the commencement of the negotiation with these brethren to its completion, the hand of God has manifestly appeared; justifying the confident hope that the ultimate results of the Mission will be all that the friends of the Society could desire. To transplant such brethren from such spheres of ministerial usefulness which they occupied—adequately to equip them for the kind of effort on which they proposed to enter, and suitably to introduce them to the wide-spread field of labour appointed them to cultivate—the Committee foresaw would involve an unusual expenditure. They did not, however, on that account shrink from the undertaking. Many friends of the Society had already manifested their interest in the object by special contributions

to an "Australian Fund." Money had also been remitted from Sydney and Hobart Town for the express purpose of sending well qualified men to enter on this work. The Committee could not, therefore, hesitate to repose entire confidence in our British churches, believing that they would not only say, which they have universally said, You do right to send such brethren, but that they will also liberally assist in sustaining them now they are sent.

The extraordinary liberality of the Colonists justifies the expectation, that within a comparatively short space of time two of these brethren, at least, will be adequately sustained with but little help from the funds of the Society. It is intended that Mr. Poore should be employed in travelling throughout the colony to originate efforts for the erection of chapels, gathering congregations, forming schools, and by every practicable means advancing the interests of evangelical religion, especially in connection with the principles of the Congregational denomination. For this important work he has been furnished with the necessary equipment for journeying from place to place. He is considered to be eminently qualified for this department of labour, and enters upon it with a spirit and energy that awaken the anticipation of a gratifying result. It is believed that there are many stations in that colony where the population is sufficiently numerous to require a faithful energetic missionary, and that he will be cordially welcomed by many who are earnestly desiring to be furnished with the means of religious instruction.

That our brethren might be enabled to enter on their labours as soon after their arrival as possible, it was suggested that a corrugated Iron Chapel should be provided, which might be erected with little trouble or expense. The Bishop of Melbourne had set an example of this by obtaining two churches of the same material, which have been sent for the use of the Episcopalians. As the general funds of the Society are not available for the erection of chapels, the Committee made an appeal for special contributions for this object. They have much pleasure in reporting that their appeal was responded to to a gratifying extent. Still, to save the Society from difficulty, they yet need about £300 to complete this most interesting undertaking. The Committee would, therefore, earnestly entreat all who may read this statement to aid them to meet the outstanding claim for this important object. The chapel was constructed at Bristol, and before it was taken down to be packed and shipped, a service was held in it, when the Rev. J. B. Brown, B.A., of London, preached.

Some months must yet elapse before tidings will be received of the beloved brethren who sailed from Greenock on the day above specified. In the meantime the Committee would bespeak on their behalf the prayers of the churches, that they may be preserved amid the perils of the deep, and that they may find on their arrival such a field of usefulness opening before them as will more than compensate for all the personal sacrifices which the enterprise involves.

Theology.

DIFFUSION OF THE GOSPEL.

As we are now approaching the May Meetings, it is proper that the mind of the Churches should be afresh directed to the great subject of the diffusion of the Gospel for the salvation of men, which was the intention and the will of its Divine Author; as may, in a few words, be made to appear.

I. THE GOSPEL WAS ORIGINALLY UNIVERSAL.

It was proclaimed to the primitive family. Their immediate descendants were, or they might have been, as well acquainted with it as their parents. It was sufficiently, it was equally, within the reach of all. The Gospel was distinctly revealed and clearly made known to the Adamic family. "Abel offered unto God a more excellent sacrifice than Cain." This discovers the true origin of animal sacrifice; for the foundation upon which faith rests is Divine revelation concerning Christ. The universal practice, too, of offering animal sacrifice in all ages, and in all parts of the world, before the Christian era, taken in connection with the preceding account of Abel's sacrifice, sufficiently establishes the fact that sacrifice was of Divine origin. It may likewise be argued from the fact that animal sacrifices were universally considered as expiatory of sin by the Heathen world, that they must have been invested with that quality by God himself, at their original institution, it being a circumstance wholly unaccountable on any other supposition. Thus it is certain that the world before the Flood enjoyed the full benefit of the original revelation, and that such revelation was universal.

The family of Noah, who belonged to the Old World, preserved the ancient revelation, which again was universal during the first ages of the present world. This is remarkably exemplified in the case of Job and his several friends, who were all under the dispensation of Noah. To Job the grand elements of the Gospel were fully known, as is distinctly proved by his memorable declaration, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I

see God," &c., Job xix. 23, 26. This glorious declaration he defines to be "the root of the matter,"—the faith, the common faith of his age and country. Now, we lay it down as a fact not to be disputed, that what Job was, all the posterity of Noah might have been, and ought to have been. Nay, more; Paul assumes the universality of this knowledge throughout the Heathen world, and argues upon it in demonstration of the depravity of man. He argues even from the volume of Nature, and on this ground alone condemns them, independently of grace and revelation, declaring that "they are without excuse, because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened: and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." Such is their present state, and the consequence of their rejecting the knowledge of God.

II. PROPHECY ANNOUNCES THAT THE GOSPEL, IN ITS LAST AND PERFECT FORM, SHALL BE UNIVERSAL AGAIN.

A few of a multitude of passages will suffice for illustration, and will also conduce to our encouragement. In Psa. xxii., the most descriptive of the Saviour's suffering and sorrow, where he says, "The wicked have enclosed me; they pierced my hands and my feet; they part my garments among them, and cast lots upon my vesture,"—in this Psalm a vision of his regal glory mingles in an instant with the vision of his suffering: "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee; for the kingdom is the Lord's, and he is the governor among the nations."

With this combines the glorious promise, "I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession." And again: "He shall have dominion from sea to sea, and from the river to the ends of the earth; yea, all kings shall fall down before him, all nations shall serve him." Amid those lights, too, which fell so profusely on the soul of the prophet Daniel, revealing the successive monarchies which should arise, he had a vision of the Son of Man: "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; and the kingdom, and dominion, and the greatness of the kingdom, under the whole heaven; and all dominions shall serve and obey him." The book with which the sacred canon closes, amid all its varied and solemn mysteries, its dark and dreadful sublimities, speaks to this point in terms the most clear and simple: "All nations shall come and worship before thee;" "The kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."

Thus it is proved that, from the beginning to the end of the sacred volume, the ruling idea is that of universality in respect of Christ's kingdom. The Adamic dispensation was universal; the Noachic dispensation was universal; the Christian dispensation was intended to be, and it will be, universal. To these predictions of the prophets may be added those of Jesus Christ himself, who, in the days of his flesh, declared that "this Gospel of the kingdom should be preached in all the world, for a witness."

III. CHRIST HAS EXPRESSLY COMMANDED HIS CHURCH TO DIFFUSE THE GOSPEL TO THE ENDS OF THE EARTH.

When Christ had finished the work the Father had given him to do, and had instructed his servants concerning his kingdom, he then issued the great law to his subjects respecting the duty of its diffusion, in the memorable words, "Go ye and teach all nations;" "Go ye into all the world, and preach the Gospel to every creature." This great precept is so distinct and explicit, that there can be no mistake as to its import. Such is its universality, that it embraces all the world; and such is its particularity, that it extends to every creature. This, too, is a duty

which can be carried into effect only by personal exertion, by travel both by sea and land, involving much expense, incalculable labour, and frequent peril. The manner in which the Apostles understood this law is best explained by their history. They laid down their lives in the midst of their endeavours to obey it, and to spread the truth from shore to shore.

Such, then, is our authority for this great work; such our duty in relation to it. This high and mighty commandment stands by itself: it is not one of a multitude of injunctions; it is a peculiar, special duty,—a duty common to all the people of God, in all ages, till the work be done. It ought never to have been remitted for one hour from that in which these words were uttered. The children of the faithful ought, from infant years, to have been accustomed to look upon the work of diffusing the Gospel as one of the most binding duties, and as one of the most distinguished honours to be enjoyed on earth, and a duty most intimately connected with the glory of heaven.

IV. THE UNIVERSAL DIFFUSION OF THE GOSPEL WILL CREATE A STUPENDOUS REVOLUTION IN THE SPIRITUAL, MORAL, AND POLITICAL CONDITION OF MANKIND.

The spiritual change will be the source of the moral, and both of the political; but the beauty of the spiritual and moral change will be seen to most advantage in its ultimate developments in political society. The Psalmist is full of rapture at the thought of the Redeemer's reign: "Oh, let the nations be glad and sing for joy, for thou shalt judge the people righteously, and govern the nations upon earth." Such government will be a new thing. The word of God makes much of the utter abolition of three evils—despotism, slavery, and war; and it represents the future felicity of the earth as in a great measure arising from the extinction of these evils. They are sister atrocities, and will all expire under the influence of the same principles.

1. *Despotism*.—In all ages despotism, with respect to government, has been the rule, liberty the exception. Mankind have seldom furnished an individual fit to govern free men, and still less any large body of men who were capable of being so governed. Much of the misery of mankind has arisen

from despotic cruelty. Many a dark and dreadful page of history might be recited in confirmation of this melancholy truth. This, too, is an evil which has extended through all former time, and over the whole earth. It was rampant in the days of Solomon, whose heart was touched by the sickening sights which society everywhere presented. Hence his pathetic declaration: "I considered all the oppressions that are done under the sun, and beheld the tears of such as were oppressed; and they had no comforter: and on the side of the oppressors there was power, but they had no comforter. Wherefore I praised the dead who are already dead, more than the living who are yet alive; yea, better is he than both they who hath not yet been, who hath not seen the evil work that is done under the sun." In the judgment of this great king and wisest of men, death was better than life in oppression; but non-existence was preferable to either.

Without waiting to illustrate the horrors of ancient despotism, we proceed at once to set forth the doctrines of Scripture regarding its extinction. Of Christ, then, it is foretold, that "he shall deliver the needy when he crieth, the poor also, and him that hath no helper; he shall break in pieces the oppressor." All this, and much more than this, will be achieved by Christ. But how is it to be achieved? By some miraculous agency? No; but by the mighty influence of Gospel truth; by making known "his way on the earth, and his saving health among all nations." The laws of a country are an index both of its mind and of its morals. The improvement of a people's laws always implies an antecedent improvement of a people's reason and sentiments. As the principles and spirit of scriptural Christianity pervade the understandings and hearts of a people, that selfsame spirit and those very principles will find their way into its laws; and their entire code may be considered as a mirror, reflecting the intellectual and moral image of nations. When the knowledge of the Lord, like the ocean tide, has once set strongly in upon the hearts of a whole people, and when once a decided numerical majority shall be found upon the side of God and his Christ, the conquest will be speedily completed.

It is in this way, then, that the mighty work of human improvement is begun and carried on. Christianity first moulds and modifies, and then ultimately forms and constitutes public opinion. Public opinion will be Christianity; Christianity will be public opinion. Religion will be politics; politics will be religion. Christians will be politicians; politicians will be Christians. A new doctrine and a new faith upon this great question will arise. The priests of Popery have at all times persuaded men that it was a perilous thing to study the word of God; the priests of thralldom have been equally vehement in their persuasion of Christians that it was a thing of most pernicious and dangerous tendency to bestow a thought on the rights of men—on the subject of government! In the time to which we refer there will be an end to all this craft, cant, and deception. The truth of God, which will thus first modify the laws, will, at the same time, modify the administrators of the law. When the law of Christ shall have become the law, the people of Christ will become the rulers; and then away with despotism!

Considering how the world has gone for the last 6000 years, these views may seem romantic. Be it so: they are, at least, thoroughly scriptural; they are, at least, the romance of the prophets. For it is written among the true sayings of God, that "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given unto the people of the saints of the Most High."—"The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."—"The Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." What language! How little of the power of this world has hitherto fallen to the lot of really good men! Those who have been at once men of piety and capacity have generally too much shrunk from the exercise of this power; and seldom, too seldom, has it been within their grasp. Erroneous principles with regard to it have originated a false taste and spurious feelings respecting the whole question of legislation and administrative government. These mistakes will be corrected, and more accurate views will obtain in relation to

every subject connected with government. Scripture declares that Christ "will judge the people righteously, and govern the nations upon earth." This he will do by laws founded upon his word, through the instrumentality of his own people. Here, therefore, we have a promise and a pledge of ultimate freedom for the whole human race. Those men of God, our Missionaries, are its pioneers and its apostles; and without the slightest direct interference with aught political among the nations, they will change the entire politics of the world:

"He is the free man whom the truth makes free."

Wherever Christ makes any man free, he is free indeed. As sure as the Gospel shall be preached to every creature, and scriptural churches formed in every land, and the word of life translated into every tongue, so sure will civil liberty wave her banner under every sky, and none shall hinder it! The reign of oppression will end on the complete diffusion of the Gospel; the "tears of such as are oppressed" will flow no more; the compassionate Son of God, who was himself oppressed and afflicted, will wipe off all tears from all faces, and in his good Spirit they will find their Comforter; the oppressor and his power will perish together, and the man of the earth shall no more oppress! In a word, the friends of Missions are the friends of man; and in forwarding this single object, we forward all the best and dearest interests of the human race! By this mighty enterprise we not merely secure the largest measure of the greatest good to our fallen species, but we put them in a certain path to whatever softens, subdues, exalts, and blesses immortal man.

2. *Slavery.*—This monster evil and deadly crime will vanish as the Gospel spreads in its power among the nations of the earth. This crime may co-exist with the forms and semblance of political freedom, but not with the spirit of true Christianity. Slavery and pure Christianity are utterly incompatible. When the government of which we speak shall be fully established, this blot and curse will have disappeared from the earth! It were a mockery of woe to exhort the victims of an intolerable and interminable slavery to be glad and to sing for joy, on the ground of civil liberty. It will then be

adjudged that nothing can be politically right which is morally wrong, and that nothing is defensible on the mere ground of reasons of state which is not compatible with reasons of Scripture. Christianity exacts the same morality of nations as of individuals: "All things whatsoever ye would that men should do unto you, do ye even so unto them." This simple principle will settle the question of slavery all over the world. The history of religion, true religion, has, in fact, been the history of true liberty. True and well-regulated liberty is the offspring of genuine Christianity. This first of human blessings, with all its concomitant good, is one certain result of Missionary enterprise. If England has ever mingled foremost in the cry and been foremost in the fight for freedom to the slave, we must seek the cause in her Christianity; and if England has been first among the nations of the earth to let her slaves go free, it is because she is first among the nations in point of Christianity! To Christian men, then, and to Christian Missionaries, we look, in the name of Jesus, as the ultimate deliverers of our entire species from all the calamities, cruelties, and curses of slavery!

3. *War.*—War has been the great business of human kind; but wars shall cease, and the sword of the Spirit shall break the sword of Apollyon, and the breath of the Spirit shall extinguish the flames of Moloch! He whose we are, and whom we serve, shall "judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." The Prince of Peace will "break the battle-bow; he will cut the spear asunder; he will burn the warrior's chariot in the fire, and make wars to cease to the ends of the earth." The spirit of brotherhood and peace will extend to the bestial creation: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them. And the lion shall eat straw like the ox, the sucking child shall play on the hole of the asp, and the weaned child shall put his hand upon the cockatrice den; they shall not hurt nor destroy in all my holy

mountain. For the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

The results of this universal diffusion of the knowledge of the Lord will be such as to fill the earth with rapturous rejoicing. On this point the language of Scripture is most emphatic: "Let the people praise thee, O God; let all the people praise thee. Oh, let the nations be glad, and sing for joy!" This is a prayer, but it is also a prediction; and as sure as it is on the inspired page, shall it be realized on our globe. "All nations shall be blessed in Him; all nations shall call Him blessed." "Prayer shall be offered for Him continually, and daily shall He be praised." The whole earth shall become the residence of friends, the temple of God; all languages shall be attuned to praise, and the air of every sky shall be perfumed with the prayers of the saints. Both hemispheres shall become temples of joyous worship, celestial purity, and Divine love! On this great matter there is no place for the argumentation of human lips; it is the first of the certainties of heaven. "The mouth of the Lord hath spoken it." It shall be done!

Such is our object as Christians. We boldly avow it! We aim at nothing short of this! We have put our hand to the plough; and shall we ever turn back? No; never! We will die in it! It shall, while we live, have our living labours; when we die, it shall have our dying prayers! We will bequeathe it to our children with our last breath, and our parting benediction! As the Patriarch gave charge concerning his bones, so will we concerning this mighty work! To you, our sons and daughters, we will hand it over; and when you follow us into eternity, you, in turn, will charge your children!

PHILANTHROPIST.

March, 1854.

CONFERENCE ON RELIGION.

A great meeting was recently held in Portland, Maine, New England, by way of Conference on behalf of Religion. A friend has favoured us with an outline of what passed on the occasion; and much of it is so clear, so business-like, so adapted to meet the wants of

the hour, and to do good, that we have much pleasure in laying it before our readers.

The Rev. A. T. Loring introduced the Conference by an excellent and appropriate sermon, from the words, "I, if I be lifted up from the earth, will draw all men unto me." From this he deduced the doctrine that Christ wins men to holiness by the power of his cross. Mr. Loring drew his proofs from the teachings of Scripture, and the history of the Church. By the death of Christ, sinners are reconciled, or drawn to God. Fact teaches the same thing, as he showed by reference to the preaching of Peter on the day of Pentecost, the preaching of Stephen and Paul, and reformers of different ages. Its fitness to win sinners he demonstrated under the following particulars: the Gospel wins attention; it wakens inquiry; it shows men the utter hopelessness of deliverance in any other way; it wins by mortifying the pride of the heart; it lifts him up by its Divine efficacy to save; and finally, by the interposition of the Holy Spirit, of whom it contains the pledge and promise.

The following is the essence of the Addresses which were delivered:

THE BIBLE.

By the Rev. Mr. Blake.

The material world teaches us much respecting the natural perfections of God; but the Bible reveals God more clearly, more fully, more gloriously. The world discloses to us God's works; the Bible, God's thoughts. The Bible is from God. Although it is much spoken against, its path in the world is one of light. It contains the words of eternal life. Christ's direction is, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." This is the glory of the Bible; it guides us to Christ, the Saviour of our souls. It is profitable for instruction in righteousness; hence our duty to read it, to meditate upon it, to preach, to pray over it, to circulate it through the whole human family. And we should read it, preach it, and make its precious

and saving truths known to others, in full confidence in its power and fitness to do all this for us, and for others. It is for want of this strong confidence in the quickening and sanctifying influence and power of Bible truth that it accomplishes so little in our hands. Do we feel as we ought, that the Bible is ordained of God, to be the instrument of converting the soul, and preparing it for heaven? If we had adequate confidence in the word of God, we should be ever looking for these, its intended and legitimate effects. We cannot get to heaven without the Bible. When we reach that bright realm, we shall not need it.

THE CHRISTIAN IN THE CLOSET.

By the Rev. Mr. Buck.

Prayer is the duty of the Christian, his pleasure, profit, power. The command of Christ demonstrates it to be the duty of a Christian to have a place of prayer. The family, the social circle, the sanctuary, are all proper places of prayer; but they are not to exclude or be a substitute for the closet. This retired devotion is the Christian's pleasure; it is the occupation of his happiest hours. Would we have fellowship with God? we must visit our closets. Would we be such Christians as David Brainard, we must be closet Christians. About the time he hoped he gave his heart to God, he received a letter from the minister of the church with which he became connected, containing a quotation from Luther: "*Bene orasse est bene studuisse*," an excellent motto for a student, for prayer best prepares the mind for intellectual labour. It is profitable to the harassed spirit, as nothing will soothe like it. When evil passions arise in the breast, flee to the closet; you will hear the words spoken to the raging sea of Galilee, "Peace, be still." The profit of prayer extends to all the relations and duties of life. Prayer is the Christian's power. He has a work to do. We are commissioned by our Lord to strive for the conversion of the world; and if we would have our efforts avail, we must seek our closets. Can we wonder that religion is so depressed, when there is so little closet prayer? If there was now that earnest prayer, which was offered in the upper chamber at Jerusalem, should we not have more pentecostal seasons?

THE CHRISTIAN AS A MAN OF BUSINESS.

By the Rev. Mr. Jones.

In his rural abode, the business of men was not so much calculation as muscular labour. It was not much otherwise with their amusements. We never go to the theatre, even if some saint in heaven is brought back upon the scene. We are not able to make all the conventional rules of men of business fall in with the counsels of Christ. There are some things in the merchant's inventory, at the selling of which my conscience would feel tremendous scruples. As to gains, it is not wrong to make them in an honest way, and with a view to appropriate them for good purposes, and not to pamper himself and his children. A Christian would do better to consecrate his gains to God, than to leave them for his children to quarrel about after his death. The man of business, be he merchant, sailor, manufacturer, farmer, should pursue his calling diligently, and thus dispose of his gains. In the great speculation, some years ago, many Christians were involved. They ventured largely, ardent with expectation and hope. The bubble burst, and left them nothing more than a drop of soap and water. With what feelings could they go to the throne of grace under their disappointment? There is no necessary incompatibility between energetic business habits and a high degree of practical religion. Some men of the largest business have been eminent for their piety and almsgiving. The Christian, whose great business it is to serve Christ, does not complain that he can get no evidence of his personal safety. He forgets himself in his zeal for the welfare of others. The spirit with which we enter on business is very important. A slothful, waiting habit is fatal, whatever the object of pursuit. Some cannot begin till such and such a thing happens; and some imagine that they cannot become Christians till this or that event takes place, and so never become Christians, and never will. And Christians collectively sometimes reason in the same way, and are never ready to have a revival. This is like waiting for the river to run by, and leave the channel dry, before attempting to cross it. He knew a staid Christian, of otherwise blameless habits, who always kept his mouth shut in the social meeting;

another, all alive in business, could lay it entirely aside in meeting, and give a much better exhortation than his minister. Nehemiah was always a man of business, but always ready to pray. It is natural for us to be perplexed at losses, and to indulge complacency in success; but it is important that we maintain communion with God.

Judge Shepley.

His Honour regarded the question of the influence of business on Christianity as a deeply interesting and fruitful one. He made no attempt to exhaust it. It has been said, he remarked, that an age of gold is not an age of revivals. We are now testing the truth of the saying. The mind of the world is now greatly engrossed with the business of life. What has been the effect? Our young men have been agitated with the idea of rapidly accumulating property; and for this purpose have gone in great numbers to California. All must be equally sensible that it has been a time of unusual barrenness in religion. Have the two facts any connection? He thought they had. The human mind, when truth is presented to it, must have time for it to work its effect. If it is at once excluded from the thoughts, it fails of its power. It must be held in the mind, in order to exert its power there. Now the mind of the community does not retain the lessons conveyed by the morning and evening reading of the Bible, if, indeed, it be read. We must take time to meditate; and this is practicable. If, when we read our Bible in the morning, we could make it our rule to think of it during the day, we should find the reading not without good effect. The nature of some men's business is such, and so necessarily absorbing, that they cannot appropriate an entire hour to the duty at once. But there are little intervals, when men break off from the business, as when they go for their meals, and the like, which might be most advantageously employed; and by such an employment of them, we should come to feel the power of truth. It is by much thought, in relation to our Maker and Redeemer, that we keep our affections right. So by contemplating on our duties to God and man, we should be likely to have our practice right. We should live as comprehending that we are in a spiritual world, surrounded by spirits, finite and

infinite. We should keep up the tone of thought and feeling with spiritual life.

THE CHRISTIAN ABROAD.

By the Rev. E. Merrill.

How would Christ have his friends appear in the great community? He would have them appear as one with their great and mighty Redeemer. In this world he is vexed with enemies, as well as comforted with friends. If he would know how he should demean himself towards enemies, let him look at the example of Christ. That they should have foes is a condition of their probation. Christ desired that his disciples might abide in the world after their regeneration. He would have them manifest the meekness of spirit, the loving heart, of which he had set them an example. He would have them, under provocation, imitate the patience of God, of Jesus Christ, of the Holy Spirit. He would have them exhibit the power of a living faith. He would that their conversation should be according to godliness, that they might be known as persons who denied all ungodliness and every wordly lust, and lived soberly and righteously; that those who have been bought with his blood should show the world what is the effect of the love of God when shed abroad in the heart; be tender towards sinners, feel a yearning of soul for their good; have a large estimate of the worth of the soul, which is so great that Christ is satisfied even in view of his costly sufferings to redeem them.

Christ says to his disciples, "Ye are the salt of the earth;" showing that it was intended that theirs should be a conservative influence; and how great and important this might be, is seen in God's assurance that ten righteous persons might have saved the cities of the plain from destruction. In his government of this world, God has an eye to Christians, and those who are to become such, and they have an important agency in regard to its welfare. Christ also says to them, "Ye are the light of the world." If they would radiate light, how important that they should have the light of truth in their hearts. The Spirit is ready to write his image on every heart, when Christians rightly represent their Master. And then this world would stand in close proximity to heaven.

MUTUAL DUTIES OF CHURCH-MEMBERS.

By the Rev. Mr. Hobart.

In fulfilling the design of the church relation, there were important duties to perform. These duties are substantially the same as are owed to mankind at large—all comprised in love. In consequence of the apostacy, men have become alienated from each other as well as from God. The peaceful relations are restored by love, especially among Christians, who thus become the sons and daughters of the Lord Almighty. This tender regard for one another is illustrated by the figures of Scripture. There are many members in one body; and if one member suffer, all the members suffer with it. We should bring our sympathies to bear on every case of known suffering. Perplexities, disappointments, and trials of various descriptions, are the lot of men in this world. No one should be left to bear his burden alone. We may aid each other, even under our moral infirmities. But how often and sadly do we fail to do it! Even Christians sometimes verify the poet's complaint:

"There is no flesh in man's obdurate heart;
He does not feel for man."

We should help them by our intercession. Christians need help beyond anything which their fellow-men can do for them. We should go to Christ in their behalf. Remember how Christ interceded for his disciples; read the prayer recorded in the 17th of John. So Paul bowed the knee to the Father of our Lord Jesus Christ, and poured out his supplications and thanksgivings according to the condition of brethren, as suffering or rejoicing. We should do what we can to arrest the downward progress of a brother, and labour, with kind entreaty, to reclaim him from his wandering; we must go to him in person, and not talk about him. Sometimes we owe discipline to church-members, however painful the task. If all this were done, the church would appear in her beauty and be a luminous body, radiating light and holiness.

CHRISTIAN PROGRESS.

By the Rev. Mr. Alden.

The great turning point in the soul's existence, is the moment of its spiritual birth—this is the era of all eras. That moment of our existence, as Christians on earth, when angels rejoice, is the moment of our spiritual birth. Born

to a hard struggle; but look on a few ages, and this soul is exalted above angels. We are to contemplate, this evening, the two extremes of this life; its progress from birth to happiness in heaven. A tree, the growth of centuries, is in the seed. We speak of a principle of growth in the oak and elm. Religion may be compared to it. The spiritual seed is not indigenous to the human heart, but of God. This divine seed has to be developed. The glories of heaven were in the seed at the birth of the soul; but as the tree strikes its roots deep, and spreads afar its branches to the air and light, so this spiritual seed should continually develop new emotions, new beauties, new affections. The great business of the Christian is the cultivation of the fruits of righteousness, and the eradication of the old principles of evil. The nature of this work of the Christian is silent. What the world calls progress is noise and parade—the opening of railroads, the arrival of steamers, stirs the cannons and the bells; followed by revelry and feasting. But Christian progress is going on in the stillness of the chamber of sickness; in the religious teachings of the quiet nursery. It is symmetrical, too; the seeds of righteousness may differ in size, but they are all beautiful. We must not cultivate one grace to the neglect of others. Christian progress is eternal also; heaven is a place of activity, of growth. If we would have Christian growth, we must learn something of its struggles here; the great resting-place is heaven, where we are to learn the nature of Christian growth. This is the preparatory school; Christ, the great Teacher. An old style of architecture used the basement of buildings as the workshop, the place for toil, while the upper part was occupied by the family. This earth is our place of labour. God is gathering us from these scenes of trial, this lower sphere, to that upper sanctuary, our home in heaven. Choice spirits are there; and it behoves us to see to it that we are prepared for the Master's summons, to go up higher.

HINDRANCES TO PROGRESS.

By the Rev. Dr. Adams.

The subject allotted him was an unwelcome one,—hindrances to Christian progress. Oh, that there were no obstacles—that we might move right on!

Why not? Why not, like the morning light, "shine more and more to the perfect day?" There are no necessities in the case—nothing in the circumstances by which we are surrounded—nothing in the laws of our constitution, the ordinances of God—no lack in the provisions of the Gospel. We have a Saviour who can finish the work begun, and a Holy Ghost to guide us into all truth. What, then, are the hindrances? Where do they lie? One is, a great want of definite, clear, correct views of Christian progress. Some place it in Christian knowledge, and neglect Christian self-cultivation. Others are striving for religious emotions, are working on themselves, and working up repentance and love in their hearts. With another class the social qualities are exalted above measure,—outward morality is a laboured point. Thus the entireness of Christian perfection is overlooked in the aim at some one of these subordinates. We need labour in all parts of the field of Christian knowledge, emotions, and doing.

Another important hindrance is the misuse, perhaps abuse, of the means of grace. A worldly spirit of criticism accompanies us to the sanctuary; our very language of comment implies criticism,—we distinguish a pulpit exercise as a beautiful sermon, an eloquent sermon, an able sermon, a dull sermon. To be profited by the services of the sanctuary, we must ignore our tastes; we ought hardly to know whether a preacher is good or not, eloquent or dull. It is the preaching of the Gospel, and we should put ourselves under it, and let it come home to us. It is so with the devotional services; where are our eyes and thoughts during prayer? If we hear it, do we join in it? We treat with practical contempt the praises as well as the prayers of the sanctuary. A fine voice, good expression, correct time, or other musical criticism, rob our souls of the appropriate influence of many a heaven-born hymn. Instead of giving ourselves up to their inspiration, to be wafted heavenward, we only use them as subjects for the dissecting-knife of criticism.

Indecision is another hindrance. We do not make up our minds to be whole Christians. "A double-minded man is unstable in all his ways."

Worldliness is the great hindrance.

Not a concern with the business and cares of this world; not the world in itself, but the world in us,—worldliness. In our connection with it, it steals into our hearts; and while thus fastened to earth, how can we rise above it?

MEANS OF PROGRESS.

By the Rev. Mr. Turner.

Resolution has been declared to be omnipotent. The child, when once determined to the discharge of an irksome task, has the work half done. The wounded man, after he has brought his mind to suffer an operation, bears with patience the pain of amputation. A resolute will is the first step in national and secular enterprise, and links the end to the beginning.

The first means, and the foundation of all others for Christian progress, is the study of the Bible. In these reading days we need not only read, but study this book. We must plant our feet here,—imbibe the spirit and be controlled by the precepts of the Bible. It must be studied socially. The soldier needs his sword, the mariner his compass, the student his text-book, no more than the Christian his Bible. We need revive the old family custom of spending the closing hours of the Sabbath in the study of the Bible.

Prayer is a means of Christian progress; more prayer in the closet—more earnest prayer in the family—prayer like that of the Sabbath-school girl, who felt her heart talking to God. If familiarity with such spirits as those of Milton and Payson is desirable, as a means of improvement, how much more communion with God!

Exercise is also a means. This is no more true of physical development and intellectual improvement than of spiritual growth. While we cannot neglect the ordinary duties of Christian life, we must go out from and beyond them. For in this routine, as in a tread-mill, we are continually stepping, but making no progress. We should rather be like the spiral wire, every successive movement mounting higher. Too many never get beyond the alphabet of the Christian life. The aim of all is to keep an eye on Christ and heaven. Let them fill our vision; let the cross hide the world from our view. As the flying fugitive from the house of bondage fixes his eye on the Polar star, so let the Star of Bethlehem be our guide. A military chieftain

could always rally his soldiers by appearing before their ranks with an encouraging cheer; the Captain of our salvation bids us forward, to conquest and the crown. When the eagle, that bird of the skies, descends to earth, she finds it difficult to rise again; but the higher she rises, the easier the flight. So the Christian finds it hard to break away from earth; but trusting to Christ, he may be borne aloft as on eagles' wings.

MOTIVES TO PROGRESS.

By the Rev. Mr. Chickering.

He thought there need be nothing added in the way of motives to Christian progress, after what had been said. What would any angel or spirit from another world think of that Christian who can now need to be urged by arguments to Christian progress? A few considerations may be offered, rather to serve the young as mnemonics, when tempted to relax in their Christian warfare. Every motive that urged us to begin this work forces us to continue and advance in it. Progress is only an evidence of having begun the Christian race. We cannot abide a Christian life on a dead level; but it should be like the spiral wire the brother had referred to. Just so far as we are making progress, we are becoming like Christ. In the same degree we are overcoming our evil passions, at just that rate we are approaching perfection. As to progress, it is questionable whether there is as much in our day as we take credit for. When we retire to certain portions of our library, to consult the works of the Fathers and saints of more modern times,—examine the works of Baxter, Owen, and others, in connection with our sermon-drawers, or visit our sanctuaries, where is the evidence of progress? There may be more Christians in the world, but is their light as brilliant? The light of yonder lighthouse may be distributed into hundreds of lesser ones along the shore; but will not one concentrated luminary do more good than the multitude of ordinary ones? When we come to die, we shall realize the value of this subject.

A pious lady said, as the Israelites laid in a stock of provisions for their journey, so she had secured a portion of the heavenly manna for her passage over the Jordan of death. And the nearer saints live to Christ, the narrower

will appear the river of death,—even contracted to the little rill, that we may step over into the heavenly Canaan.

THE BIBLE THE BOOK OF THE FAMILY, AND THE BASIS OF RELIGIOUS EDUCATION.

"And thou shalt teach them diligently unto thy children."—DEUT. vi. 7.

TEACH what? "These words which I command thee this day." And "these words" were "the commandments, the statutes and the judgments," which the Lord God addressed to his chosen people. These words were repeated by Moses for their instruction and guidance, and they are written in the Bible for ours. These words, written in the book of God, thou shalt teach diligently unto thy children.

If ever there was a day in which Bible instruction at home was in danger of being neglected, it is now. Generally speaking, I have no sympathy whatever with the cry, "The former times were better than these." It is often the grumbling note of discontented spirits. In many of its applications it is not true. Take them all in all, the present times are an immense improvement upon any that have gone before. But in this matter of Bible instruction at home, I fear the present times are not as good as the former were.

In the Jewish church there was more Bible instruction at home than there is amongst us. Josephus informs us that, among the Jews, "the principal care of all was this,—to educate their children well." In the churches planted by the Apostles there was more of family education, drawn direct from the pages of the Bible, than in the homes of modern Christians. Coleman, in his "Christian Antiquities," observes, "There is not among the many interesting traits of Christian character, with which the history of the early Christians abounds, one that stands out more frequently in beautiful and prominent relief than the tender solicitude and winning arts which they employed to imbue the susceptible minds of the young with the knowledge and the faith of the Scripture. While they were fondled on the knee, and still watched by the careful eyes of their nurse, the first words they were taught to lisp and articulate were the sacred names of

God and the Saviour." "Religion, in short, was the grand basis of education, the only subject which, during the first years of life, they allowed their children to be taught." In the days of the Reformation, too, as soon as the treasures of sacred truth were brought out from the ancient languages in which they had been locked away from the people, there was more Bible instruction at home than now. And so there was in the times of our Puritan forefathers. The slightest acquaintance with the home practices of Christian families in those days will be enough to convince anyone of this.

"The freedom of the press" is a glorious thing; and may the day never dawn when in England the press shall be so bound and gagged as not to be free to commend the righteous and the good, and to condemn the wicked and the wrong. The increased ability to read is a great advantage, and may it abound more and more. The multiplication of books, papers, periodicals, &c., is a good; but it is not an unmixed good, for there is an increase of the vile as well as of the precious,—of the chaff as well as of the wheat.

I need hardly say, that evil must result from the introduction of bad books into a family. But while this is truth, it is not the whole truth; for evil may result from the introduction of books which are not positively bad. And I venture a step beyond even this, and affirm that evil may result from the introduction of good books into a family; and this is sure to be the case when they are allowed to take the place of the Bible, and to cause it to be pushed aside, and its study neglected.

There are few Christians, perhaps, who are not in some danger here. The multiplication of books is so abundant—the matter is so varied and instructive—the style is often so attractive, and the whole thing so fascinating, that we are all more or less in danger of losing our relish for God's own book, and of ceasing to regard it as the best and most instructive book in the world. I am afraid there are many professing Christians who could not with any degree of honesty, endorse the 119th Psalm, or even one-tenth part of it, as expressive of the true and habitual feelings of their own soul in

reference to the Bible and its contents.

Where the Scriptures do not retain their rightful supremacy in the parent's heart, it is not to be wondered at that they do not retain their right position in the family. They should be valued and used as God's own repository of infallible truth, and as able to make even children "Wise unto salvation, through faith which is in Christ Jesus." Instead of this, the Bible is often the most neglected book in the whole curriculum of learning, and many of the young people of Christian families are growing up in lamentable ignorance of its truths and doctrines. This is especially the case with the young people of our more influential families. Some of them know far more of the philosophy of the schools than of the doctrines of the Gospel; more of the wars of the Greeks and Romans than of those of Israel and Judah; more of the writings of Thucydides or Tacitus than of Moses or Samuel, Luke or Paul. Converse with some of them of the poetry of Job or Isaiah, or of the sacred Songs of David and Asaph; and you will find them far less at home than when talking of Shelley or Shakspeare, of Byron or Pope. The fact is, that many of the children of the working classes, who are taught in our Sunday-schools, are leaving far in the rear, in point of religious intelligence and Scriptural knowledge, the children of those in much better circumstances. And why? Why, because zealous Christian teachers take more pains to instruct and educate the children of others, than some Christian parents do to instruct and educate their own. Fathers and mothers, what are you doing to inspire in your children the greatest possible deference for the book of God, to teach them its unspeakable value, and to store their minds with its contents? What are you doing for the conversion of your children to God? What, to get a church in every house? What, to get for Christ a throne in every heart? Let this be an object of intense desire, of earnest prayer, of definite purpose, of regular and systematic effort; and nothing will help on more efficiently the work of the church and the conversion of the world.

March, 1854.

J. CORBIN.

Lessons by the Way; or, Things to Think On.

HOW THEY EDUCATE THE PEOPLE IN RUSSIA.

Extracts from the "Russian Catechism."

Q. How is the authority of the Emperor to be considered in reference to the spirit of Christianity?—**A.** As proceeding immediately from God.

Q. What duties does religion teach us, the humble subjects of His Majesty the Emperor of Russia, to practise towards him?—**A.** Worship, obedience, fidelity, the payment of taxes, service, love, and prayer; the whole being comprised in the words worship and fidelity.

Q. Wherein does this worship consist, and how should it be manifested?—**A.** By the most unqualified reverence in words, gestures, demeanour, thoughts, and actions.

Q. What kind of obedience do we owe him?—**A.** An entire, passive, and unbounded obedience, in every point of view.

Q. In what consists the fidelity we owe to the Emperor?—**A.** In executing his commands most rigorously, without examination; in performing the duties he requires from us; and in doing everything willingly, without murmuring.

Q. What are the supernaturally revealed motives for this worship (of the Emperor)?—

A. The supernaturally revealed motives are, that the Emperor is the vicegerent and minister of God, to execute the Divine commands, and, consequently, disobedience to the Emperor is identified with disobedience to God himself; that God will reward us in the world to come, for the worship and obedience we render the Emperor, and punish us severely to all eternity, should we disobey or neglect to worship him. Moreover, God commands us to love and obey, from the inmost recesses of the heart, every authority, and particularly the Emperor; not from worldly consideration, but from apprehension of the final judgment.

Q. What books prescribe these duties?—**A.** The New and Old Testaments, and particularly the Psalms, Gospels, and Apostolic Epistles.

Q. What examples confirm this doctrine?—**A.** The example of Jesus Christ himself, who lived and died in allegiance to the Emperor of Rome, and respectfully submitted to the judgment which condemned him to death.

In the printing of the Catechism, the words "God" and the "Emperor" are printed in large letters; the name of "Christ" in small. This was the Catechism that the Roman Catholic Polish children were constrained to learn, and by which constraint the treaty of Vienna is wholly violated, even had it been preserved in all other respects.

LONDON WESLEYAN METHODISM.

It appears, by comparing the Minutes of Conference with the general Census Returns, that London Wesleyan Methodism, though numerically stronger, is relatively weaker than it was twenty years ago. During this period, up to 1849, when the unhappy dis-

ruption yet prevailing commenced, the number of members had indeed risen from about 10,000 to 15,000; but, during the same time, the general population had advanced at a still more rapid rate; so that, compared with the other inhabitants of the Metropolis, there are fewer Methodists than there were twenty years ago. In 1831, the number of Methodists in London was upwards of 10,000, and the general population was 1,375,000; so that the proportion of Wesleyans was about 1 in 135. In 1841, the number of Methodists was 13,456, and the general population 1,940,000; which altered the proportion to 1 Methodist to 144 of the other inhabitants. In 1849, previous to the commencement of the disruption, the number of Methodists had risen to 15,908; but during the same period, assuming the average data of the Census of 1851, the general population had increased to 2,279,000, showing 1 Methodist to 143 of the other inhabitants. During the last four years the number of Methodists has diminished from 15,908 to 10,238, being nearly the same as in 1831; while, according to the average data of the last Census Returns, the general population will have risen to 2,444,000, and the proportion of Methodists to the other inhabitants diminished from 1 in 135 to 1 in 238. And were London Methodism now called upon to come forward on any emergency, its comparative moral weight and influence to be put forth would be found considerably less than it was twenty years ago.

OLD AGE.

Why is it that so little is written and said of the beauty of old age? Innumerable are the essays penned upon youth; not a sketch or story, however simple or sublime, but its author dwells with peculiar emphasis upon the description of some noble youth or lovely maiden; while, if the old are mentioned at all, it is only a painful picture of their decrepitude, their childishness, or, perhaps, their remorse for some wicked deed, thrown in to make the romance complete; and often, too often, are the infirmities of age made the subject of ridicule.

The aged are very sensitive. Full well do they understand the feeling the young entertain towards them; and a single angry word, or contemptuous look, or even the impatience with which they listen to words of kind and judicious counsel, are sufficient to cause them pain.

Dear do I love old people. The hoary looks, the wrinkled face, and even the tottering steps and tremulous voice, have a charm for me; and often has my heart ached when I have seen the want of respect which so many manifest towards those who were so unfortunate as to enter the world a few years in advance of themselves. Every one admires the noble oak, monarch of the wood, which, after enduring the blasts of winter and the heat of summer for many years, still shakes out its green drapery to the breeze, even though in the strife it may have lost its youthful symmetry and vigour. Oh, there

are hearts which never can grow old! hearts which bow not beneath the chilling winds of adversity or the drifting snows of unkindness; and it is cheering to meet them in the weary journey of life.

PLAIN ELLEN.

TIME.

It awaits for no man—it travels onward with an even, uninterrupted, inexorable step, without accommodating itself to the delay of mortals. The restless hours pursue their course; moments press after moments; day treads upon day; year rolls after year. Does man loiter—procrastinate? Is he listless or indolent? Behold, the days, and months, and years, unmindful of his delay, are never sluggish, but march forward in solemn and silent procession. Our labours and toils, our ideas and feelings, may be suspended by sleep; darkness, and silence, and death may reign around us; but time rests not, slumbers never, but presses along, and knows no stoppage. We may dam up mighty rivers, stop them in journeying to the ocean, press them back to their source; but the arrest of time is beyond the power of any being besides Omnipotence. The clock may cease to strike, the bell to toll; the sun may cease to shine, the moon stand still, the stars withdraw their light; but the busy hours pass on. The months and years must move on, ever forward!

NOW!

"Seek religion *now*," was the advice of a young man to his brother, in M——. The one thus appealed to had been somewhat thoughtful, but strove to parry his convictions. That very night he had engaged to attend a dancing party; and before he set off, he solemnly promised the anxious brother, who was pleading with him, that as soon as that ball was over, he would attend to the salvation of his soul. He went. The saloon was thronged; the lights were blazing; the line was formed for the dance; the first sound of the violin arose on the ear; he stepped forward, and reeled, and fell breathless on the floor! His "*now*" was in eternity; his soul was at the bar of God!

Reader! to-morrow is in another world; and lest your soul should be there before the sun sets again, flee, oh, flee to the cross of Jesus *now*!

EXTENT OF THE UNITED STATES.

It has been computed that the United States have a frontier line of 10,750 miles, a sea-coast of 5,180 miles, and a lake coast of 1,160 miles. One of its rivers is twice as long as the Danube, the largest river in Europe. The Ohio is 600 miles longer than the Rhine, and the noble Hudson has a navigation in the "Empire State" 120 miles longer than the Thames. Within Louisiana are bays and creeks, almost unknown, that would shame by comparison the Tiber or Seine. The State of Virginia alone is one-third larger than England. The State of Ohio contains 3,000 square miles more than Scotland. The harbour of New York receives the vessels that navigate rivers, canals, and lakes, to the extent of 3,000 miles,—equal to the distance from America to Europe. From

the capital of Maine to the "Crescent City" is 200 miles further than from London to Constantinople,—a route that would cross England, Belgium, a part of Prussia, Austria, and Turkey.

COAL, IRON, AND EXPORTS.— SOUTH WALES.

There are 150 blast-furnaces in the district employed in smelting iron, and 550,000 tons of iron are annually manufactured. 1,500,000 tons of coals are annually consumed in the manufacture of iron; 200,000 tons in the manufacture of copper; 150,000 tons in the manufacture of tin; 750,000 tons in domestic and agricultural purposes; and 1,750,000 tons are exported: total per annum, 4,350,000 tons. At this rate, supposing the coal to exist only over 100 square miles, there is sufficient for 1,400 years to come. The exports of the district, consisting of iron, &c., in a state of rough manufacture, amount to £4,000,000.

HOGS IN THE WEST.

The number of hogs slaughtered in the valley of the Mississippi in one year amounts to 1,500,000,—a fourth of which were put up for market in Cincinnati. The bristles from these hogs are estimated to be worth £10,000. 11,000,000 pounds of lard from them is calculated to have been run into lard oil. This oil is exported to the Atlantic cities, and to foreign countries. It is used in the Eastern States for the adulteration of sperm oil, and in France it is used to adulterate olive oil,—the skill of the chemists being such that they are able to incorporate 65 to 70 per cent. of the lard oil with that of the olive.

WORN-OUT EXCUSES OF PRIDE.

Rags, say some, who have heard of Diogenes and Plato, often conceal more pride than a showy and costly dress; for pride sticks much closer to us than our clothes, and lodges not outside of the person, but inside the heart. A man may have rings on his fingers, and never think of them, because he is so used to them. He that is often changing his dress, and expensively adorning his person, encourages trade, and keeps the poor in employ. How many of these dress above their condition, pinch their bellies to cover their backs, cheat their creditors, or distress their tradesmen, that they may go forth into public with their fine feathers, and gain the admiration of a baby crowd?

THE RELIGION OF THE HEART.

The heart's religion,—sacred thing,
Is like the cleft rock's silver spring,
Which free and independent flows,
As summer's sun, or winter's snows.
Through stormy night or cloudy day
The shining current holds its way;
The clinging plants that deck'd its side
May all have droop'd away and died;
No starry moss-flower there may blow,
Nor heath-flower shed its purple glow;
No wilding rose her buds entwine
Around the fragrant eglantine;
But still the runlet, clear and bright,
Will issue sweetly to the light.

ALPHA.

TO BORROWERS.

Sixty years ago some old-fashioned person wrote the following rude rhymes on the opening page of a cherished book. We occasionally meet, even at this distant time, individuals to whom we should like to repeat them:

"If I this book do lend to you,
Or you of me do borrow,
So soon as you have read it through,
Pray bring it home the morrow.
"Then after which, if you do want
To borrow yet another,
Just come to me, and you shall see
That I can lend the other."

THE COVETOUS MAN.

We read in the Bible of persons falling into gross sins, and yet being restored and saved; but not of the recovery of one guilty of the sin of covetousness. Balaam, Gehazi, Judas, and Ananias and Sapphira, are awful examples.

A LESSON TO LEARNERS.

When old Zachariah Fox, the greatest

merchant of Liverpool, was asked by what means he contrived to realize so large a fortune as he possessed, his reply was, "Friend, by one article alone, and in which thou mayest deal too, if thou pleasest; it is *civility*."

EFFECTS OF WEALTH.

He is a great simoleon who imagines that the chief power of wealth is to *supply* wants. In ninety-nine cases out of a hundred, it *creates* more wants than it supplies.

A VALUABLE TREE.

The cocoa-tree supplies the Indians with bread, water, wine, vinegar, brandy, milk, oil, honey, sugar, needles, clothes, thread, cups, spoons, basins, baskets, paper, ship-masts, sails, cordage, and covering for their houses.

INGRATITUDE.

Ingratitude has been called a monster in nature, a solecism in manners, and a paradox in grace; damming up the course of donations, human and divine.

Household Hints.

A medical work has just been published by Mr. Churchill, from the pen of Thomas Spencer Wells, Esq., on "Gout, and its Complications," which contains much matter of a very interesting and useful character, that was scarcely to be looked for in such a publication. The following are samples, which, we doubt not, will be welcome to many a reader:

PHILOSOPHY OF DIET.

Solid food, in whatever proportion its chemical constituents are arranged, consists of digestible and indigestible matter. The digestible matter again consists of substances which do, and of substances which do not, contain nitrogen. The former nourish the bodily tissues, the latter support animal heat. Thus, to maintain a state of health, the diet must consist of a mixture of nitrogenized and nonnitrogenized substances, adapted in quantity and form of combination to supply those tissues with nutriment in the proportion which is necessary, and to maintain the heat of the body at the natural standard. As the fibrinous, albuminous, or gelatinous tissues, waste and are absorbed, so must they be repaired by a proportionate supply of fibrinous, albuminous, or gelatinous articles of food, not sole or uncombined, but so arranged that the substances most required should preponderate. Again, as the external temperature varies with changes of climate and clothing, so the internal temperature must be regulated by a due supply of the amylaceous, fatty, and saccharine substances, which afford carbon for combustion in the respiratory process.

RESULTS OF EATING TOO MUCH.

Excessive quantity of food, in itself wholesome, whether consisting of animal or vegetable food, or of a mixture of both, provided the latter consists principally of bread from wheaten flour (which contains a large proportion of nitrogen), leads to the accumulation of nitrogenized substances in the blood, or to increased activity of the excreting organs for the removal of these substances. An excess of farinaceous, saccharine, or oily substances, on the other hand, affords an inordinate supply of carbon, and this leads to an undue development of animal heat, increased activity of the cooling processes, or the accumulation of carbonized substances in the system, especially to excessive deposit of fat.

WHY WE WANT VEGETABLE FOOD.

While flesh or seeds supply the nitrogenous elements required by the waste of the body in the adult, and the waste and surplus growth in the young, the inorganic elements must also be supplied either in stems, roots, or leaves, or directly. Dr. Aldridge has shown that seeds and flesh are deficient in sulphur and the alkalies. The loss of sulphur in an adult of ten stone weight is about 20 grains daily, and 84 grains of potash and soda. "The quantity of wheaten flour requisite for supplying the waste of nitrogen and all the other elements, contains, however, but 17 grains of sulphur, and 43 grains of the alkalies. In a similar manner the weight of peas, in other respects sufficient for supplying the daily loss by waste, contains only 11 grains of sulphur and 55 of alkalies." *Dublin Journal*, Aug., 1847.) The herbaceous parts of vegetables, while deficient in nitrogen, abound in mineral ele-

ments. The potato, he says, contains "in a bulk not too considerable, all the necessary elements for the supply of waste."

RULES TO BE OBSERVED IN EATING.

However the diet may be regulated, a few simple rules as to eating should always be borne in mind. 1. That while a spare or low diet is seldom either necessary or harmless, the stomach should never be filled to an extent sufficient to cause any sensation of uneasy fullness. 2. That eating should always be sufficiently slow to admit of thorough mastication of food. 3. That solid food should not be taken with much fluid, it being better to drink freely between the meals. And, 4. That neither mind nor body should be actively exercised very soon after a full meal.

If these simple rules were attended to, and, at the same time, a sufficient amount of exercise could be taken, pure air breathed, and proper habits of life adopted, almost any kind of wholesome food might be assimilated, and the processes of nutrition would go on in a healthy manner.

DIET FOR CHILDREN.

If a child must be brought up by hand, milk alone is the diet to be recommended, and the nearest imitation of the milk of the human female is prepared by mixing two parts of ass's milk with one part of cow's milk. Ass's milk alone is rather more watery than human milk. Cow's milk alone contains too much butter, cheese, and salt, and is deficient in sugar. If ass's milk cannot be procured, equal parts of cow's milk and warm water may be mixed together, and to each half pint of the mixture two teaspoonfuls of sugar and a tablespoonful of cream should be added. This is the nearest approximation to human milk which can be obtained, where ass's milk is not to be had. At the age of eighteen months or two years, bread and milk may be allowed, but the children must not be permitted to eat too much even of this. As childhood advances, the plainest and simplest mixture of animal, farinaceous, and other vegetable food, must be given in sufficient but not immoderate quantity. Very pure water should be the only drink, alone or combined with milk. Hot slops, tea and coffee, and those sweet and sour things which children are so apt to indulge in, should by all means be denied. The use of hot tea is especially injurious to young girls. It hurries onwards development, and leads to irregularities in the functions, which have an injurious effect on the general health. If these rules be attended to up to the age of puberty, and the other means of securing health be observed, as exercise, pure air, perfect cleanliness of the whole body, and sufficient clothing, so made as not to interfere with the movements of any part of the body, almost any child could escape even a very strong predisposition to gout.

CAUTIONS IN USING WINE.

When wine is taken, it must be observed that the general feeling of stimulation or cheerfulness produced should never exceed a

perfectly comfortable or pleasurable excitement—that it should never be followed by sensations of drowsiness, lassitude, or depression of spirits, a heated skin, or increasing thirst. Morning headache, foul tongue, or disordered stomach, after taking wine in the evening, should certainly lead to its discontinuance at that hour. The effect of the complete abandonment of wine and spirits can be only determined by experiment in each individual case. In cases where it is necessary to assist the stomach in the digestion of food, it must be remarked that it is possible for the stomach, under the stimulus of wine, to digest more food than is required by the wants of the system, and a state of unhealthy repletion then takes place.

PHILOSOPHY OF TEMPERANCE.

All alcoholic drinks—all spirituous, vinous, or fermented liquors—must, from their chemical composition, be regarded, not as substances which can directly nourish the body, or renew the tissues of which it is composed, but simply as substances which temporarily stimulate the nervous system, and which contain a large proportion of hydrogen and carbon, and serve as combustible materials from which the lungs generate the heat of the body, oxygenating the hydrocarbon circulated through them in the blood, and forming carbonic acid and water. In this light, apart from their purely stimulating properties upon the nervous system, and as articles of diet, alcoholic drinks can only be regarded as similar to oily, amylaceous, or saccharine substances, assisting in the generation of animal heat, but not containing, as most oily or amylaceous articles of diet do, other substances which can be converted into animal tissue.

The changes which take place in the lungs during respiration, purify the blood from the hydrocarbon it contains; and Dr. Prout has shown, by a series of experiments, that the process of purification is considerably retarded by the presence of alcohol in the blood; the quantity of carbonic acid exhaled being decreased after alcoholic drinks had been taken, the diminution continuing until all perceptible effects of alcohol had passed off, and the quantity afterwards rising much above the natural standard. This clearly proved that carbon, which ought to have been burnt off, had been unnaturally detained in the blood until the hydrogen and carbon composing the alcohol had been got rid of.

ARE WE TO USE SPIRITS IN MODERATION?

Abundant evidence has been adduced by the advocates of the temperance and total abstinence societies, from the testimony of naval surgeons, and of captains of ships employed in northern latitudes, from official reports of the health of troops serving in tropical climates, from the statements of experienced agriculturists, directors of large factories, iron-foundries, gas or glass-works, and similar establishments, to prove, that under the greatest varieties of climate, under every extreme of artificial temperature, under the most severe and constant labour,

perfect health may be maintained by those who totally abstain from all kinds of spirituous and fermented liquors. It would also appear that even a moderate habitual employment of them is more or less injurious, and further, that all alcoholic drinks are not only unnecessary to persons in a state of health, but that they must be more or less injurious, very much in proportion to the quantity taken, by retarding the purification of the blood during respiration, and thus interfering with the process of nutrition.

PHILOSOPHY OF EXERCISE.

The waste and repair of different parts of the body varies with the degree in which that part is exercised. When the exercise is not excessive, and food sufficient, the repair always somewhat exceeds the waste, so that the part grows and acquires strength by use, and gradually advances towards the type of perfection. The whole body in the same way is perfected by keeping up such a balance between food and exercise, that repair and waste of the living tissues should go on with a certain rapidity, and that repair should somewhat exceed waste, especially in early life. Unless this be done, the whole system remains in an inactive, sluggish condition, closely analogous to that of any particular part of the body, which from the habits or occupation of the individual, is left in a quiescent condition. The tissues are not composed of new, highly organized matter, in a condition of active vitality, but of old matter which has long remained in the system, which has gradually undergone more or less change, and which ought to be removed, lest, undergoing further alteration, it might re-enter the blood, not as mere fibrine,

albumen or gelatine, more or less fit for being again circulated and deposited as nutritive substance; but as fibrine, albumen, and gelatine so altered in chemical composition as to constitute products which the blood cannot retain or circulate without grave consequences to the whole body.

PROPER USE OF EXERCISE.

Those who are able can scarcely take too much active exercise of any kind, so that it is kept within the bounds of fatigue. Walking, riding, rowing, fencing, and various games, as fives, tennis, rackets, &c., are all to be recommended to those who are able to enjoy them. Horse exercise is particularly beneficial, when it can be borne, partly from the exhilarating effect of rapid motion on the spirits, but principally by the complete oxygenation of the blood it leads to, by the gentle exercise of voluntary inspiration it induces. Reading aloud and singing, when not carried to excess, are most beneficial exercises, and can be practised by the most infirm. They tend to produce deep inspiration, equal expansion of the lungs, and give free access of air to the smaller divisions of the air-passages, thereby decarbonizing the blood more rapidly. The lungs, diaphragm, and walls of the chest, are gently but freely exercised, and the air-tubes are freed from obstruction. Like all other organs, those of respiration acquire power by exercise, and that which at first produces breathlessness is soon performed almost unconsciously, and without fatigue. In all these cases, and in all gymnastic exercises, care must be taken not to hurry the circulation so as to produce either breathlessness or muscular fatigue.

Popery.

ADORATION OF THE CROSS BY ROMAN CATHOLICS.

To the Editor of the Christian Witness.

SIR,—The extracts which you lately gave us from the then forthcoming work of the Rev. Newman Hall have strongly reminded me of what I heard and saw in Staffordshire. When settled at Rugeley, there was, at no great distance from that town, a celebrated Roman Catholic chapel, on the estate of Sir Clifford Constable, near his residence at Tixhall; and, as I had never been in any such place, during public worship, I was desirous of being a witness of what might be said and done on a Good Friday. I went, therefore, with three other persons; and, as we expected something in which we could not even seem to take any part, we made up our minds to be mere spectators during the whole service.

I found the chapel quite equal to what I had heard of its costliness and beauty; so that I could not but feel sorry that so much property had been sacrificed to the cause of Antichrist. We entered a little before the commencement of service, and, therefore, saw the farmers (chiefly tenants of Sir Clifford), and other country people, proceed to

the holy-water niche, cross themselves there, and then advance to their seats, where they kneeled down, and seemed to continue in prayer for some time. At length the officiating priest, with a deacon, as I suppose, made his appearance from the sacristy. The former had a black cross upon his back, and was dressed in a beautiful surplice, the skirt of which was highly ornamented. The surplice of his assistant had no cross upon it, and was much plainer. They were followed by boys in surplices, bearing lighted tapers upon rods, about four feet in length. They passed a splendid window, on their right hand, illuminated with several wax candles, below which was a beautiful side altar. With much show of solemnity, they then ascended two or three steps to the high altar, before which they prostrated themselves, and remained with their faces to the ground for several minutes, the boys kneeling behind them with seeming devotion. The same may, indeed, be said of the whole congregation; and I could not but wish that the generality of Protestants were more like them with

regard to stillness, and solemnity of behaviour, in the house of God, of which it is said, "Holiness becometh thy house."

The priest and his assistant then arose, and began to celebrate mass, without communion. The latter was chiefly employed in opening the missal, and removing it from side to side of the altar, uniting with him in the many genuflections that were made as the service proceeded. The best thing, however, which the deacon did, was to turn his face to the congregation, and read, in *English*, the history of the Passion, from a version which differed but little from our public one, the priest still having his back to the people. In one part of the service, a gorgeous robe was put upon his shoulders, to represent, as I supposed, that in which our Lord was arrayed by Herod, when he sent him to Pilate.

After this, the priest, deacon, and acolytes, went in procession to the side altar, whence, with much ceremony, the priest took out the host, bestowing on it a profusion of incense. He then carried it in the folds of his surplice, as a nurse might carry an infant, proceeding with apparent caution and solemnity, to the high altar, whence he and his attendants had just descended. There he took the thurible from one of the acolytes, and incensed the host again. After this followed the consecration, when the wine in the chalice was mingled with water. I then observed the elevation of the host, which the priest held above his head, in something like a round box, made of ivory, or mother of pearl. The contents of it now received that worship which is due to God only. Whatever faith some might have in transubstantiation, a notion too absurd for certain Romish Priests in the time of Luther, who said of it, "Bread thou art, and bread thou wilt remain," even when officiating in that idolatrous service!

After the candles had been extinguished at the high altar, the performers of the awful tragedy (as I take the liberty of calling it) proceeded to the Sacristy, from which the Priest soon made his appearance in the pulpit, to which he had ascended by a concealed staircase. He did not name a text, nor invoke the blessed Virgin (as foreign priests are said to do); but, making the sign of the Trinity on his breast, he began his address by saying, "In the name of the Father, in the name of the Son, in the name of the Holy Ghost!" He referred particularly to the occasion on which we were assembled, and confined himself, almost exclusively, to the sufferings of Christ. Much that he said was excellent; and there was nothing to which I could object, until he came to the close of his discourse, in which he insisted on the necessity of penance, when he made the following statement: "Our good works, in themselves considered, merit nothing in the sight of God; yet good works, and especially acts of penance, do merit his favour through the merits of Christ!" How this could be reconciled with the Apostle's doctrine of salvation by grace, and "not by works, lest any man should boast," the preacher did not attempt to explain; and I am still at a loss to conceive

how such an assertion could be supported, either by Scripture or reason.

Having finished his discourse he made a solemn pause, and then said, "I perceive that some are now present, who are not of our communion; and, as we are about to perform a ceremony that is well understood by all Catholics, but liable to be misunderstood, and misrepresented by others, a few explanatory remarks may not be unnecessary. We are now going, upon our bended knees, to kiss the Cross, on which our Saviour died for our sins! Now, I beseech you, who seem to be mere spectators, not to go home, and tell your friends that you saw us commit an act of gross idolatry! We do not intend to commit idolatry; and surely, in this affair, every thing depends on the intention. When we kiss the cross, we simply regard the cross as a means of devotion, directing our minds to Him who bore his cross, and suffered upon it for our sakes. Even the Protestant, when about to swear in a court of law, kisses the New Testament. What is it that the Protestant kisses? It is a book. But who was ever so foolish as to conclude that the Protestant worships a book? Neither do we, when we kiss the cross, worship the wood, or the metal, of which it is made, but transfer our worship to the ever blessed Redeemer, and thus adore the true and living God. It is painful to interrupt this solemn service, in order to make such remarks as these; but, on the present occasion, duty seemed to require it."

Having descended from the pulpit, the preacher and his attendants appeared again in the chapel, and went, as before, to the high altar, whence the deacon took down the crucifix. This he presented to the priest, who reverently bowed, and kissed it. The deacon then followed his example. Having taken it into his right hand, the priest then held it up before the congregation, saying, *Ecce lignum crucis*, "behold the wood of the cross," adding something more, equivalent, I believe, to what Mr. Hall has rendered, "upon which hung the salvation of the world!" The cross was then laid upon a black cushion, and placed in the aisle, at a small distance from the steps leading to the altar. I now saw the people rise, one after another, kneel on the pavement, and devoutly kiss the object of their devotion! Among those who did so, was a mother, whose example was followed by her children, from the first-born to the youngest, five or six in number! With this imposing spectacle of Roman Catholic piety, the morning service concluded, and all retired, with what feelings I can scarcely judge by the recollection of my own.

Thus was I present with those who seemed to resemble the Apostle, when he said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." It would have delighted me to believe that, like him, they did not think of the material cross, so much as of the doctrine of pardon and salvation through the merits of a crucified Redeemer. Those who live by faith in him can say, "By whom the world is crucified unto me, and I unto the world." Such, I fear, is not the common experience of Roman Catholics;

and surely not of those who "love the world," and "the things of the world," whether Catholics or Protestants.

Of those who had been kept from serving Baal, in the time of Elijah, it was said, "Every mouth hath not kissed him;" and when the idolatry of Jeroboam prevailed in Israel, it was said, "Let the men that sacrifice kiss the calves." Although we were assured that the Tixhall Catholics did not intend to commit idolatry, might they not be like those who were guilty of it in the wilderness, when they professed to keep "a feast unto the Lord?" How unfortunate was it to disclaim the sin of idolaters, and, at the same time, to symbolize with them! The Israelites were forbidden to "make any graven image" for religious purposes, or to use such an image as "an aid to devotion;" but I saw one at Tixhall avowedly so used,

and acts of worship paid to it, contrary to the Divine commandment. Notwithstanding the clever, and plausible attempts, therefore, to escape the charge of idolatry, it seemed to me impossible to acquit those who had bowed down to the crucifix from that sin. I rejoice, however, in the fact, that the Lord is "merciful and gracious," and that "all manner of sin and blasphemy shall be forgiven unto men," with but one exception, to which, as I trust, that even the "seducing spirit;" whose words I have recorded, was not liable.

Praying that the CHRISTIAN WITNESS may continue to be a powerful means of overthrowing error, and leading thousands into the way of truth and holiness,

I remain,

Yours truly,

JOHN BULMER.

Langrove Cottage.

Ecclesiastical Affairs.

NETHER CHAPEL, SHEFFIELD.

THERE is, perhaps, no class of men whose honest desires more exceed their possible performances, than do those of Editors of Denominational Magazines. They would help every good man, and further every good cause; but they feel that paper and letter-press have limits. A monthly Magazine appears only twelve times a year; whereas,—at least, in our own case,—were it weekly, it would scarcely suffice for the full accomplishment of all that our deserving friends demand, and all that our willing hearts desire. We have before us, at this moment, a striking illustration.

We have just received a statement of the proceedings connected with the recognition of the Rev. Henry Batchelor as minister of Nether Chapel, Sheffield, the sight of which put us painfully in remembrance of a parcel of documents received, in connection with the same place, as far back as the spring of last year, referring to the resignation of the late Rev. Thomas Smith, who had so long and so honourably discharged the duties of the pastorate in that important sphere of action. Thus, then, with these two communications before us, we are in a very interesting and peculiar predicament. It is impossible to record the settlement of Mr. Batchelor, while we at the same time ignore the resignation of Mr. Smith, although it has been so long delayed, that it now almost seems out of season; and yet, rightly considered, its importance, for purposes of history, is not a whit

diminished by the delay which has occurred. We have, therefore, made up our minds to this,—to publish both documents in the same Number. The conjunction will be as interesting as it will be graceful.

But this is not all: the documents referring to Mr. Smith, it will be observed, without the intention of being Biographical, are so in a high degree. They exhibit the deeds of the man. They present life in its essence, and labour in its end. They do more; they exhibit the history of the church. These documents are a splendid certificate both to personal and pastoral character. They show in what light Mr. Smith was viewed by those who best knew his person, his spirit, and his services.

Mr. Smith was no ordinary man; he had in himself enough of intellect and of knowledge to have made two or three respectable men. The mass, however, was inert in an unusual degree, and he required to be fired and lighted up, that his vast resources of knowledge might be made available, and his great powers of intellect called forth. His modesty, meekness, and humility, and, latterly, his serious defect of hearing, formed considerable drawbacks on his efficiency and celebrity as a public man. His worth and his capabilities greatly exceeded his general reputation. Mere fame, however, is but a cold, a distant, and an attenuated thing. Mr. Smith's character, in addition to the qualities

which command admiration, largely comprised those which awaken love.

The following documents supply a beautiful and impressive illustration of the hold he had taken on the hearts of an intelligent and loving people. The papers will, if we mistake not, be viewed by our readers as reflecting great credit alike on the shepherd and the flock. Setting aside, for a moment, Mr. Smith,—who, as many of our readers are aware, is now no more,—we have much pleasure in the publication of the statement and correspondence, as illustrating the power of Christian principle in the working of Independent Churches. The example is one of great interest, and is much calculated to be of use wherever these documents shall be read; and this all the more, because such documents but seldom get abroad through the Press. We now proceed to set them forth in order:

NARRATIVE OF FACTS IN CONNECTION WITH THE RESIGNATION OF THE REV. THOMAS SMITH, A.M.,

Thirty-five Years Pastor of the Church and Congregation of the Independent Denomination, Nether Chapel, Sheffield, Dec. 23, 1852.

Early in the winter of last year the health of the above highly-respected minister had become seriously affected, and it was painfully manifest to his people that he could not much longer continue to discharge the sacred duties of his office, without running the risk of the most serious consequences; yet such was the strong affection he entertained for his congregation, and his ardent desire to labour in the cause of his Redeemer, that it was with great reluctance he, at that time, was induced to accept of partial assistance, as a relief.

In the spring of the present year, Mr. Smith's health and strength continuing materially to decline, the deacons, with the concurrence of the church and congregation, urged upon him the necessity of a total cessation from labour, and a change of air, for six months, during which time they agreed to undertake the expense and responsibility of providing supplies for the pulpit. Mr. Smith, at length, seeing there was no alternative, and after consulting his medical advisers, accepted this proposition, and left home late in the spring.

After trying a change of air at Bakewell, Dorking, and several other places, which produced no perceptible beneficial result, Mr. Smith thought it his duty to resign his charge of the church in the Nether Chapel, Sheffield; and accordingly, on the 25th of October last, he wrote to Mr. James Roberts, the senior deacon, enclosing his letter of resignation to the church, a copy of which runs thus:

"To the Church of Christ, Nether Chapel, Sheffield.

"MY DEAR FRIENDS AND CHRISTIAN BRETHREN,—The time has come when it is needful and proper for me to address you upon the state of our affairs as a Church of Jesus Christ. It is a long time since I was able to labour among you, and take the oversight of you in the Lord, as I had long been accustomed to do. During that period you have suffered much inconvenience, and incurred much expense, which has been a source of no small regret to me, in the solitude of my present situation. But it seemed desirable to give a fair trial to the plan of retirement, and change of air, and scene. I have accordingly had perfect rest and retirement, at home, at Bakewell, at Boxmoor, at Brompton, and at Dorking. In all these places everything has been done for me which the case allowed.

"I am, on the whole, better in my general health, but I am still weak, and do not seem to gain strength. Thus I am quite unable to resume in whole, or in part, the duties of the ministry. Nor is there any reasonable ground to expect that I shall be well enough for much exertion in any reasonable time. There may be reason to fear that I shall never be quite well again.

"In these circumstances God seems to have made my way plain. There is no room for doubt or consultation. I am unable to discharge the duties of my office, so I must resign that office. I say nothing of the pain which attends such a conclusion, I refer only to the path of duty. In following that path, however painful, I am yet constrained to resign my charge of the church in the Nether Chapel. I release them from all obligation to me as their minister, and I cease to have the care of them in the Lord.

"I trust the church will see in this that I have only done what is right, and kind, and best for the good of the church. I desire to bless God for enabling me to labour among you for so many years,—not indeed as I ought, but as well as I could. I praise him for the degree in which he has enabled me to be faithful in my ministry, so that I may venture to hope that I have not shunned to 'declare to you the whole counsel of God.'

"I am thankful that he has preserved me from anything that might have disgraced the cause, and has enabled me in some degree to walk worthy of the Gospel. I would be always grateful for any success that has attended my labours, that the church has been edified, and souls benefited. I would lament the imperfections which I well know have attended all my ministry. May I 'obtain mercy of the Lord in that day.'

"I would thank the church in the Nether Chapel for the numerous tokens of regard and affection which they have afforded me. They have borne with my weakness and infirmities, and in many things have displayed their forbearance and Christian affection. Now that my official relation to them ceases, I trust our Christian regard will remain. I shall need, and would earnestly request their prayers. I have sought not theirs but them; and, in return, I shall rejoice in their affec-

tionate remembrance of me at the throne of grace.

"I shall look with deep interest to your proceedings in reference to choosing a successor. I trust God will provide a Pastor according to his own heart, and that, in harmony and peace, you will fill up this vacancy at an early day.

"I trust my successor may be wiser, and better, and far more successful than I have been; and that the cause in the Nether Chapel will triumph in the favour of God, and in the esteem of all good men.

"I am quite in the dark as to my own progress in future life. I must, I will, try to walk by faith. Hitherto He has helped me. Goodness and mercy have followed me all my days.

"Wherever I am, and however situated, the people of the Nether Chapel will be found engraven on my heart.

"I am, my dear Friends and Brethren,

"Your affectionate friend,

"THOMAS SMITH.

"London, October 25, 1852."

On the 5th of November the church met to take Mr. Smith's letter into consideration; and after strong expressions of grief at having to part with their beloved minister,—but yet feeling that it was entirely by the hand of Providence that they had been deprived of his services,—came to the resolution which will be found below, appended to the church's letter of reply, which Messrs. James Roberts and R. T. Taylor were requested to prepare, to be submitted to a special meeting of the church, to be held on the Friday following.

On the 12th of November the church again assembled, and unanimously agreed to the letter of reply which had been prepared by the two brethren previously named, and which was as follows:

"The Church of Christ, assembling in the Nether Chapel, Sheffield, to the Rev. Thomas Smith, A. M.

"REV. AND DEAR SIR,—On the receipt of your letter conveying your resignation of the pastoral charge of the church assembling in the Nether Chapel, the resolution which accompanies the present communication was unanimously passed at the church-meeting then held. We cannot allow the occasion to pass, however, without some further reference to the history of this church during your ministry; and without expressing our heartfelt thankfulness that, by the blessing of Him who overrules all things to His own glory, you have been enabled so long and so faithfully to labour amongst us.

"We feel a peculiar pleasure in tracing your long history as pastor of this church, in the conviction that it was by the special Providence of God that you were led to this part of his vineyard; and by his grace and help, you were enabled, in the vigour of life to consecrate those talents with which he had endowed you, to the glory of God and the welfare of the souls of men in this place; so that for many years after you took the oversight of us in the Lord, our hill of Zion was a place of joy and rejoicing, of thanksgiving and of praise.

"At your settlement over this church the Spirit was evidently poured out from on high. The young, in great numbers, were brought into the fold of Christ; and many, more advanced in years, engaged in mercantile and other pursuits, were constrained to come and listen to those lessons of instruction which it was ever your aim and study to impart. By the blessing of God on your abundant labours in the pulpit, at prayer-meetings, and in the Sunday-school, and by your pastoral visitations and exertions of a more general nature, the small number of 36 members who then composed your church, was increased to 160; the attendance at the Sunday-school from 150 to 600 children; and the congregation in a proportionate degree; rendering it absolutely necessary that the small and inconvenient building in which we then worshipped should be removed, to give place to a more spacious edifice, capable of accommodating the increasing numbers who were anxious to obtain the benefit of your ministry.

"This was accordingly done, and the sanctuary in which we now worship was opened for Divine service in the month of August, 1828, and has ever since been a comfort to yourself and the congregation; as well as a convenience to all the sister churches, when required for public services. The chapel cost, including £700 paid for land, the sum of £4,200. This large outlay left the cause encumbered with a debt of £1,900, and an annual charge of upwards of £100 for interest and other expenses, in addition to which £20 per annum was paid for rent of school-rooms, which had not then been erected.

"For nearly the period of seven years no place but the large chapel had been provided for holding meetings for prayer, social intercourse, and church fellowship, during which time the debt had become slightly increased. These unfavourable circumstances were very discouraging to the congregation. The meetings for prayer and devotional exercises became irregularly attended; and the constant necessity of large pecuniary contributions, without any prospect of mitigation, engendered a feeling of uneasiness, and occasioned a very sensible decrease in the church and congregation.

"At the close of this period, however, the spirit of the church revived, and a vigorous effort was made to provide the accommodation necessary for prayer and other private meetings, and the fruit of this effort was the building of the school-rooms, which we now occupy. These schools cost £430, which was paid off at the time. This event was followed by all the spiritual benefits anticipated from it; and the presence of the Lord was again felt in our assemblies, which the increase in the church and congregation during many succeeding years fully confirms.

"Various efforts from that time to the present have been made to free the chapel from the heavy incumbrance remaining upon it, on all which occasions you set us an example by your great liberality and zealous co-operation, which stimulated our exertions, and which we desire thankfully to acknowledge; and you have the happiness of know-

ing that they have been so far successful, as to leave only the small sum of £400 still to be provided for, affording the hope that your successors, being free from the anxieties which have attended your ministry, may exercise their sacred calling in comfort and peace, and the church and cause of Christ be blessed for many generations.

"During the last few years of your ministry amongst us, your advancing years and decreasing strength have, as was to be expected, rendered you less and less able to perform your sacred duties with your wonted vigour. We would rejoice, however, that under the great and many trials you have been called on to endure, you have ever maintained a holy and pious deportment in your intercourse with the people of your charge, with your brethren in the ministry, and with all classes of persons with whom you have had to do.

"In referring to your letter of resignation, we desire to reciprocate all the kindly feelings which it so affectionately conveys to us. We would acknowledge to the fullest extent your faithfulness to our souls. You 'have not shunned to declare unto us the whole counsel of God.' May the Lord grant us mercy that we have not profited more by our advantages, and grace that the remembrance of them may still be a blessing unto us.

"In you the poor have ever found a liberal contributor and a sympathising friend, and the cry of the widow and fatherless has never been heard by you in vain.

"You found us in circumstances so weak and precarious as scarcely to be self-sustaining; and you leave us in a condition which encourages most sanguine hopes of future usefulness and prosperity.

"In conclusion, we will bear you on our hearts at a throne of grace, that whether it may please God again to raise you up to some degree of usefulness, or that it be his will that you should pass the remainder of your days in retirement and repose, you may ever enjoy a realising sense of his love and mercy; and bright anticipations of that future state of bliss and reward which the Scriptures reveal.

"Nor would we on this occasion omit to notice the Christian-like conduct of your amiable partner in life, whose kindness on all occasions has won our affection; and whose cooperation in plans for the welfare of the cause of Christ and for the relief of the poor and afflicted, we cannot too highly appreciate. May she continue to be the solace of your advancing years; and may he who bears your name seek by help and grace from above to follow your example, and walk in your footsteps.

"Read at the church-meeting held on Friday, November 12, 1852, and signed in the name and behalf of the church.

"JAMES ROBERTS, *Senior Deacon.*"

"*Copy of Resolution passed unanimously by the Church of Christ assembling in the Nether Chapel, Sheffield, Nov. 5th, 1852.*

"RESOLVED,—That the members of this church, in accepting the resignation of their esteemed pastor, the Rev. Thomas Smith,

A.M., desire to express their deep sympathy with him under his present affliction, and their affectionate regard and reverence for his person and character. They would, also, record their grateful acknowledgments to the Great Head of the Church, for having preserved him through thirty-five years of ministerial labour, in holy consistency of life and conduct; for the measure of success which has attended his ministry; and for having now brought his connection with this church to a close, in peace, love, and mutual esteem."

At this meeting a strong desire was manifested that a testimonial should be presented to Mr. Smith, as a mark of the congregation's grateful sense of his long, faithful, and affectionate labours; and the deacons were requested to call an early meeting of the church and congregation, to take the subject into their consideration.

A meeting was, therefore, convened by the deacons, and held in the school-room, on the 29th of November; when, in the absence of Mr. Roberts from indisposition, and from whom a letter was read strongly recommending the object to the favourable consideration of the meeting, Mr. R. T. Taylor was called to the chair. The business was commenced by the reading of Mr. Smith's letter of resignation, and of the church's letter in reply. The Chairman also read some extracts from a communication from Mr. Smith to Mr. Roberts, expressing, in suitable terms, his approbation of the letter received from the church.

On the conclusion of the reading of the various documents, and after a few introductory remarks from the Chairman, Mr. Francis Hoole, solicitor, rose and proposed the following Resolution:

"That this meeting desires to express its heartfelt sympathy with the Rev. Thomas Smith, under his present state of enfeebled health; its affectionate regard for his person; its reverence for his character, which has been preserved unblemished throughout a ministerial course of thirty-five years; and its thankfulness for all the good which his labours have been the means of accomplishing in the congregation under his pastoral care, and the town at large."

Mr. Hoole, in a very feeling address, touched on the main excellences in the character and ministry of Mr. Smith, and spoke warmly of his piety, faithfulness, and high talents, and of his great liberality, privately and publicly. The Resolution was seconded by Mr. Ellis.

The second Resolution was proposed by Mr. Oates, seconded by Mr. William Hawksley, and unanimously agreed to:

"That a subscription be entered into by the church and congregation of Nether Chapel, and such other friends as have at any time enjoyed the benefits of Mr. Smith's ministry, and may wish to contribute; and that the amount of such subscription shall be presented to Mr. Smith, as an appropriate testimonial and token of the respect and esteem of the subscribers towards him."

Mr. Oates, after urging the desirability of passing the Resolution, recommended that

the effort should be confined to the congregation, and should be wholly spontaneous, which met with the approval of the meeting.

After the above Resolution had been agreed to, several members of the congregation stepped forward, and adhibited their names to the subscription list, which, in a very few minutes, amounted to the respectable sum of £120. It will be seen below that this sum has since been greatly increased.

The third Resolution, which was proposed by Mr. George Stewart, was to the following effect:

"That Francis Hoole, Esq., be respectfully requested to act as the Treasurer of the fund."

Mr. Stewart, after recommending the appointment of Mr. Hoole, took the opportunity of expressing his hearty concurrence in the movement to raise a testimonial to Mr. Smith, to whom, in his opinion, the congregation owed a debt of gratitude which they could never adequately discharge, and who, it was admitted on all hands, merited the highest mark of their favour, and the best testimonial which it was in the power of the congregation to bestow. The Resolution was seconded by Mr. George Crooks, and like the others, unanimously agreed to. Mr. Hoole accepted the office, and remarked, that had the duties of the office been ten times more onerous than they would be, he would have had much pleasure in performing them in such a good cause.

A fourth Resolution, appointing a Committee to carry out the second Resolution, was also agreed to; after which several members of the congregation expressed, in suitable and appropriate terms, the high estimation in which they held Mr. Smith as a Christian pastor, and their sense of the loss which the congregation had sustained by his resignation.

No idea can be given of the spirit which pervaded this meeting; all seemed to be of one mind, and to strive who would speak most affectionately of their late beloved pastor. His public and his private services were narrated at length, and the congregation parted at a late hour, evidently regretting that time prevented their giving vent to still further expressions of their affection and reverence for their venerable minister.

The Committee have since had several meetings, and it will be seen from the following letter, sent by Mr. Hoole, in the name and by the authority of the congregation, to Mr. Smith, that the sum subscribed amounts to £245,—a sum which must be considered liberal, in the present circumstances of the congregation, and when it is further kept in view that, only eight months ago, the same congregation raised the large sum of nearly £600, towards lessening the debt on their chapel.

"*Sheffield, Dec. 24, 1852.*

"MY DEAR SIR,—At the request of the Committee appointed in pursuance of the accompanying resolutions, and for whom I have the honour to act as chairman, I have undertaken to be the medium of communication between you and those members of the church and congregation of Nether Chapel, and others, whose names are appended to the

resolutions, and I have now the pleasure of forwarding to you the sum of £265 2s. 2d., the spontaneous offerings of your attached friends, presented as a token of their affection and esteem, and in grateful remembrance of your faithful labours amongst them.

"I am sure you will appreciate the offering, not from its amount, but from the feelings and motives of the subscribers, whose names will, no doubt, be familiar to you. All deeply sympathize with you in your afflictions, and regret and deplore the circumstances which have compelled you to retire from the office of the ministry, and the town which you have so long adorned and served. Our prayer is, that you may recover your strength before you go hence, and be no more seen, and that your latter days may be passed in tranquillity and peace.

"I remain, my dear Sir, for the Subscribers and Committee,

"Your sincere friend,

"FRANCIS HOOLE.

"To the Rev. Thomas Smith, A.M."

From the foregoing narrative it will be seen with what solicitude Mr. Smith anticipated the settlement of a Successor, and how concerned he was that this important step might be taken without unnecessary delay. This event the good man was not spared to see: it is a fact not a little remarkable, that—like Dr. Smith, the Rev. William Jay, and several others of our aged ministers, who, within the last year or two, have resigned—after his resignation he was very speedily called to his rest; so that he realized the wish of the poet,

"To cease at once to work and live!"

The above letter of his faithful friend, Mr. Hoole, was dated December 24, 1852; and on January 29, 1853, he breathed his last, at Bournemouth, where Mr. Hoole addressed him. The Rev. S. M'All, of Nottingham, his pupil and friend, improved his death at Sheffield. His character is thus summed up in the "Congregational Year-Book":

Owing, in part, to his active and incessant labours; in part, to his singular modesty, and a diffident estimate of himself, Mr. Smith never published anything beyond one or two sermons. His friend, the late Dr. Winter Hamilton, in writing to him on one occasion, said, "I publish works—you publish men;" alluding to Luther's designation of preachers as "living books." No man was ever more perfectly free from pretence; and he has often been heard to speak with fervid admiration and deference of scholars far inferior in attainments to himself. One of the kindest and most generous of men, he was very tenacious in his friendships. For the memory of his early friends, Dr. Adam Clarke and Greville Ewing, more especially, he cherished a strong regard; and with his friend and

neighbour, James Montgomery, he lived upon terms of affectionate intimacy.

The mind of Mr. Smith was massive and capacious; his classical attainments were extensive and profound, and he was well read in the whole range of English literature. His sermons, though carefully studied, were generally written (if at all) after they were delivered. He has often put aside the discourse he had prepared, for some new train of thought which suggested itself on the way to the chapel; and he sometimes found reason to believe that, in these cases, his mind was specially overruled for the benefit of some individual auditor. When in the vigour of life, his preaching was rich and powerful, in an extraordinary degree; and his marvellous copiousness, readiness, and classic correctness are spoken of, by those who knew him then, with high admiration. His discourses were always strikingly evangelical; and his theology was characteristically biblical, rather than scholastic. In a word, his gifts and attainments were of a high order, but were combined with such single-minded humility and piety, that of him it might with truth be said, "Behold an Israelite indeed, in whom is no guile!"

Such was the man whom Mr. Batchelor has the honour to succeed. May he be, and long continue to be, all that Mr. Smith, in the foregoing letter to the church, desired! From the following it will be seen that he has received a hearty welcome to his new sphere of labour:

RECOGNITION SERVICES.

The services in connection with the settlement of the Rev. H. Batchelor, late of Fetter-lane Chapel, London, as the successor of the late Rev. Thomas Smith, A.M., at the Nether Chapel, took place on Tuesday, Feb. 28th, and excited much interest in the denomination. After an introductory prayer by the Rev. J. W. Muir, of Queen-street Chapel, Sheffield, the Rev. J. Baldwin Brown, B.A., of London, delivered a brief, but striking discourse on the nature of an Independent Church. The Rev. F. J. Falding, M.A., of Rotherham College, proposed the usual questions to the church and to the minister. The former were replied to by Mr. R. S. Taylor, who, as the senior deacon, and representative of the church, read a paper giving an account of the circumstances which had led to the church having given a call to the Rev. H. Batchelor, of which the following is an extract:

"It is unnecessary, and would be uninteresting, to particularise all the circumstances that occurred during the time we remained without a pastor. We felt our position to be one of vast importance and solemn responsibility. We trust that, under these circumstances, we were not unmindful of our duty and privilege. We sought the Lord, and believe that he heard us; and that it was by the Divine hand that we were directed to the Rev. H. Batchelor. The unexpected way in which he was first introduced amongst

us; the deep and general impression made by his services; and the unanimity of opinion, so far as it could be ascertained, prevailing in the minds of the people, all seemed so providential, that our way was made perfectly clear. When the matter was formally submitted to the suffrages of the members of the church, they unanimously voted that a call should be given to the Rev. H. Batchelor, to take the oversight of them in the Lord. After much prayerful consideration, this invitation Mr. Batchelor was led to accept; and we are met this day to ask the ministers and churches of our denominational order thus to publicly recognise him as a brother beloved.

"Before I conclude, permit me to say, that, under our very peculiar circumstances, we were anxious not to introduce anyone in whose ministerial ability and high Christian character we could not have the fullest confidence. We have great pleasure in saying, that to all our inquiries, and they have not been few, the answers have been most satisfactory. In addition to which, I have had put into my hands a letter from the Independent Church in Fetter-lane, London, of which Mr. Batchelor lately was the pastor, speaking in the highest terms of the fidelity, zeal, and ability with which he had laboured amongst them; and, at the same time, expressing the most cordial good wishes for his happiness and success in the new sphere in which Divine Providence had placed him. With the reading of this document I shall conclude."

After this paper had been read, the Rev. Professor Falding put the questions to the minister, which were very ably and satisfactorily replied to by Mr. Batchelor. After the recognition prayer had been offered by the Rev. Thomas Scates, late of Leeds, the Rev. Dr. Vaughan delivered a most powerful and impressive discourse to the minister, full of wise counsels and profound thought, from the words addressed by Paul to Timothy, "Study to shew thyself approved of God."

After the morning service the ministers and friends, to the number of about seventy, partook of a cold collation, at the Cutler's Hall, under the presidency of the Rev. Dr. Vaughan. In the evening the Rev. A. Raleigh, of Masborough, delivered a very able and impressive discourse to the people, in the Nether Chapel, from the words addressed to the departing leader, Moses, to the children of Israel, respecting his successor, Joshua,—"Encourage him!" In the introduction the preacher made a very touching and beautiful allusion to the late Rev. Thomas Smith, A.M., who had been pastor of this church for thirty-five years, and remarked, that if departed spirits could have any communication with this lower world, and feel an interest in the scene of their former labours, he had no doubt that the words of the text would express the feelings and exhortation which the late venerated and glorified pastor would wish to convey to his people in behalf of his successor in office.

The entire services were well sustained, and well attended.

Biography.

WILLIAM BENGOLY COLLYER, D.D.

To the Funeral Sermons of William Jay and Ralph Wardlaw, referred to in our last Number, we have now to add that of William Bengoly Collyer, by the Rev. Dr. Morison, published by Ward and Co., and entitled, "Lessons Suggested by the Death of Venerable Pastors." Many pulpit tributes have been paid to the venerable deceased, but this is the Funeral Sermon, prepared, preached, and published at the express request of the family, the Peckham Church, and friends. The discourse is worthy of its author and its subject. It opens with a series of fine observations, all pointing in one direction, and well fitted to prepare the hearts of the overflowing assembly for the exercise of the hour. The following is a sample :

How unutterably affecting are the circumstances in which we now meet! Wardlaw, the brightest star of the North, a tower of strength to his denomination, a prince in theology, the centre of a mighty circle, great alike in the pulpit and from the press, whose intellect was not more brilliant than his heart was tender and loving—is no more. Jay, the patriarch of Nonconformity, the pastor of more than three-score years, the only representative of Puritan terseness and antithesis, the man whose pulpit never gave forth an uncertain sound, whose writings have cheered the hearts of thousands of Christian pilgrims, and whose setting sun was bright as its meridian ray,—is no more! And now, Collyer, around whose memory there gathers a circle of associations as sweet and soothing to the heart as ever settled down upon the character of an imperfect human being,—“the beloved disciple” among his brethren,—who has for more than half a century ministered to this flock, and conferred innumerable benefits on his age, is no more! Alas! alas! for us and our children! Only twenty-three short days intervened between the death of the first and last of these champions of the Christian cause. How is the church bereaved, how are their families bereaved, how is Nonconformity bereaved, how is the world bereaved! The “fathers, where are they? and the prophets, do they live for ever?”

Fearful havoc this, within the space of “twenty-three short days!” In the course of a copious and able dissertation, containing much that is alike excellent and impressive, we have the following :

When the adored Head of the Church intended to make the Independency of Scotland an instrument for the revival of religion

in that land, then sunk in cold and barren orthodoxy, he could make the Captain of an East Indian, in the person of James Haldane, a burning and shining light, by whose seraphic zeal a flame was kindled which continues unextinguished to the present hour. When he would aid the same great work, by a Pulpit power, perhaps never surpassed, he called Ralph Wardlaw, from the bosom of another and influential church, to espouse the infant product of many a prayerful and devoted struggle, in which not party-spirit, but vital Christianity was the distinguishing element.

When God meant to teach England that it is “not by might, nor by power, but by” his “Spirit,” that the most fitting instruments are to be prepared to meet the emergencies of the times, did he honour, in his selection, Oxford, or Cambridge, or any of the Nonconforming schools of the prophets? No; but, in the person of William Jay, he selected a shepherd boy, placed him in the care of the seraphic Winter, and called him forth to labour, in one of our most aristocratic cities, the most distinguished preacher of his age, at whose feet the Emancipator of Africa, Miss Hannah More, and hundreds beside, scarcely less distinguished, sat with admiring confidence and delight. From the pen, too, of this remarkable man, it was the will of God that the Church of Christ should be supplied with a class of writings which will never cease to find their fervent echo in the Christian closet, where enlightened devotion seeks its wholesome nutriment.

Of the same chosen class was William Bengoly Collyer. Let Dr. Morison testify to the place he filled at the commencement more especially of his earthly sojourn :

When, at the commencement of this century, Congregationalism, in this metropolis, though well and respectably sustained by men whose names are an inheritance to the churches, needed a champion who should take the lead of his brethren, and draw the attention of all ranks, from the Court downwards, to our Nonconformity, God prepared for this service a tender youth of thirteen, the son of humble but excellent parents, who was born to teach, and who, as his power developed, under suitable training, became the most popular preacher, among Dissenters, of the present century; for thirty long years at least, ministering to dense crowds, of every rank in life, and never failing to exalt the character and work of that Saviour, whom in life’s smiling morning he had been taught to love, and to whose precious truth he adhered with unshaken integrity, in all the years of his popularity, and when exhaustion and growing infirmity compelled him to seek retirement from the public stage. In this place, and on this occasion, I need not pronounce the name of William Bengoly Collyer, who, though most to be remembered and ad-

mired in the private circle, where his Christian graces shone forth with a mild and gentle radiance, can never be forgotten, as some of us knew him forty years ago; when multitudes of the poor and rich flocked to hear him; when his name, as an advocate, was strength to any cause; when the press echoed with his fame; when his labours were blessed to thousands of the young; and when the wide range of his influence was only equalled by the humility of his spirit, and by the condescension of his personal manners to all who sought his help, or cultivated his intercourse.

To these there are subjoined some thoughts on the ministry the nation needs at the present time, which we consider alike salutary and seasonable. A week of death is thus depicted:

In the last week of December, 1853, he was seized with symptoms alike painful and threatening; and to a friend, who tenderly watched him in this season of agony, he said with a strong premonition of the future—"It is the beginning of the end." But his symptoms so far yielded to medical treatment that, on the first Sabbath of the present year, he felt greatly relieved, and showed signs of decided improvement. Appearances were favourable until Tuesday, the 3rd of the month, when, in the act of reading, he was visited with a shock of paralysis, after which he never spoke, and but rarely and faintly exhibited signs of consciousness. The vital powers, spite of all efforts to spare a life so precious, gradually became weaker and weaker, until, on Monday morning, the 9th instant, at twelve minutes past seven o'clock, with only one deep expiration, "his spirit took its flight to the realms of everlasting life. There was no death-struggle. He fell back upon his pillow. The swelling waters of Jordan overflowed him not. Upborne by the rod and the staff of his God, he passed over to the other side."

After some touching paragraphs, the preacher proceeds to set forth a few of the facts of the history of his departed friend:

The deceased senior Minister of Hanover Chapel was born at Blackheath, on the 14th of April, 1782. Devoted to God from his earliest youth, at the surprisingly early age of thirteen he preached his first sermon to a little circle of poor people, who met in a cottage for religious worship. In that same year, he entered the Old College, Homerton, and, in his sixteenth year, was admitted as a divinity student, under the care of the Rev. John Fell, the Rev. S. Berry, and the Rev. Dr. J. P. Smith. His course, as a student, was such, both in ability and success, as to awaken the liveliest hopes for the coming future.

In 1800, he began to preach at Peckham; and at the expiration of twelve months, in November, 1801, he was invited to become the pastor of the place. The old chapel was nearly empty, when, as a youth, of little more than eighteen, he began his ministry within its walls; but before his year of pro-

bation had closed, he had the happiness of seeing around him a congregation of nearly 500 souls. The Doctor's own account of this event, in his Jubilee service, is exceedingly interesting and instructive. "Called," he observes, "to occupy the pulpit here, on a sudden emergency—all applications to other quarters having failed, a lad, scarcely passed my eighteenth year, and with a year of academical studies yet before me, I little imagined that my services would extend beyond that Sabbath-day; and well knowing the kind of doctrine which had obtained during thirty years, I resolved to avail myself of the only opportunity that might be afforded me to assert the Divinity of our Lord and Saviour Jesus Christ, from the testimony of the Psalmist to the majesty of Jehovah.—'Of old hast thou laid the foundations,' &c.; and the application of these words to the Messiah in the Epistle to the Hebrews. But when, contrary to my expectations, the continuance of these services was solicited, and a unanimous invitation to the pastorate speedily followed, I felt it my duty most explicitly to repeat my unalterable adherence to the principles I had recently avowed, from the text, 'I determined not to know anything among you save Jesus Christ and him crucified.'" Dr. Collyer was ordained to the office of the ministry, at Peckham, on the 17th of December, 1801, when Messrs. Urwick, Brooksbank, and Berry, and Drs. Fisher, Hunter, and Winter, officiated on the occasion. Here, and at Salter's Hall, Dr. Collyer had the unspeakable honour of restoring two places of worship, which had fallen largely into the hands of the Arians, to their original orthodox purposes;—and, with the restoration of Evangelical truth, there soon followed all the happy symptoms of returning spiritual life. The commencement of Dr. Collyer's ministry in this place was an era of spiritual revival, as marked, perhaps, as has taken place in the metropolis for the last sixty years. A prayer-meeting and week-day Lecture were speedily established;—Sunday-schools were commenced;—a Launcestonian school was founded;—the congregation so increased that the place of worship became too strait; galleries were erected, and ground purchased for further enlargement; and on June 17, 1817, the present commodious building was opened for public worship, when Dr. Collyer preached in the morning, and the Rev. William Jay in the evening. On that occasion, as is well known, the Duke of Sussex attended both services, which led to the graceful compliment of the name by which this place of worship is known, as Hanover Chapel.

It is important also to state, that from January 2nd, 1814, to June 19, 1825, Dr. Collyer, with the consent of the church at Peckham, became Pastor of Salter's Hall Meeting-house, engaging to take his place there every Lord's day afternoon.

Up, however, to November, 1846, Dr. Collyer continued to discharge his duties as sole pastor of this church. But growing infirmities, the result of long-continued and indefatigable service, rendered it then desirable to seek for the assistance of a colleague;

and the Rev. H. Gamble was chosen to that office. After this settlement, this chapel was again enlarged, and harmony and prosperity obtained.

In March, 1850, the Jubilee of your pastor's ministry in Peckham was celebrated, amidst tokens of unmistakable and affectionate veneration and respect.

Upon the removal of the Rev. H. Gamble to Upper Clapton, in October, 1852, after an interval of six months, my excellent and esteemed friend, the Rev. Robert Wye Betts, of New College, was chosen as his successor, and has been as a son with the father, in all his intercourses and communications with his late revered colleague. Of this I can speak in strongest terms, upon the personal testimony of Dr. Collyer himself, in my last interview with him.

These facts stated, Dr. Morison proceeds, in a style of great vigour, to expatiate on the subject of the ministry of Dr. Collyer. The following admirable paragraphs are among those the most deeply interesting :

When I arrived in London, in 1811, no name had the enchantment belonging to it of that of Dr. Collyer. Many envied, some criticised, not a few affected to wonder at his success;—but the best portion of the public estimated his real worth, no less than his persuasive eloquence; and of his critics not a few were left to preach to empty walls, while he was ministering to congregated thousands. There are two things in reference to his popularity,—which had no parallel in the metropolis since the days of Whitfield,—to which I must venture to call your particular attention.

When admiring crowds flocked to hear him; when, from his ready address, mellifluous tones, and eloquent appeals, not a few who were either unsound in the faith, or altogether sceptical, were attracted to the scene of his ministry,—he never shrank from a full announcement of the humbling doctrines of the Cross, nor in any way accommodated his message to the taste of the carnal mind. However much any of his hearers might object, on mere questions of taste, if they knew anything of the pure gospel of Christ, they must have been constrained to admit, that he never concealed it—and never was ashamed of it, as “the power of God unto salvation to every one that believeth.”

Another marked peculiarity of his popularity was, that the poorest of his brethren could always approach him,—always confide in him;—and that he was more ready, when his name was at its highest value, to help *them*—to preach at their little anniversaries, than to engage in services in which pride and vanity might have found an ampler recompense. I bear this solemn, but deliberate testimony, that, when Princes of the blood treated Dr. Collyer as if he had been an equal, and the father of our beloved Queen embraced every opportunity of showing him favour, he was the most humble and condescending popular man I ever came in contact with. It has been said that he was vain,

and no doubt he had the elements of vanity in him, as of all other human infirmity;—but this I will say, that, had those who accused him of this mean vice better understood his easy and unsuspicious temperament,—how much he confided in human beings,—and had they been aware of the uniform condescension and humility which marked his private character, they would have resorted to another philosophy in interpreting little matters, which exerted no malign influence upon his fellow-creatures.

We have great pleasure in transferring to our pages this noble testimony of Dr. Morison, which we believe is as truthful as it is generous and powerful. But was there no drawback? Public splendour is but the too frequent accompaniment of private shortcoming. What was the great preacher, the friend of princes, in private? Listen to the preacher :

In all life's complicated relationships, he was enabled to acquit himself with a consistency and an affectionateness which will bear the test of death, to which his character has now been subjected. Who among his contemporaries can forget his filial tenderness to his beloved parents? When his fame as a preacher was at its greatest height, his attentions to them were proverbial. Who that ever saw him in his own family can forget his remarkable bearing as a husband and a father,—the bland courtesy and gentle sweetness of manners which irradiated his own fireside? What friend of his, whom he honoured with his confidence, can think of him, as now laid low in the dust, without shedding tears of undissembled grief, such as never flow but at the call of heart-felt bereavement? You, among whom he lived and laboured, for nearly two generations, can say what a heart of tenderness was his,—how he could make your sorrows his own,—and what a power belonged to him to minister consolation to you in your moments of sadness and distress.

Nothing can be added: if this be not moral beauty, where shall we find it?

We fear the Publishers will be inclined to chide us for having filched so many gems from this invaluable discourse; but there is no help for it. In so doing, we honour the dead, and magnify the truth; and tens of thousands will read these extracts in our pages who will never see the Sermon. We congratulate the preacher on the honour accorded to him, in being called to the discharge of this service of the sepulchre, and on the masterly manner in which he has executed it. One passage more, since it is needful to complete the picture :

In his death, Nonconformity has lost one

of its brightest ornaments, and the metropolis one of its most cherished names. But he has well sustained the promise of his early years. In his successful ministry, of more than half a century—in his writings, which deserve a place in the best collections of theology—in his character, so bland and gentle, so marked by love, and kindness, and true generosity,—he has left a rich legacy to the church, which the present age can never cease to value, and which generations yet unborn will be taught to cherish.

He has gone to his sweet rest, and his ineffable reward. All his toils and all his griefs have for ever ceased. He has seen his Lord in his full glory, and is transformed into his perfect likeness. He has met multitudes before the throne, whom he was the instrument of conducting to glory; and renewed many of the soft friendships of life, never more to be interrupted.

MISS SARAH TUPPER.

THERE are some now, as in the time of Elijah, who are God's "hidden ones." There are others so intensified with Divine love, that few can approach them without being warmed and vivified. Of this happy number was Miss Sarah Tupper, the subject of this imperfect sketch.

Though naturally unobtrusive, she was too transparent not to emit the light that burned within her. Those of her family who witnessed her earthly career, can bring to mind buddings of piety in early childhood, and trace it through the days of youth and riper years. She joined a Christian church, and became a Sabbath-school teacher at the age of fourteen; a daily instructress at seventeen; and, in conjunction with a sister, a principal of a young ladies establishment at twenty. She was never more in her element than when talking to the young, striving with all gentleness to lead them to the Saviour. She had also great aptitude in addressing strangers and fellow-travellers. On one occasion she was made very useful to a juvenile convict, on his way to Parkhurst Reformatory Prison. Conversation with him led to correspondence, which, we have great reason to hope, issued in his conversion.

Frequent letters from old pupils, nephews, and nieces, testify to the spiritual benefit derived from her example and precepts. She felt keenly the responsibility of her mission as an instructress of the young. Among her private papers, which are of a deeply interesting character, are numerous allusions to her important and absorbing duties. She describes one very beautiful school-room scene, in which all her pupils exhibited intense emotion, when she had been dwelling on the love of God, and had addressed an affectionate appeal to them. Her words in conclusion are, "It seemed that God was there. The Holy Spirit was evidently producing those thrilling emotions." Some of those who read this record may have been of that little band, and will recall the scene.

Another of her papers refers to the trials of her work, which are not uncommon to those who have the training of youth. She says, "Recently a new class of depressing and

deeply humbling sorrows have been mine. Jesus knows all my weakness, all my wanderings; and he sees exactly what kind of trial I need. Oh, yes; he knows it all, and I would look to him for sustaining grace and ultimate deliverance." She then searches into her own character, to inquire if the cause is in any want of wisdom or kindness in her discipline, adding, "The Lord knows my sorrows, and to him I desire to look this night for succour and relief. Has he not said, "Call on me in the day of trouble, and I will deliver thee, and thou shalt glorify me?" And this night I have set apart to do so. Jesus knew what it was to retire to the desert to pray. I do not that, but the silent chamber in the night hours shall be my retreat. And, oh! may he who bids me pray and not faint, be with me now! For my dear pupils I will make supplication, praying for them *each separately*, now while they are sealed in slumber. I trust my Father in heaven will hear the voice of my supplication, and give me sweet tokens of his presence."

After noting down the names of those for whom she intends separately to plead, she adds, "Oh! that the period now set apart may be followed by happy days of peace and improvement." Then it appears she prays, and then continues her journal. "Two o'clock; two hours and a half I have passed in bending the knee for one and then another and another of the dear children." From the continuation of the notes, she must have spent nearly the whole night in meditation and prayer, which, with her delicate frame, and a day of arduous duty just passed, and another equally fatiguing before her, shows a faith in prayer of no common order.

Her converse with God was very intimate. Her appointed hour of prayer was six o'clock in the evening, and nothing was allowed to interfere with this sacred period; at home or abroad, and even when engaged with visitors, she would steal away to commune with her God. She was very fond of commemorating different periods of time, and recording passing events, with reflections upon them, praying for aid to learn the lessons God would teach us in his Providence, and for power to set out anew on the journey of life.

She was present at the prayer-meeting which closed the year 1852, and afterwards retired for private devotion till the new year dawned. Thus, in the spirit and practice of prayer, she ended the old year, and began the new. The following Sabbath she writes, "Shall new resolutions be formed? Yes, in dependence on Him who alone can aid me in fulfilling them; or, rather, they shall be desires expressed, viz.:

"I. Desire to abide in Christ, and have Christ abide in me.

"II. To realize the gift and presence of the Holy Spirit.

"III. To watch more unto prayer.

"1. For growth in grace.

"2. For those instructed by me.

"3. For unconverted relations.

"4. For the unconverted in the congregation.

"5. For minister and members.

"6. For other churches and ministers.

"7. The persecuted for righteousness' sake.

"8. The world.

"IV. To govern self, and subdue easily-besetting sins.

"V. To make direct efforts for the souls of others.

"VI. To meditate more upon that rest that remaineth for the people of God."

Well she carried out these desires through the last year of her pilgrimage. The symptoms of the fatal disease which brought her to the rest that she contemplated, were now beginning to rouse the fears of her numerous friends, and medical opinion confirmed their anxiety; while the dear sufferer received the message that summoned her to prepare for the great exchange of time for eternity with calmness, she felt that for her it was far better to depart. Her hopes had long, indeed almost from her very childhood, tended to the skies; but she was willing "yet to suffer and to wait," if so her Father willed.

Though now, in a great measure, laid aside from her usual occupation, she was still a faithful servant. Almost hourly opportunities she found, by writing or conversation, to make direct efforts for the souls of others; while, by her sweet submission, or joyous anticipation, she encouraged her Christian friends. During the year she took several journeys, visiting beloved friends in different parts of the south of England and Wales, carrying the savour of her piety with her, and reminding many of Cowper's beautiful lines:

"When one that holds communion with the skies
Has fill'd his urn whence these pure waters rise,
And once more mingles with us meaner things,
It is as if an angel shook his wings.
Immortal fragrance fills the circuit wide,
And tells us whence their treasure is supplied."

She returned home gratefully impressed with the marks of love and friendship she had enjoyed.

"All the kindness I experience," she often said, "are emanations of the Divine love."

The symptoms were fluctuating, and hopes of recovery were sometimes awakened. On one of these occasions, when anticipating recommencing some of her duties, she wrote in her journal, "Brought back again to earthly duties, may they be discharged with a heavenly spirit! May spiritual strength be richly enjoyed in the absence of physical! May every opportunity be improved to do something for Him to whose infinite love I feel laid under such increased obligation." And well did she act out this desire, as those can testify who were privileged with her conversation or her correspondence.

The last event relating to this world in which she mingled and seemed to take a deep interest, was the marriage of a dear pupil, whom she had invited to be married from her house. After this she sank rapidly. But the same peace reigned in her breast. She knew that for her "to die was gain."

One morning, a few weeks before her death, she wished to describe to her sister and pupils a vision of glory she had enjoyed that night; she said, "It has been so glorious! Like Paul, I have been caught up to the third heaven; but I am too weak now to describe it." A few days after, she said in a

letter to a friend, "Oh, Fanny, dear, I thought I was going home. I had such a beautiful vision. I do not think it was a dream. I had all the sensation of dying, and I cannot describe what I felt. I had a perfect recollection of beautiful sentiments I had read in the day. One was, 'Jesus will be with thee in death; through death into glory; and the most beautiful passages of Scripture came into my mind, and I thought, is this passing through the dark valley? It was not dark. I felt the Saviour too near; and at length a bright, bright light, and an immense multitude of angels. But I must stop, dear. I fear it is incommunicable; it was so glorious! I cannot do justice to it.'"

The year was now nearly ended; and all the young ladies, to whom she was warmly attached, were going home. She parted with them with a composure they could not command. She felt she, too, was going home, and hers was a home that they might envy, and one which she hoped they would all enter. She gave some token of affection to each of her pupils, relatives, and immediate friends. Nor was the cause of God forgotten in her bequests. She had long cultivated a feeling of interest for missions among her pupils, and had assisted them to raise more than £100 for that object.

During the last days, when too weak to attend to any duty, she said, "My life seems now useless. I want to know how to glorify God. He is precious to me! He is all that he has promised to be; but I do not feel such raptures in the prospect of my nearness to heaven, as I once thought I should." Just before her release, thinking herself dying, she gave many minute directions relating to her funeral, and then asked her sister to note down a few messages to friends. "Tell my dear pastor," she said, "I love him very much for all his kindness; I cannot express my feeling at the remembrance of his faithful ministry for so many years. I wish," said she, "I could mention the names of all I love; but tell them that on my dying bed, I found Jesus precious to my soul." A faithful domestic, at her bed-side, received a touching appeal, and a solemn message for her ungodly husband. She then went on repeating, as if conversing with herself,—*"For I know that my Redeemer liveth," &c.; "I am the resurrection and the life," &c.; "All my appointed time," &c.; "In my Father's house are many mansions," &c.; "Yea, though I walk through the valley and shadow of death," &c., &c.; "All is done; I have not now to make the preparation; I shall soon be in heaven."* "My Saviour, I am crossing the stream. Jordan must be crossed. Stronger is He who is for us," &c.

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

In the morning, at four o'clock, she said to one whom she tenderly loved, "I have been to heaven's gate, dear C—, and seen Jesus on his great throne of glory; and I shall soon enter. I know I shall, if all can be quiet." She then said, emphasizing each word,

"Jesus, my Shepherd, Husband, Friend,
My Prophet, Priest, and King!"

"Dissolve, then, the bands that detain
My soul from her portion in Thee;
Ah! strike off this adamant chain,
And make me eternally free!"

Many other beautiful hymns and portions of Scripture were repeated. "I do not wish," said she, "to take any more medicine. I wish to die now."

This calm serenity never left her; and when she yielded up her spirit, the sweetest composure marked her attitude and look, that ever rested on untroubled sleep. Thus she entered on her rest, Dec. 31, 1853.

MRS. STANNARD.

THE Rev. J. Andrews, of Woburn, Beds, has just published a Sermon, "The Incurable Cured," occasioned by the death of one of his members, Mrs. Stannard. The discourse is highly suitable to the occasion,—truthful, tender, and thoroughly evangelical. Mr. Andrews understands the Gospel well, and he holds it with a firm grasp. The closing paragraph of the sketch is so touching and striking, that we cannot withhold it. Mr. Andrews says:

About two days previous to her death I saw her again for the last time. It was evident to all that she was rapidly sinking: I did not think she could continue many hours. But what a privilege to be in that dying chamber! What absorbing and holy converse with the spiritual and the unseen, was manifest! How conscious was she of the presence of angelic—but to those that surrounded her invisible—beings! And though

calmly and vigorously intelligent at this time, what plaintive timidity—lest in so conversing with the invisible, she should be deluded by mere imagination! On this point, however, every fear was speedily allayed by one near her quoting the words of Psa. xxxiv. 7; Psa. xci. 11; Heb. i. 14. Her conversation was highly instructive and consolatory. When about to kneel in prayer by her side, she requested that "a gentle dismissal" might be granted her, but scarcely had she uttered this request before she intercepted us with the words "If it be His will!" This interview took place on Tuesday evening; and on Thursday morning about seven o'clock, another change supervened. All now saw, and she felt, that the hour of her departure was at hand. In a few minutes all the members of the family in the house were assembled around her dying bed. Her mind was still calm and clear; she was well sustained by the truth as it is in Jesus; the bitterness of death was passed. "She knew in whom she had believed." And with the utmost composure this once timid spirit now bade all farewell as though setting out on some delightful journey! Her last words, as she shook hands with all present, about ten minutes before she expired, were, "Good bye! good bye! Glory to God! on earth peace and goodwill to man!" Thus passed away her redeemed spirit, realizing in the fullest degree her expressed wish to Christ, for "a gentle dismissal."—"And he said unto her, daughter be of good comfort: thy faith hath made thee whole; go in peace."

Surely this is very like translation. Truly, "the righteous hath hope in their death!" What reader is not prepared to say, "Let me die the death of the righteous, and let my last end be like his!"

Essays, Extracts, and Correspondence.

RELIGIOUS CONDITION OF ENGLAND.

THE Religious portion of the recent Census, as our readers are aware, has already done much to illustrate the religious condition of the country. We have ascertained, with tolerable accuracy, the average attendance at the given services of the Sabbath throughout the year. For this purpose the day selected was judicious: it was neither in the depth of winter, nor during the Dog-days, which, as extreme periods, might materially have affected the attendance at places of worship. The proper season to be selected was, therefore, the spring, or the autumn; and perhaps the spring was even better, forasmuch as the mass of the population was at home. We shall now embody the facts of the Report in the

present paper, with such further light as the London City Mission has supplied, blending such comment as may be required.

If by a happy miracle, on Sunday, March the 30th, 1851, a universal feeling of devotion had impressed our population, and impelled towards the public sanctuaries all whom no impediment, of physical inability or needful occupation, hindered; if the morning or the evening invitation of the service-bell had called, no less from the crowded courts of populous towns and the cottages of scattered villages than from the city mansions and the rural halls, a perfect complement of worshippers; for what proportion of the 17,927,609 inhabitants of England

would accommodation in religious buildings have been necessary? The reply to this inquiry will determine mainly the extent by which our actual supply of spiritual ministrations is inadequate to the demand.

Various computations have been made respecting the number of sittings proper to be furnished for a given population. With respect to *towns*, it has been thought by some that accommodation for 50 per cent. would be sufficient; while others have considered that provision for not less than 75 per cent. should be afforded. Dr. Chalmers took the mean of these two estimates, and concluded that five-eighths, or 62½ per cent., of the people of a town might attend religious services, and ought to have facilities for doing so.

The maximum for rural districts is put lower than that for towns, the distance of the church from people's residences operating as an unavoidable check upon attendance. But, as for the purpose of this estimate, the *rural* population will consist of only those who live remote as well from villages containing churches as from towns,—in fact, of only those who are remote from any place of worship,—the proportion deemed to be sufficient for a *town* may be applied, with very slight reduction, to the whole of England—town and country both together; and, according to the best authorities, this proportion seems to lie between 50 and 60 per cent. of the entire community.

From many valid causes, there will always be a considerable number of persons absent from public worship. First, a large deduction from the total population must be made on account of *infants and young children*; of whom there were in England and Wales, in 1851, as many as 4,440,466 under ten years of age—2,348,107 of this number being under five. Of course, opinions vary as to the earliest age at which a child, in order to acquire a habit of devotion should be taken to a place of worship; some begin occasional attendance before they reach five years of age, while others are retained at home much later. Many parents too, no doubt, conceive that the attendance of their children at a Sunday-school is a sufficient tax upon their tender strength. Perhaps it will not, therefore, be unreasonable to assume that, either on

account of immaturity or Sunday-school engagements, about 3,000,000 children will be always justifiably away from public worship.

There will also always be in any large community a certain number kept at home by *sickness*. It is estimated that the proportion of persons constantly sick, or incapacitated by infirmities of age for active duties, is about 5 per cent. of the population; and, as the *degree* of indisposition which in general detains a prudent person from church or chapel is much slighter than that contemplated in this calculation, we shall probably not err in taking nearly 7 per cent. of the 15,000,000 (which remain after deducting the 3,000,000 children who have already been supposed to be absent), and putting down 1,000,000 persons as the number usually and lawfully away from public worship on the ground of *sickness or debility*. The number of persons in England and Wales in 1851, aged 70 years and upwards, was 503,305: aged 75 and upwards, there were 253,143: aged 80 and upwards, there were 107,041: aged 85 and upwards, there were 33,201: upwards of 90, there were 7,796: above 95 there were 1,545: and 215 were upwards of 100.

Another large deduction must be made for those who are necessarily left in charge of houses and in attendance upon the two preceding classes. There were, in 1851, in England and Wales 3,278,039 inhabited houses. If some of these in country parishes were left untenanted, locked up, while the inmates were at service, others doubtless were in charge of more than one domestic; so that we may safely take the whole 3,278,039 houses as representing so many individuals legitimately absent from religious edifices on account of *household duties*. Many of these, no doubt, would discharge a double occupation, as guardians of the house and attendants upon children or invalids; but some addition must unquestionably be made for a distinct array of nurses, or of parents unavoidably detained at home, and also for the medical practitioners, whose Sunday services can scarcely be dispensed with.

A fourth considerable class, of which a certain number will be always absent from religious worship, is the class employed in connection with the various *public conveyances*; as railways,

steamboats, omnibuses, coaches, barges on canals, &c. It is estimated that the number of men engaged, in London alone, upon omnibuses, on the Sunday, is as many as 6,000. It is impossible to form an estimate of the precise *extent* to which employment in this way may be admitted as an adequate excuse for non-attendance on religious ordinances; since opinions are extremely various as to the extent to which the use of conveyances upon the Sunday is to be considered a work of "necessity or mercy." It cannot, however, be doubted that, practically, whatever views are likely to prevail upon the subject of Sabbath labour, very many persons will be constantly engaged in ministering to the public need of locomotion.

Not attempting any numerical estimate of various minor classes, and designedly not making any deduction on account of Sunday traders, or the criminal population—since the object is to show the amount of accommodation needed for those who are *able*, not merely for those who are *willing*, to attend—it seems to follow from the previous computations that about 7,500,000 persons will, of necessity, be absent whenever Divine service is celebrated; and, consequently, that sittings in religious buildings cannot be required for more than 10,427,609, being rather more than 58 per cent. of the entire community. It will be convenient for the subsequent calculations to deal with 58 per cent. exactly, and assume that the number always able to attend is 10,398,013.

What, then, is the number of sittings actually furnished, by the agency of all the various churches, towards the accommodation of the 10,398,013 persons who, if only willing, would be able constantly to occupy them? The returns from 31,943 places of religious worship, many of them of course being simply rooms in houses, give an aggregate of sittings to the number of 9,467,738. But as 2,524 other places have omitted to return the number of their sittings, an estimate for these, computed from the average of complete returns, will raise the total number of sittings reported to the Census-office to 10,212,563. This, when compared with the number calculated as desirable (10,398,013), shows a deficiency in the *whole of England and Wales* of (only) 185,450.

The point, then, to which we have arrived is this; assuming that the joint provision made by all the sects together may be reckoned in the computation, the deficiency, upon the whole, of England and Wales, will be only to the extent of 185,450 sittings (or for only 1·03 per cent. of the population), *if the entire provision now existing is found to be so well distributed over the country as that no part has too little and no part too much.*

It deserves notice that, although such is the *general* proportion of population and church accommodation, yet "the condition of particular localities widely varies, some enjoying an excess of religious privileges; others absolutely perishing for lack of knowledge. The population of the *urban* parishes in England and Wales, in 1851, was 8,294,240; and of the *rural* parishes, 9,633,369. In the rural parishes there was an *excess* of $8\frac{1}{2}$, and in the urban parishes a *deficiency* of 12 sittings to every 100 persons.

These "urban districts," however, include small country towns, which seem to be as well supplied as any other portion of the country. If we take the *large* towns only, and include small country towns with the rural parts to which they virtually belong, the proportion per cent. in urban districts will be 37 as compared with 73 in rural districts. And the proportion is in inverse ratio to the size of the towns; so that while in towns containing between 10,000 and 20,000 inhabitants, the proportion is 66 (not much less than in rural districts); in towns containing between 20,000 and 50,000 it is 60; in those containing between 50,000 and 100,000 it is 47, and in those containing upwards of 100,000 it is 34. This view suggests with singular force the mixture of sentiments which led to the erection of the greater portion of our sacred edifices. Piety and local attachments—benevolence and longing for perpetual remembrance—principally, doubtless, a sincere desire to honour God, and yet, with this, a natural desire to raise a lasting monument to themselves,—these were the mingling motives to the influence of which may be attributed the existence of some thousands of our churches.

From a Table which is given in the Census Report of the religious accommodation of 66 of the largest towns,

it appears that London and Birmingham have the least provision made for their religious wants of them all; and if regard be had to the available distribution of the provision, *the Metropolis of England is the least provided for of any city or town in England or Wales.*

Nine of the 66 large towns enumerated have religious accommodation for more than the 58 in every 100 of the population, which is assumed to be requisite to be provided. Most of these are either old towns, or towns of fashionable resort.

Twelve of the large towns have religious accommodation for nearly the assumed proportion of the inhabitants, and in none of them is it below 50 seats for every 100 persons. These are, for the most part, flourishing towns, with a mixed population.

In twenty-six other large towns the religious accommodation is between 40 and 50 seats for every 100 persons. These include the smaller manufacturing towns. Leeds is also included in the number, with a population of 172,270.

There are seventeen other large, mostly very large towns, in which there is only religious accommodation for between 30 and 40 of every 100 persons. Bradford, Liverpool, Manchester, Newcastle, Salford, and Sheffield, are among this class.

Birmingham and London alone are below the 30. In Birmingham there is only church accommodation for 28·7 instead of 58 (as it should be) for every 100 of its population. In London, the churches are so thick in the City as to provide a sitting for 81 persons in every 100, which causes the return for London to be rather more favourable than that of Birmingham. But a large part of these city sittings are practically useless, inasmuch as they are more than the inhabitants of the city can possibly avail themselves of, and they are too far off from other parts of the Metropolis to be of service there.

As already stated, the total number of sittings in England and Wales leaves only the very small deficiency of 185,450, as compared with the number requisite to provide sittings for 58 per cent. of the population; but by reason of this provision being frequently so much more than is wanted in villages and small towns, and so much less than is wanted in large towns and cities, and by its varied unequal distribution, the

"Report" makes the actual deficiency of sittings 1,644,734. This latter number of sittings is required, in order that 58 persons in every 100 in England and Wales may have a sitting *within his reach*. And it most strikingly exhibits the claims of our large towns, that of these 1,644,734 additional sittings required, 1,318,082, or 80 per cent., are required for 57 of the 66 large towns before referred to, while the *especial* claim of London is shown by 669,455, or more than one half, being required for its wants alone. All the other large towns of England and Wales, including Birmingham, Manchester, Liverpool, &c., have not *unitedly*, so large a deficiency of religious accommodation as has London *singly*. In other words, the religious wants of London, in this respect, are greater than that of all other large manufacturing, mining, and commercial towns added together.

There is wanted an additional supply of 1,644,734 sittings, if the population is to have an extent of accommodation which shall be undoubtedly sufficient. These sittings, too, must be provided *where* they are wanted, that is, in the *large town districts* of the country,—more especially in London. To furnish this accommodation would probably require the erection of about 2,000 churches and chapels; which, in towns, would be of larger than the average size. This is assuming that all churches and sects may contribute their proportion to the work, and that the contributions of each may be regarded as by just so much diminishing the efforts necessary to be made by other churches. If, as is probable, this supposition be considered not altogether admissible, there will be required a further addition to these 2,000 structures; the extent of which addition must depend upon the views which may be entertained respecting what particular sects should be entirely disregarded. Of the total existing number of 10,212,563 sittings, the Church of England contributes 5,317,915, and the other Churches, together, 4,894,648.

If we inquire what steps are being taken by the Christian Church to satisfy this want, there is ample cause for hope in the history of the twenty years just terminated. In that interval the growth of population, which before had far outstripped the expansion of religious institutions, has been less,

considerably, than the increase of accommodation, — people having multiplied by 29 per cent., while sittings have increased by 46 per cent.; so that the number of sittings to 100 persons, which was only *fifty* in 1831, had risen to *fifty-seven* in 1851. And although this increase has not been confined to one particular Church, it will scarcely less perhaps be matter for rejoicing; since, no doubt, the augmentation has occurred in bodies whose exertions cannot fail to have a beneficial influence, whatever the diversities of ecclesiastical polity by which, it may be thought, the value of these benefits in some degree is lessened. Doubtless, this encouraging display of modern zeal and liberality is only part of a continuous effort which (the Christian Church being now completely awakened to her duty) will not be relaxed till every portion of the land and every class of its inhabitants be furnished with at least the *means and opportunities* of worship. The field for future operations is distinctly marked: the *towns*, both from their present actual destitution and from their incessant and prodigious growth, demand almost a concentration of endeavours—the combined exertions of the general Church.

Next only in importance to the question, how new edifices are to be provided, is the question whether any increased advantage may be got from existing structures. When it is considered that there are probably as many as 25,000 edifices specially devoted to religious worship,—that the vast majority of these unfold their doors on one day only out of every seven,—that many even then are only opened for perhaps a couple of hours,—there seems to be a prodigality of means, as compared with ends, which forcibly suggests the idea of waste. Of course, in many cases this cannot be helped, and nothing more could be accomplished than is done; but where the population gathers thickly, as in towns and cities, it is thought that greater frequency of services would answer nearly the same purpose as a multiplication of churches.

Among the Dissenters—who attribute no peculiar sanctity to buildings in which worship is conducted, nor regard a consecrated or other specially appropriated edifice as necessary for public service—an opinion has been

gaining ground in favour of the plan of holding services in such of the public halls and rooms as are of general use for other purposes. To these, it is expected, working men will much more readily resort than to the formal chapel. The experiment has been repeatedly tried: it is reported, with complete success.

Thus much for the total provision now existing for Religious Worship, both in the Metropolis and in the Provinces, in town and country. Thus far, upon the whole, the state of things is full of encouragement, supplying great ground for gratitude at the improvement that has been made of late years. The difficulty is to come—the great problem yet remains to be solved,—by what means an agency can be created sufficiently adapted to meet the entire necessities of the case. Nothing is more certain than that something more than mere edifices, with regular, able, and erudite ministrations, is demanded. No augmentation of either such places or such men can at all meet the present emergency. This point is so clear, as to admit of no dispute. That great and invaluable Institution, the London City Mission, has set forth its own case, in its *Monthly Magazine* for February, in a manner which has only to be consulted to awaken the deepest solicitude. City Missionaries must be increased by thousands. But more than this, and vastly more, is called for. Home Missionaries must be augmented in like, or in still greater numbers. But on this point we cannot enter. Our present Paper is to be understood as a word intended to strengthen the hands of the conductors of City and Home Missionary operations. The Report of the Census, on this subject, displays great good sense, with a careful examination of the true state of things.

Let us now return to the question of attendance on the given services of the Census day.

In the 34,467 places of worship in England and Wales open for religious worship on Sunday, March 30, 1851, there were (including an estimate for defective returns):

	Morning.	Afternoon.	Evening.
Sittings	8,498,520	6,267,928	5,723,000
Attendants	4,647,482	3,184,135	3,064,449

This is by far the most important, and at the same time the most affecting particular in the returns. The avail-

able sittings, moreover, might easily be greatly increased, and are, indeed, far less than they ought to be of the sittings *existing*. For it appears from the "Report," that the *very* large number of 10,798 churches and chapels, with 1,714,043 sittings, were closed in the morning of the Sunday; 13,096, with 3,944,635 sittings, in the afternoon; and 16,412, with 4,489,503 sittings, in the evening. There were no fewer than 10,915, or *nearly a third of the whole*, which were only open once for public worship on the Lord's day. Nor is this peculiar to churches or Dissenting chapels. The chapels were rather more frequently used than the churches, but both very inadequately to the wants of the people. This is a most extraordinary feature of the question, which strongly impeaches the religious spirit of the age.

If, therefore, the attendants on the Census Sunday be compared, as they should be, not with the lax practice by which existing sittings are made available to the people, but with the actual population which should have been in attendance, if 58 persons in every 100 had attended, the worshippers should have been 10,398,013. But the *actual* worshippers were only 4,647,482 in the morning, 3,184,135 in the afternoon, and 3,064,449 in the evening. So that, taking any one service of the day, there were actually attending public worship *less than half the number* who, as far as physical impediments existed, might have been attending. In the morning there were absent without physical hindrance, 5,750,531; in the afternoon, 7,215,878; in the evening, 7,333,564. There exist no *data* for determining how many persons attended twice, and how many three times, on the Sunday; nor, consequently, for deciding how many altogether attended on *some* service of the day; but if we suppose that half of those attending service in the afternoon had not been present in the morning, and that a third of those attending service in the evening had not been present at either of the previous services, we should obtain a total of 7,261,032 separate persons who attended service either once or oftener upon the Census Sunday. But as the number who would be able to attend at *some* time of the day is more than 58 per cent. (which is the estimated number able to be present at *one* and

the same time)—probably reaching 70 per cent.—it is with this latter number (12,549,326) that this 7,261,032 must be compared, and the result of such comparison would lead to the conclusion that upon the Census Sunday, 5,288,294 persons, able to attend religious worship once at least, neglected altogether so to do.

New churches and chapels usually give new attraction, and call forth new agency. But if we were to measure the required additional supply of accommodation by the extent of the present demand for it, the use now made of our existing provision, as revealed by these few statements of attendance, would appear to indicate that very little more is wanted. The considerable number of available sittings which are every Sunday totally unoccupied, might be adduced as proof so manifest of unconcern for spiritual matters on the part of a great portion of the people, that, until they are impressed with more solicitude for their religious culture, it is useless to erect more churches.

Although the number of sittings is especially deficient in large towns, it is yet the fact that the proportion of attendants to sittings is lower there than in rural parts. Reckoning as towns only those which contain more than 10,000 inhabitants, and the remainder as parts of rural districts, the proportion of attendants to sittings in the rural parts was per cent., in the three services of the Sunday, 28·1, 25·5, and 17·8, and in large town districts 23·9, 10·5, and 15·3.

This fact shows clearly how very much greater is the neglect of religion in large towns, than in the more thinly populated parts of the country.

At an early period of the London City Mission, when the population of London was materially less than now, the Committee stated that they apprehended there were never more than 400,000 persons present at any given service on the Lord's day within the metropolis. The returns now for the first time obtained prove that the estimate was at the time a very correct one, although it was often doubted. The number of sittings was at the same time estimated by the Committee to be 600,000, and it was stated two years since in their Magazine, that although such very large efforts had been made of late years in the building

of churches and chapels, the number of sittings could not be reckoned *then* at more than about 700,000. In this also the returns obtained prove that they were tolerably accurate. But if London had been as favourably circumstanced as the rest of England and Wales, it would have had nearly *five* times as many churches and chapels as it had at the Census. There were 33,370 churches and chapels in England and Wales, exclusive of the metropolis, for a population of 15,565,373. The proportionate number of churches and chapels for the metropolis (population 2,362,236) would have been 5,064; but it is only 1,097! A Table is given in the "Census Report" of the 50 districts in England and Wales in which there is most need of further religious accommodation. Of these 50 districts 31 are in the metropolis. So while the *sittings* in England and Wales, exclusive of the metropolis, are 9,511,922, in the metropolis itself they are only 710,641; which is considerably less than one-half of its proportionate number.

But what is the state of attendance in London? Of the 2,362,236 persons in the metropolis, there were *absent from public worship* on the Sunday of the Census, in the morning, 1,873,703; in the afternoon, 2,153,284; and in the evening, 2,032,163. Alas! what masses to have been found *absent*. Assuming that 58 persons in every 100 might and ought to have attended public worship on the Lord's day, there were *wiffully* absent on Sunday, March 30, 1851, in the morning, 881,563; in the afternoon, 1,261,744; and in the evening, 1,040,023. The attendance ought to have been 1,370,096; but it was, in the morning, only 488,533, in the afternoon only 108,352, and in the evening only 330,073. This, moreover, includes attendance at Roman Catholic chapels, at Jews' synagogues, at places of worship in which the doctrine of the Trinity is not held, and even in Mormonite rooms. The metropolis, as defined in the Census, is rather less than the eight miles' circle from St. Paul's, which the Mission regards as its boundaries; within that circle the population exceeds 2½ millions, of which there are 2 millions absent from *any* given service!

It is with the poorer classes of the metropolis that the London City Mission is especially concerned. Its Magazine has given the following appalling analysis of a single

parish, Shoreditch. Its population was 109,257. If 58 persons in every 100 were in the habit of attending public worship, the number of sittings in this parish should have been 63,369. They were, however, only 18,489,—which leaves 44,880 persons in this one parish unprovided for; or, allowing for the defective return in one church of sittings, there are, of the parishioners who might and ought to attend public worship, more without than with a sitting. But *very* small as is the religious provision, it is yet *far* more than is made use of. Sometimes persons will say, "We take no notice of Dissenters," and what the Church of England has not done they consider as not done at all. This is, unfortunately, a very common mode of arguing with many persons. Now, first, let us observe how it would be with Shoreditch parish if only the Church of England were recognised. The attendance at the churches on March 30, 1851, of the 109,257 parishioners, were returned as, in the morning, 4,080; in the afternoon, 134; and in the evening, 2,520. So that if a person were to have canvassed that immense parish, he would have found in every 100 inhabitants but 3·74 who were returned as at church on the Census morning, and but 2·30 in the evening. The absentees would have been in the morning out of every 100, 96·26, and in the evening, 97·30. But allowing that half the seats were occupied in the two churches from which no returns were received, the attendance would have been 5·86 in the morning, and 3·61 in the evening. In every 100 persons, more than 94 were not at church in the morning, and more than 96 in the evening. Let our readers reflect on this fact. It is so fearful that it will not be believed without reflection. And where is the charity of him, who, when he finds but from 4 to 6 persons in every 100 even as outward worshippers at church, will not be thankful that this *most awful* state of irreligion and ungodliness receives its measure of alleviation also from Dissenters, by whom some 4 or 5 more in every 100 are brought so far as within the *outward* walls of the house of God? What results show the two combined (the Church of England and Dissenters), but the merest fraction? The total attendance at the churches and chapels in Shoreditch was only 9·39 in every 100 persons in

the morning, 1·46 in the afternoon, and 7·70 in the evening, according to the returns received; that is to say, of the 109,257 persons in the parish, 98,970 did not attend public worship of any description on the Census Sunday morning, 107,654 were absent in the afternoon, and 100,913 in the evening; or, allowing for defective returns, the worshippers of God were in the morning, of every 100 persons 10·07, and in the evening 8·94. In round numbers, 90 persons in every 100 in Shoreditch parish were absent from public worship of any description on the Census Sunday morning, and 91 in the evening. Supposing now that a benevolent Christian person during the succeeding week were to have canvassed that parish of Shoreditch, and to have asked of every person, rich or poor, from house to house, "Were you at any place of worship last Sunday?" and supposing in asking individual after individual, he received 90 or 91 answers of "No," to every 100 applications, would he not have said before long, "What a heathenish state for a people to be in?" And perhaps he would ask, "Can this be the Metropolis itself of Christian England?" But possibly he would have thought, after putting the question to the first 100 persons, and receiving 90 or 91 "Noes," "I must have begun at a very bad corner of this great parish; this state of things is too remarkable to be common." How *overwhelming* would have been the feeling when it was found that this might be repeated *eleven hundred* times in that one parish, and that he might find 1,100 times repeated, that there were 90 or 91 "Noes" to every 100 questions which he should put. Then again, in this fraction of "Yeses," are included even the attendants at Mormonite worship, scarcely better than Infidelity itself. Nor do we say anything of the Tractarian doctrine heard in the parish church by the attendants. Nor does even this give a true picture of what is the state of the poorer classes when considered *separately and by themselves*. For it must be remembered that the parish of Shoreditch extends far out into the suburbs, and includes a large body of clerks and respectable middle classes of society. Almost the entire of the Kingsland-road, one side of the Hackney-road, the New North-road, Islington, the whole of Haggerston and

Hoxton, besides Shoreditch High-street, are in Shoreditch parish.

Or to take the example of a parish in which there are many poor, but in which the returns are *quite complete*. That is the case with St. George's-in-the-East, the population of which was 48,376. The proportionate attendance at public worship on the Census Sunday, was here even somewhat *less* than in Shoreditch, if the Roman Catholics be excluded from the reckoning. In the morning, it was at Protestant places of worship of every denomination, of every 100 persons, 9·61; in the afternoon, 1·64; and in the evening, 9·29. Here, also, we say nothing of the Tractarian doctrine heard in the parish church, by those who attend it. And here, also, there is some amount of population above the working classes, and of an order, who are accustomed, if only for fashion sake, to attend church. The Commercial-road, and streets and roads leading out of it, has much of this class of population to swell the attendance.

Probably, these two parishes, with their more respectable, as well as poorer parishioners, may be taken as even a somewhat favourable example of the religious condition of the working classes of the Metropolis in general, scattered throughout the entire of the parishes, when regarded separately and by themselves. And is this the religious condition of perhaps 1,300,000 of the 2,300,000 of London itself? Surely, Churchmen and Dissenters are required to combine, with all their might, against so frightful a mass of irreligion and ungodliness at their very doors!

For the present we must here stop. We stand petrified at the facts before us! Is this, in very deed, London,—the Queen of Cities,—the centre of light, liberty, and Protestant instruction to the whole world? Is this London, the seat of the Bible, the Tract, the Sunday-school, and of all the evangelizing Institutions?—It is none other! But surely it becomes those excellent citizens, "the salt of the earth," who are the creators and supporters of this glorious system of spiritual means, in their zeal for the perishing millions of foreign climes, not to forget the spiritual death which obtains all around them. Surely, even this great and wondrous city is, after all, religiously viewed, one huge "valley of dry bones!"

What is to be done? This is a question which ought to agitate Christian society throughout all its sections. The wars which are threatened to be waged by the Potentates of the earth are but a little thing, when compared to the great conflict in which British Christians ought, without further loss of time, to embark! May "the wisdom which is from above" guide their counsels, and the blessing of the Most High descend upon them, throughout all their borders!

ORIGINAL LETTERS.

To the Editor of the Christian Witness.

THE pious and useful JOHN NEWTON was born in London, in 1725. He was bred to the sea, under his father, who was master of a merchant vessel. For some years he "walked after the course of this world." God graciously arrested him, and filled him with peace and joy through believing. By close study, he attained a knowledge of the Latin and Greek languages; and in 1764 was ordained to the curacy of Olney, where he became acquainted with Cowper, the poet, and Thornton, the banker; the latter of whom presented him, in 1779, to the living of St. Mary Woolnoth, London, which he held till his death, in 1807. The following letter was written not long after his conversion. Wesley had sailed a few days before for Ireland. On his visit to Liverpool, in 1760, he wrote in his journal, March 20th, "I had a good deal of conversation with Mr. Newton. His case is very peculiar. Our Church requires that clergymen should be men of learning, and to this end, have an University education. But how many have an University education, and yet have no learning at all! Yet these men are ordained! Meantime, one of eminent learning, as well as unblameable behaviour, cannot be ordained, *because he was not at the University!* What a mere farce is this! Who would believe that any Christian Bishop would stoop to so poor an evasion?"

MR. SHIRLEY was the cousin of Lady Huntingdon, and the brother of the guilty Earl Ferrers, who was executed May 5, 1760, for the murder of Mr. Johnson, his own steward. As a clergyman at Loughrea, in Ireland, Mr. Shirley was humble, diligent, and useful.

SAMUEL DUNN.

Sheffield, March 1, 1854.

REV. JOHN NEWTON TO REV. J. WESLEY.

Liverpool, April 3, 1758.

REV. AND DEAR SIR,—Your inclosed letter from Bolton, has furnished me with an excuse for writing sooner than I intended. Your vessel was followed with many a wishful look, and, I believe, with many a secret prayer that you might be sent back to have stayed a little longer amongst us; I must own that when I saw the wind change about an hour after you left us, I was myself willing to hope that your work here was not quite finished; but the next morning put a check to my fond short-sighted desires. It was, indeed, a short opportunity, but while it lasted, it was sweet and profitable to me, and I trust to many. Yet it is with grief I observe, that the word of the Lord is a burden to this place. In general, eating, drinking, building, planting, buying, selling, these divide or engross the greater part, and they have no leisure to attend to the one thing needful. My heart forbodes something, I know not what. It did before my late conversations with you, but more since. I fear for the nation, and I fear particularly for this Liverpool, which, though but of mushroom growth, is, for its size, the most noted place in England for commerce, riches, and increase, and, proportionably, I believe, for luxury, pride, and security; but, blessed be God, I neither sorrow nor fear as those who have no hope. Everything is under the direction of Him to whom I have committed my all; and when the pilot of the ship is master of the storm, those who can trust his care may dismiss their own. This is my present sentiment. What impression, a time of trouble, if it should actually come, would make on me, I dare not say, but I live on that promise, "As thy day is, so shall thy strength be." Let the power of faith, and the spirit of prayer, be given suitable to the occasion, and then let difficulties and straits be ever so great or pressing, though we are shut up on all sides, and neither earth nor sea affords us any way to escape. The road to heaven only is open,—let us try the road to heaven. This is, indeed, a path which the vulture's piercing eye hath not seen, and where the lion's whelps cannot pursue,—equally secure from the attempts of fierceness and fraud. But I consider to whom I am writing, and forbear, yet I am sure you will not rebuke me so severely as Hannibal did the philosopher, who presumed to declaim on war in his presence.

The Lord has provided us a sweet retreat in the country, whither we propose soon to remove for the summer season; at present all is bloom and harmony there, and we promise ourselves much of that deep heart satisfaction, which arises from a grateful sense of the Divine goodness in the common comforts of life. If it please the Lord to lengthen out the public tranquillity this year also, we cannot be more happily situated in externals; but I am thinking of Jonah iv. 3—8. When the gourd is most flourishing, the next hour may bring the destroying worms, the scorching sun, and the searching wind, all at once. I would willingly prepare myself, not only to part with the things I am

apt to overrate, but to part with them perhaps just at the time when they seem most necessary.

I hope what I said to Mr. Ockley will not prevent me of a letter from you *propria manu*. If I had engaged you on a point of controversy, you would judge it your duty to reply something at large, to set me to rights; this I gather from your having said you wrote one of your longest letters to Mr. Whitfield. It is my happiness to love disputing as little as yourself, but I need every help in practical and experimental religion. I hope I still retain some traces both of your preaching and conversation, but your letters would have the advantage of being always at hand. I am sensible in some measure of the value of your time, and my own small importance, therefore shall not expect line for line, or letter for letter; if you give me leave to write when I will, and let me hear from you when you can, the terms of our correspondence are settled.

I should be glad to be favoured with an account of any farther remarkable intelligence you may receive from the young person at London. I am something sceptical in such cases, yet not so much as to slight the warning. Whatever has a tendency to stir me up to watchfulness and prayer, is so far good to me. And as when an invasion is expected, any person who should cry out, "The enemy is coming!" would draw the attention, at least, of those who heard him, so it is with me; I have so fixed an apprehension of the judgments of God being just ready to break forth upon us, that I am ready, perhaps too ready, to believe everything that seems to forebode them. Our Lord reproves the Pharisees that they did not understand the signs of the times; the prophecies had fixed the appearance of Messiah by the words of Jacob and the weeks of Daniel so precisely, that it seems strange those who had those writings continually in their hands and their mouths could possibly mistake them; yet so it was, and so it may be now. The Scripture prophecies, I believe, can only be understood in their accomplishment, or by a manifestation from on high, and perhaps succeeding ages may wonder as much at our blindness, as we do now at that of the Jews. If your friend is permitted to publish the ground of his very extraordinary discoveries, it is possible he may command our assent; till then, or till some further scene opens, I must suspend my judgment, yet I am far from rejecting him. For before the great and awful events we expect shall take place, I do believe the Lord will reveal to some of his servants what he is about to do. Mrs. N. sends her cordial respects. We beg a place in your prayers, that we may be enabled to stand in the evil day, and having done all to stand. For our part we cease not to make mention of you daily, entreating the Lord to multiply your gifts, graces, and usefulness, to maintain you against all his enemies, to make your last days your best days, that thousands may yet be added as seals to your ministry, to the increase of your joy and crown at the day of his appearing. So prays and wishes, Yours in the Lord, J. NEWTON.

HON. AND REV. W. SHIRLEY TO REV. J. WESLEY.

Nov. 1, 1760.

REV. AND DEAR SIR,—The bad state of health of your dear brother gives me sensible concern; his unparalleled tenderness and affection to me under the late heavy misfortunes of our family, demand the utmost of my gratitude and love. Let him pardon me that my prayers are frequent to the throne of God, that he will restore him to his bodily health, and continue him yet a little longer a blessing to his church and people. I hope my time at Moyra was not passed unprofitably. I had many serious conversations with Lady Rawdon, who afforded me a more favourable attention than I could ever have expected. There is a certain nobleness of heart and love of truth engrafted in her that surely she must come right at last. She was pleased to allow what I said to be highly reasonable, and I trust that when her poor heart feels deeply the wretched want of those comforts which the realizing of these truths can only give, she will recollect the remedy which God enabled me to point out to her, and that a due application of it will be made to the healing of her wounded spirit, through the precious balsam of the atoning blood.

I preached three times at Moyra, and find the people there ready enough to acknowledge the truth, but very backward in embracing it. On my return home, I preached at Mr. Piers's Church at Killeshee, near Longford, and, as I am told, a young man received grace under the word. In short, I find my excursions are more blest than my labours in my own parish. This is a great grief to me. I am nevertheless not discouraged, but wait God's time, in humble expectation that he will visit this people, and give me to see the travail of my soul and be satisfied. In the meantime, my dear Sir, let me entreat you neither to forbear warning nor reproof, if you hear anything of me you deem blameable; and be persuaded your ingenuous frankness on such occasions will be ever acknowledged as the best proof of your love and esteem for me. Above all things, I request your earnest wrestlings with God in my behalf, that I may not be found an unprofitable servant in the day of the Lord; but that I may rejoice with you and the saints of God in glory; both I and the children whom the Lord shall give me. May the ever-blessed and eternal God prosper you and the work of your hands! Pray let me hear what state of health poor Mr. Charles Wesley is in. Tell him of my love and my constant prayers for him, as, indeed, for you both. If brother Jacob is with you, I beg you will make him my most affectionate respects. I have not answered his letter, not knowing for a certainty where he is. Your very affectionate brother in the Lord Jesus, WALTER SHIRLEY.

ELOQUENCE.

WE have recently met with some interesting extracts on the subject of Eloquence, from the pen of the late excellent evangelical clergyman, the Rev.

Charles Simeon, which, we think, may not be without their use to Exhorters, Sabbath-school Teachers, Lay Preachers, and others. There is much excellent sense in the venerable man's observations; he is the advocate of Nature, as opposed to all artificiality. There is much more in his observations than may, at first sight, appear; and they must be closely considered, to be rightly understood. Let us hear him:

It has long been my habit, and in it, I conceive, a considerable part of my ministerial usefulness has consisted, to instruct young Ministers how to read easily, naturally, distinctly, impressively. This is indeed a kind of instruction which no man gives, and no man desires: but is *greatly needed*, and of vast importance, as well to the health of the Ministers, as to the edification of their flocks. How often are the Prayers of our Church spoiled, and good sermons rendered uninteresting, by bad delivery in Ministers! I thank God, I could specify many, some that were in a very hopeless state, who have been exceedingly benefited by my poor endeavours. But a remarkable case occurred last night. Mr. —, who once read extremely well, and delivered his sermons well, both read and preached in my church; and to my utter astonishment, acquitted himself extremely ill in both. He had contracted very bad habits, reading with *great rapidity*, and with his *teeth closed*, and with very bad cadences, and *no pauses*. And in his sermon there was a flippancy and indistinctness that almost entirely destroyed its usefulness, except to those immediately close to him. After the service, I pointed out to him his faults, and prevailed on him to stay till Thursday, and preach again for me. In the meantime he read to me, and I pointed out to him what I wished him to attend to:

¶ 1. Composition.—Not to have a rhapsodical collection and continuous concatenation of Scriptures; but to make his *text* his *subject*, which he was to *explain—confirm—enforce*.

¶ 2. In Enunciation.—Not to form his voice but with his lips and teeth; and to open his teeth as well as his lips; and at the same time to throw out his words instead of mumbling.

¶ 3. In Delivery.—Not to have any appearance of levity and flippancy, but to show sobriety—reverence—respect.

Well, last night he officiated again; and the difference exceeded my most sanguine expectations. In every part of the service he was admirable; and he himself was as much struck with the difference as I was. He saw an *attention* which might be felt; and he had in himself an ease, which rendered his exertion comparatively nothing.

Now I record this, because *I think it much to be regretted that Ministers do not get instruction on these points*, and that there are none who qualify themselves to instruct others. I could write a book upon the sub-

ject; but I could not make any one understand it. I could say,

1. Form your voice not in your *chest*, nor in your *throat*, nor in the roof of your mouth, but simply with your *lips* and *teeth*.

2. Deliver your sermons, not pompously, but as a professor *ex cathedra*, and as a father in his family.

3. Let there be the same kind of pause, and of emphasis, as a man has in conversation when he is speaking upon some important subject.

What is to be guarded against? Monotony and Isochrony. A continuous solemnity. It should be as *music*; and not like a funeral procession. Guard against speaking in an unnatural and artificial manner.

At the same time levity is even worse. The point for you to notice is this: see how all persons, when in earnest, *converse*: mark their intonations, their *measure* (sometimes slow, sometimes rapid, *even in the same sentence*), their *pauses*. But especially mark these in good speakers. Delivery, whether of written or extemporaneous discourses, should accord with this, so far as a diversity of subjects will admit of it.

Too great a familiarity does not become the pulpit; but a monotonous, isochronous solemnity is still worse. The former will at least engage the attention; but the latter will put every one to sleep.

Seek particularly to speak always in your *natural voice*. If you have to address two thousand people you should not rise to a different key, but still preserve your customary pitch. You are generally told to *speak up*; I say rather *speak down*. The only difference you are to make is, from the *piano* to the *forte* of the same note. It is by strength, and not by the elevation of your voice, that you are to be heard. You will remember that a whole discourse is to be delivered; and if you get into an unnatural key, you will both injure yourself and weary your audience.

As to the mode of delivering your sermons, speak exactly as if you were conversing with an *aged* and *pious superior*. This will keep you from undue *formality* on the one hand, and from improper *familiarity* on the other.

And then as to the proper mode of conducting the devotional part of the service, do not *read* the prayers, but *pray* them; utter them precisely as you would if you were addressing the Almighty in the same language in your secret chamber; only, of course, you must *strengthen* your tones, as in the former case.

But the whole state of your own soul before God must be the first point to be considered; for if you yourself are not in a truly spiritual state of mind, and actually living upon the truths which you preach or read to others, you officiate to very little purpose.

To this may be added that especial care should be taken:—1. To give the *consonants* their full distinct sounds; 2. To give the *final* words of sentences clearly and audibly; 3. In Prayers, &c., and in reading Psalms, Lessons, &c., to pronounce *every* syllable, and not to read words of *two* syllables as though they were only *one* syllable, words of *three* syllables as though they were words of *two*

syllables, &c.; except in those very few cases where this rule would produce a strange and awkward effect, and would lessen, rather than add to, the dignity and solemnity of the sentences; 4. Not to have the cravat tight nor deep, nor the book or sermon placed so low as to require the neck and head to be bent down over it. Persons with deep voices should be particularly careful to form their voice with the lips, and not in the throat or chest, nor the roof of the mouth, else they will produce little more than "haw, waw, waw, waw," especially if they intone, and in a large church, or where there is the slightest reverberation.

"How shall he that occupieth the room of the unlearned say *Amen* at thy giving thanks, seeing he understandeth not what thou sayest. . . . I thank my God I speak with tongues more than ye all: yet in the church I had rather speak *five* words with my understanding, than by my voice I might teach others also, than *ten thousand* words in an unknown tongue," 1 Cor. xiv. 16, 18, 19.

THE CENSUS.

To the Editor of the Christian Witness.

SIR,—As you were so kind as to publish in the WITNESS my Address to Superintendents and Teachers, on "Our Sunday-schools—What they do and might do for England," I ask the favour of your inserting a correction of a slight error in that Address. After stating the number of Sunday-scholars, from the Census Returns of 1851, at 2,407,409, I referred to the more recently published Report and Returns on "Religious Worship," and said, "By this important Report we are informed of the interesting facts, that the number of Sunday-school teachers, and the actual attendance of Sunday-scholars on the Census Sunday, March 30, 1851, were as follow:

No. of Sunday-school teachers	302,000
No. of Sunday-scholars in attendance on the Census Sunday	2,280,000."

These figures are quoted from a Note at p. clii. of the Report (and at p. 87 of the Abridgment of that Report); but in another part of the Report, namely, at p. clxv. (and at p. 100 of the Abridgment), the number of teachers

was spoken of as, "at the time of the Census, more than 250,000, instructing every Sunday in religious knowledge as many as 1,800,000 children." In a Note to this passage it was stated that "the total number of Sunday-scholars on the books of the schools was about 2,400,000." In a Return of last Session, the exact number of children attending Sunday-schools on the Census Sunday was given as 1,788,358 (*Parl. Paper*, 514); but, estimating for 377 schools which had not made returns, the number present on that day would be 1,817,518.

My attention being drawn to these discrepancies in the Official Report and Returns, I wrote to Mr. Horace Mann, the author, to ask the favour of an explanation. He tells me frankly that the figures 2,280,000, given as the attendance on the Census Sunday, are a mistake,—that the actual attendance on the Census Sunday was about 1,800,000; but that the number of scholars on the books, and, as he believes, really belonging to the schools, was upwards of 2,400,000; and that the number of teachers considerably exceeds 300,000.

It will be seen that, though the attendance on the Census Sunday was *over-stated*, the actual number of Sunday-scholars was given correctly, and the number of teachers was *under-stated*.

In the future editions of my Address, which is published as a tract, the requisite corrections will be made.

I am, Sir,

Yours very truly,
EDWARD BAINES.

Leeds, Feb. 21, 1854.

SIR,—An Article on the Census Returns, in the CHRISTIAN WITNESS for this month, contains a statement as to the number of sittings provided by Baptists (orthodox), which appears to be incorrect. The number of sittings provided by Baptists—Particular, General, and undefined, whose orthodoxy, I suppose, will not be denied, whatever may be said of the other sections mentioned in the Official Returns—is 684,704; upwards of 100,000 more than stated in the Article alluded to. By directing attention to this mistake, you will oblige

Yours sincerely,
W. BONTENS.

Whitchurch, March 6, 1851.

Review and Criticism.

The Priest and the Huguenot; or, Persecution in the Age of Louis XV. From the French of L. F. BUNGENER. Nelson and Sons.

WE had occasion, some time back, to notice Bungener's celebrated work, "The Preacher and the King,"—a volume not without interest, but of greatly inferior interest as compared with that now before us, which is certainly one of the most exciting and captivating performances of the sort

that has crossed the Channel for many years. It is difficult to give an idea of it, either by description or by extract. It consists of three parts, thus entitled: first, A Sermon at Court; secondly, A Sermon in the City; and third, A Sermon in the Desert. Under these several headings we have a mass of the

most heterogeneous matter, all either instructive, exciting, or amusing, and all calculated to illustrate French character and French Society, in the days of Louis XV. There are few personages of special distinction who do not more or less figure here, and not many events of that age to which there is not some reference. Bridaine, the famous peasant orator, Voltaire, D'Alembert, Diderot, and the bulk of the Encyclopædists, are among the parties to whom special prominence is given. The volume is an enchanting hodge-podge of all sorts of people, and all sorts of subjects,—a sort of mingled mass, to which men of all sorts and habits, and of every species of intellect and of character, have contributed. Tragedy, comedy, and occasionally something approaching to farce, stamp the volume. In one word, it is a French novel; of the pure and innocent description.

Bungener is still a young man,—a man of letters, and a preacher in Geneva. He was born so lately as the year 1814, of parents who had embraced Protestant principles, and were distinguished for purity of life. His father was a native of Rhenish Prussia; his mother was a Swiss,—a woman distinguished by the sound sense and straightforward character of her countrymen. He was educated at Marseilles, the expense of which—for he was without means—was defrayed by the Protestant Consistory. From 1826 to 1832 he remained studying in his native city, carrying off annually the reward of merit adjudged in each class to the student most distinguished for general conduct and progress. In the latter year he proceeded to Geneva, to prepare for the ministry and complete his studies, his course terminating in 1838. It thus appears that he is a thoroughly educated man.

Bungener was ordained in Geneva, in 1839: he had great doubts, however, as to his own capabilities for the ministerial office, and believed that his element was literature; and hence, in 1843, he accepted the office of Head Master of the College, for which he was every way eminently fitted. In 1848, however, the new Radical Government dismissed him, along with several other professors, for the high crime and misdemeanor of Conservatism! The injustice of this conduct was keenly felt, but the leisure thus

forced upon our scholar was turned to excellent account, in the further prosecution of his studies. Several prizes, which were given from English sources, for publications on Peace and other subjects, were all carried off by Bungener.

Bungener supplies a curious example of self-ignorance. It has frequently occurred that men of pre-eminent intellectual power, but quite unadapted to popular speaking, have had high notions of their own capabilities in that line, but low notions of the species of intellectual labour for which they were qualified. It was the reverse with Bungener. He thought he was never born to be a preacher; but, thanks to his persecutors, circumstances occurred which corrected him. Events arose which led him to preach on a particular occasion; and the effect of his discourse was unparalleled in the country! This one brilliant display of oratorical genius triumphantly established his fame at home on the same high eminence to which his Works had previously exalted him abroad. This extraordinary development is, by the author of his Life, ascribed to affliction, and its sanctifying influences. Till 1851 he had not known sorrow, and especially that of the solitude of the heart: he then lost his "admirable wife, whose elevated character he had portrayed in the *Madeleine* of the 'Priest and the Huguenot.'

The subsequent course of this remarkable man remains to be seen. The probabilities are that his Master has great work in reserve for him. His Biographer thus concludes his sketch: "I venture to affirm that there is no Frenchman who has produced aught that can be paralleled with M. Bungener's series of works, for the rare combination of creative power, learning, sense, and piety."

We may, in closing, state, that the following publications from his pen have appeared both in France and England: "The Preacher and the King"—"The Council of Trent"—"The Priest and the Huguenot"—"Voltaire and his Times"—"Julian, or the End of an Age." He has produced these volumes in the space of just ten years, with occasional pamphlets, three courses of public lectures, to which we must add academical teaching, lessons in public and private, sermons preached, committees

attended, reports drawn up, and publications corrected and edited. Having done this, we need say no more to show that our Author is a man who, while he abounds in erudition and creative powers, has learned the happy secret of systematic and continuous labour. He is not one of those who has taken it into his head that he is a genius, and that, therefore, he stands absolved from the necessity of toil.

London Quarterly Review. No. III. Part-ridge and Oakey.

THIS new Quarterly more than sustains its reputation. The present Number opens with a very able, though, from the nature of the subject, somewhat dry article on Thiersch as a Theologian and a Critic. The range of the essay is very comprehensive, it constitutes a sort of digest of the whole subject of which it treats, and will form an excellent introduction to those desirous to enter upon its more extended study. The article on Madagascar is good, and will be useful; presenting as it does a comprehensive and judicious view of the operations of the London Missionary Society there. The Life and Epistles of Paul, founded on the work of Conybeare and Howson, is solid, judicious, and valuable—favourable, yet discriminating; notwithstanding its drawbacks, the work is considered to furnish the best introduction to the intelligent study of the Acts and Pauline Epistles. One of the most interesting articles is on that marvellous modern jumble of nonsense and folly, fanaticism and mischief, Mormonism. The reader may here obtain upon easy terms a correct and tolerably comprehensive view of the whole thing—a thing, the very existence of which is a reproach to the nineteenth century. The subsequent articles are varied and interesting. Mineralogy is capital, while Palestine supplies a large amount of valuable matter. The great article of the day, however, as affecting human welfare, is that on the Junction of the Atlantic and Pacific Oceans, to which we have once and again referred. The essay, although brief, is yet pregnant, and abounds in facts bearing strongly on the question. It is moreover something to get this subject as extensively as possible before the public mind. Of its importance there cannot be two opinions, and of its practicability there is little doubt. It will of course be an expensive and deeply responsible undertaking; but as an affair comprehending the existence of all empires, and the consequent welfare of every people, expense is not the first thing that ought to be thought of. The estimate for excavations in the canal simply is £12,000,000; incidentals and preliminaries, 1,000,000; and the interest during the progress of the works, £2,000,000. It is calculated that the work can be executed in about five years from its commencement.

The most religious article of the volume, we presume, is that on Richard Watson, in which, amongst other admirable things, we

have a very able disquisition on the advantages of extemporaneous oratory. The slaves of Manuscript may profitably ponder it.

Scripture Expositions; or, Daily Meditations Designed for Family and Closet Devotion. Being Select Portions for every Morning and Evening throughout the Year. Vol. IV. By SAMUEL WILLS, D.D. Snow.

MR. WILLS is a respectable minister of the Gospel in the city of New York. The writer's object is to supply what he considers a want in the literature of his own country. He thinks the number of such publications, compared with the abounding literature of the day—to say nothing of the "inadaptation of the few to the uses of the family as Scripture Expositions"—is so small as to encourage authors to enter the field. Such works we believe are few in the United States, but they are not so in England; we have at least a half dozen publications of various merit and various magnitude.

We would by no means speak lightly of this species of publication; but as we had occasion recently to observe with respect to written prayers, so we now beg to state that we think there is need for jealousy of written observations. They are, at least, but crutches and go-carts, very well for children, and cripples, and people of enfeebled frames: the sooner, however, that they can be dispensed with the better. Now we must say that the state of things after which the universal Church should aspire, is a capacity on the part of all heads of families to give running comments, and to expound the Scriptures for themselves. There is really no difficulty whatever in this matter; men have only to set about it. What is called "Fellowship Meetings," exemplify it to a great extent. You will there find hundreds, thousands of Christian men, who can, to excellent purpose, expound the Scriptures, deducing doctrines, and setting forth their practical bearing. We shall not object to a young householder procuring such a work as this, and using it for a time; but if he is not the veriest novice, he will, within the year, be in a position to make a present of his book to some of his lame neighbours, who may find it helpful, while he himself stands no longer in need of it.

Dr. Morison's Lectures to Young Men. Nos. I., II., III., IV. Ward and Co.

WE congratulate the energetic author in having completed, in a manner so masterly, two-thirds of his undertaking. The idea was excellent, and the execution is worthy of it. The interest excited, we learn, has been very great: assemblies of five or six hundred young men have congregated from time to time; and seldom have assemblies been better rewarded for their time and attention. While the subjects are obviously of the first moment, they have been discussed with an ability, a knowledge, an experience, a logic, and an eloquence, which leaves nothing to be desired. When the volume is complete, it will constitute a very valuable addition to the best hand-books for Young Men in our tongue,—every way worthy to stand side by side with the precious productions of J. A. James.

Excelsior: Helps to Progress in Religion, Science, and Literature. Nos. I., II., III. Nisbet and Co.

WE are gladdened by the appearance of this new serial, which has made a very fair beginning. The articles are brief, varied, and instructive. It fills a blank in the Periodical circle. As there was room for it, so conducted, there is no doubt of its splendid success.

Miss Corner's Scripture History Simplified, for the Use of Schools and Families. Revised by J. KITTO, D.D. Dean and Son.

MISS CORNER is a lady of world-wide reputation. Having done so much for the kingdoms of this world, she has betaken herself to do something for that which belongs to another. The fair authoress desires it to be known that she does not wish it to be considered a mere lesson-book,—dry, and without explanation or comment; it has been her object to make each lesson increase the desire to know more concerning it.

The Field and the Fold; or, A Popular Exposition of the Science of Agriculture. By the Rev. EDWARD SIDNEY, M.A. Religious Tract Society.

THIS title-page presents a double curiosity. It is amusing to find this great religious Society turning aside from its scriptural enterprises to deal with the dibble and the rake, the harrow and the plough; but assuredly we find no fault with it for so doing. According to our notions, man is a unity, and life is a whole. We have no doubt that, had circumstances required it, in addition to giving lessons in the doctrine of the glorious Gospel, Paul would have been pleased to impart to a young man a lesson in tent-making; and are quite sure Peter would have been, at any time, prepared with a lesson on mending nets. But there is another curiosity in the title: this book on Agriculture is by the Rev. Edward Sidney; so that, if the Society has become secular, so has the parson. They are accordingly the undivided subjects of praise or of censure. For our own parts, we praise them. There is a class of clergymen much more capable of dealing with agricultural chemistry than the Church Catechism; and far more at home in the field than in the flock,—amongst pigs and poultry than paupers and parishioners. Whatever Mr. Sidney may be as a parson, the book gives evidence that he is a thoroughly well-informed agriculturist. Towards the close of this very interesting volume, the Rev. Author shows the extent to which the subject of Agriculture obtains notice in the Sacred Scriptures; and not without success. We much commend it.

Religious Emblems and Allegories. A Series of Engravings designed to Illustrate Divine Truth. By the Rev. WILLIAM HOLMES. A New Edition. With an Introduction, by Rev. JAMES SMITH. Tegg and Co.

THIS will be a welcome book to British Christians. Its popularity in the United States has been great among all denominations. Messrs. Tegg and Co. have purchased the original engravings, and are the only authorized publishers of the work in this country. These engravings are very nume-

rous, and, we may add, very good; we have, in truth, seen nothing like them. Here, for example, is Persecution for Christ's sake. There is, first, a piece of poetry, then of prose. The Christian is here represented as standing in a state of agitation, with folded hands, looking up to heaven. At his feet is a serpent, in the act of darting at him. On one side is a bull in fury, lashing himself with his tail, representing persecution, and a gaping cur, representing backbiting, beside which is an alligator, emblematic of fraud, with open mouth. On the other side is a wolf, standing for slander, beside which is a ferocious animal, bearing the guise of a lion, devouring his victim,—a personation of oppression and outrage. On this engraving there is a piece of poetry, succeeded by an explanation of the engraving, to which is added illustrations from Scripture and from history, of an important and highly-impressive character. Many of the engravings are remarkably striking, and can only be understood by examination. The book is by far the richest thing of the sort that has appeared. We commend it as one of the best Christian *ecce mecum* in the English language.

The Tenderness of Jesus. By the Rev. J. W. RICHARDSON, of Tottenham-court Chapel, London. Second Thousand. Snow.

WE are pleased to find a Second Edition of this precious tractate called for before we have been able to notice the first. Its subject suffices to make its own way to the heart of the faithful: Immanuel, God with us,—humanity in glorious union with Divinity, and that humanity stamped with the endearing attribute of "tenderness." Sin has filled the world with sorrow; sorrow can only be soothed by sympathy; sympathy can only be excited through the existence of a community of nature and an identity of interests. Mr. Richardson here descends on the reality and the depth of this attribute, from which he considers its practical bearing and its gratuitous display. From this we have a succession of most valuable sections, showing its character as unchangeable, fraught with encouragement, consolation, and comfort. The latter portion of the piece shows the claims of this "tenderness," summing up the whole with its momentous issues. We know not a better companion to Mr. Newman Hall's "Come to Jesus." While Mr. Hall lifts up his voice in sweet persuasion, crying, "Come," Mr. Richardson points to the first and the most endearing consideration in the world to attract.

Christian Experience, in its Several Parts and Stages. By the Rev. J. LEITCHILD, D.D. Second Edition. Ward and Co.

WE are glad so soon to find this most valuable work in a Second Edition. It bodes well for the spirit of the churches to find such publications in the enjoyment of extensive favour. The volume, as we previously intimated, presents an epitome of the truths which the venerable preacher has been accustomed, for many years, to pour out upon the audience which surrounded the pulpit of Craven Chapel. He well observes, in the Preface to this second edition,

that the volume is one of universal and undying interest; it embraces most of the principal points of vital godliness, which, though attention may be withdrawn from them for awhile, by the prevalence of new theological tests and sentiments, will not fail to keep their hold on the soundest portion of the Christian community, and to regain a more widely-extended influence than ever, when the insufficiency of creeds, and forms, and notions, to meet the cravings of our nature, shall be discovered and deplored. This is an excellent prediction with which to issue a second impression of a work which, when the day referred to shall return, will occupy a prominent place among the lights of a coming generation.

Biblical Commentary on the Epistle to the Hebrews; in Continuation of the Work of Olshausen. By Dr. J. H. A. EHRARD, Professor of Theology in the University of Erlangen. Translated from the German, by JOHN FULTON, A.M. T. and T. Clark, Edinburgh; Hamilton and Co., London.

THE present publication has all the characteristics of the German works which have been issued from the house of Messrs. Clark. It is copious, learned, and, of course, heavy withal; but still it abounds in valuable matter. The precious Epistle has been most thoroughly analyzed, almost anatomized; and nothing has been left undone that learned labour can accomplish, to illustrate it in all its parts and bearings. The work is one which would have been devoured with avidity by the late Dr. Russell, of Dundee. Those conversant with the writings of that admirable man will understand us.

A Home Book for Children of all Ages. Ward and Co.

THIS book comprises a great variety of subjects, some of a biographic and others of a historic character. Natural History has likewise its place, while both prose and poetry have been called into the service of the author. There is much here calculated not simply to instruct and gratify, but to mould the youthful mind in a right direction. Among other things which serve to test the religion of the volume is Cromwell's

last prayer, which the writer wishes all kings would imitate. The volume deserves, and will not fail to obtain favour in the direction in which it is more especially intended to move.

The Pastor of Gugenburg. Translated from the German. Constable and Co.

THIS little book is not altogether unknown to the public, under its former title, "Christian Income and Expenditure," which was a literal translation of that German edition, but which it has been thought advisable to alter, as not conveying an accurate idea of the subject,—it being a purely spiritual affair, and having nothing whatever to do with pecuniary matters. The tractate is one of a remarkable, pleasant, and improving character, full of instruction, feeling, and incident.

Lessons and Trials of Life. By the Author of "Bertha's Journal," &c., &c. Nisbet and Co.

THE author of this interesting and varied volume is already very favourably known to the best class of the reading public. Those, however, mainly interested are such as move in the upper walks of society, on which every chapter contributes to throw a portion of useful light. The volume will, perhaps, put some in mind of Mackenzie's "Man of Feeling." It is very largely a book of the heart.

Church Questions, with Scriptural Answers and Remarks. By the Rev. JAMES LANCASTER, M.A. Seeleys.

FOR Church of England circles, this is a useful volume. According to our notions, there are here and there points far from unimportant, on which we hold an entirely opposite view; but there is much matter in the tractate, and a large body of valuable references, with important remarks.

The Tract Magazine for 1853. Religious Tract Society.

THIS Magazine, in its successive Numbers, has done good service. It supplies many a lesson of the first importance, always clearly, often impressively, and sometimes touchingly set forth. In its collective form it constitutes excellent reading.

Monthly Review.

THE great thing which continues to occupy all minds, and all tongues, is the impending war. Preparations throughout the month have been incessant, and concluded on a scale of terrific magnitude. The Baltic fleet having been completed, set sail from Portsmouth on the 11th, to the sphere of destined action. The scene on that day was grand, and awful, beyond anything known in the maritime history of England. The multitudes who lined the shores, and covered the deep, in craft of every kind, were countless. Her Majesty the Queen was there; and for a short way headed the squadron on its out-

ward movement. It is appalling to contemplate the amount of destructive power which is thus on its way over the peaceful deep. Sir Charles Napier is admiral, with the chief command. His fleet constitutes 44 ships, manned by 22,000 seamen, mounting 2,200 guns, propelled by a steam power exceeding that of 10,000 horses! Of the ships, only six are unaided by steam. This steam gives a new aspect to maritime conflict. These tremendous batteries will be almost as moveable as a field-piece, which can be dragged hither and thither, to be placed in the most advantageous position for deadly execution.

Sir Charles Napier is famed for his courage; and is, unquestionably, a seaman of the old British mould, with all its admirable, and the chief of its exceptionable qualities. In the line of Nelson, his God is his Country; to serve England, and to glorify her flag, is the sum and substance of his religion. So long as war shall exist, such men we presume will be necessary; and the state of things which induces that necessity will always supply it. There is something fearful to contemplate in the sight of an individual invested with such a power, and sent over the seas on an errand of destruction! The results of this terrific armament—composed of the combined fleets of England and France—the like of which never yet ploughed the waves of the boisterous Baltic, is wrapped in darkness. He only knows it who knows the end from the beginning; but there is every probability that the event will constitute a new chapter in our naval chronicles. Speaking after the manner of men, Russia has nothing which for any length of time can stand before this dread array. We shall not be surprised, if, within a few months, all the Russian navy, approachable on the Baltic, shall be captured, sunk, or burned. But even in such anticipations, however much they may excite and gratify the passions of our fallen nature, there is nothing on which the Christian can look without grief and lamentation. In such conflicts as these steam fleets must facilitate, the slaughter will be wholesale, to an extent unprecedented. It is horrible to reflect on the unhappy multitudes that shall thus become each other's destroyers, and proceed in company from the blood-stained billows to the judgment-seat! Of the mourning widows, the fatherless children, and the bereaved parents, we may not speak. They alone can tell their griefs, they alone can rightly estimate the amount of their bereavement and affliction.

Reflecting Christians are deeply solicitous about this matter; even at this the eleventh hour, they have not surrendered all hope of a peaceful termination. Great, indeed, will be the guilt of Russia in having led England and France into such an expenditure of their people's substance. Pity it is that the kingdoms of this world are not in a condition to compel infatuated monarchs to pay the cost of their iniquity. But although in the present case that may be impossible, it is still a matter supremely to be desired, that further waste of life and treasure should be prevented. Up to the present point a few millions sterling only have been consumed, but should the matter go on for a year or two, one must soon reach to a hundred millions; and the woful waste will not stop there. At the time we write, new proposals of peace have been issued, and it remains to be seen in what light Turkey, England, and France will view them. They amount to little more than proposals which were made six months ago, and by Russia herself, then scornfully rejected. It is to be hoped now that France and England are fairly in the field, and after the long and substantial experience mankind have had of the ambition of Russia, and her determination to absorb the best portion of the Ottoman empire, they will not be satisfied with the treaties which obtained before

the Russian invasion of the Provinces, and which did not suffice to prevent that invasion. The whole question of the position of Turkey, and her relations to Russia, require to be considered afresh, and new treaties formed which shall constitute walls and bulwarks around the Porte. Nicholas affects to look upon himself as the great defender of the Orthodox Faith against the enemies of Christianity, with whom England and France have wickedly become mixed up! Now it is a fact there is no disputing, that in Turkey, religious liberty has made rapid strides: there the Bible is distributed without let or hindrance, and Protestants of every name are protected in the exercise of their religion. A large number of congregations have been established, and colporteurs move at pleasure, disposing of the Sacred Scriptures. The reverse of all this obtains in Russia, under the dire away of the Defender of the Faith, who sets himself against light of every kind. Christian People, who remember that the "race is not to the swift, nor the battle to the strong," are concerned that more has not been made of the subject by the rulers of the realm. This, however, is a matter with which, unless as individuals, they have nothing to do; and there can be no doubt that to a vast extent the churches of Christ in these realms, both on Sabbath and other occasions, have been making the coming war a matter of constant supplication. Their prayer is, that if it consists with the unerring wisdom of Providence, it may yet be arrested; or if not, that all may be overruled for the welfare of mankind, and for the furtherance of the kingdom that cannot be moved.

The subject of Education has again begun to excite attention. The men of Manchester are in motion, and there is every probability that an attempt will be made this year to introduce a secular scheme; but there is little probability of success. So far as we may judge from appearances, the first decided movements will be made in Scotland. A vast majority there are in favour of a national system, apart from the Church. The clergy are, of course, fiercely opposing this; but it is probable their opposition will be without effect. If anything at all is to be done nationally, it must be on some such plan as that proposed by the Scotch majority,—providing for a good secular education, and leaving the question of religion open, to be dealt with by the majority of heritors, parents, and others concerned. In that event, the Bible would unquestionably, throughout Scotland, be introduced, and retain the same place as it now does in the parish schools. There is no doubt that Government will be favourable to the Scottish movement. The difficulties to be contended with there are insignificant compared with those with which the Voluntaries will have to battle in England. There is the more ground for this conclusion from the fact revealed by the Census, which presents Nonconformity, in the aggregate, in an aspect altogether new. The darkness is passed, and the relative magnitude of objects is now seen. It is perceived that the Church is, after all, not so relatively great as has been supposed, and that Dissent is no longer a thing to be trifled with.

IRELAND still continues to lift up her head. Faction appears to be dying out. The priests, for the present, have, in a measure, gone to sleep. Industry is extending, pauperism decreasing, and improvements of all sorts everywhere apparent. On the 1st of January, 1853, the number of paupers relieved in Ireland was 141,822; and on the 1st of January last, 100,746. The decrease was 41,076 in the year. There is certainly, at length, hope for the country in temporal matters; and we trust that, with temporal, spiritual improvement will be blended.

In the COLONIES all goes on well. Emigration still advances, but in a much diminished stream. Things begin to acquire somewhat more of a settled character in *Victoria*. There is still, however, a great demand for labourers. Good female servants, and tradesmen of all kinds, are at a premium. The work of religion is not neglected. The various Christian communities

are keeping their eyes fixed upon those rising nations. The University of Sydney has completed its first year. A University for Melbourne has been established, and will, in due time, be in operation. Edifices for worship will rise in succession, and by and by ministers of the Gospel will be prepared in the Colonies for Colonial service. What is wanted, meanwhile, is, a vigorous support of the Colonial Missionary Society, in order to a proper start, and needful succour during the condition of infancy. Measures are being taken for thoroughly exploring the Australian territory, and small portions of rail begin to be laid already. Trunk lines will soon follow, and from these branches will proceed. Villages, towns, and cities will rise in rapid succession, and a nation will be born in the period of a human generation. Thirty years hence, the present inhabitants of Australia will hardly know their country. A glorious transformation awaits at once the soil and the people.

Religious Intelligence.

THE ENGLISH INHABITANTS OF WALES.

THE spiritual destitution of the English portion of the inhabitants of the mining districts, and of several towns in Monmouthshire and South Wales, has long been deeply deplored by every earnest Christian acquainted with it. Very far removed from the warm-hearted, liberal, and wealthy Christians of the cities and towns of England, and their Welsh neighbours generally having their resources taxed to the uttermost by the calls made upon them to provide for the spiritual wants of their own nation, the English, though not quite forgotten by all, have hitherto been almost entirely neglected—as far at least as the Congregational denomination is concerned. Notwithstanding their wonderful exertions on behalf of their own nation, the largest Welsh churches in the towns and mining districts might have done more than they have for the English. The Rev. David Rees, of Llanelly, about fifteen years ago, urged some of the most respectable, intelligent, influential families in his congregation, to form themselves into an English church. A neat chapel was erected in a central part of the town, and afterwards enlarged and paid for. Mr. Rees has now the satisfaction of seeing in the town of Llanelly a respectable self-supporting English Church as the result of his self-denying sacrifices. His record is on high, and his worthy conduct will not soon be forgotten on earth. The Rev. Thomas Jeffreys, of Ebbw Vale, also deserves to be respectfully mentioned as the first who has attempted to establish an English Congregational church on the Monmouthshire Hills. If other ministers and churches having the power had acted likewise, similar happy results would have followed. But let the past be forgotten—let us begin ourselves to earnest action for the future.

There seems to be at present amongst the

ministers and leading men in our churches, a general feeling of regret that we should have so long neglected our duty towards our English neighbours, and a determination to adopt, without further delay, some efficient measures for the purpose of supplying them with the means of religious worship in their own language.

The quarterly meeting of the Welsh association of congregational churches of Monmouthshire having been appointed to be held at Beaufort, on the 28th of February, and the 1st of March, Thomas Thompson, Esq., of Piercefield Park, Chepstow, was invited to attend and kindly accepted the invitation, and also received the attendance of the Rev. J. W. Richardson, of London. At half-past ten on Tuesday morning, twenty-seven ministers and several laymen met to hear a conference over which Mr. Thompson was requested to preside. The utmost unanimity prevailed; national prejudices and peculiarities vanished, giving way to an absorbing desire for the salvation of immortal souls. All agreed, that a special effort should be immediately made to supply the spiritual wants of the English portion of the population. It was stated that the district from Rhymney to Pontypool, contains a population of about one hundred thousand; full one third of whom are English, and that no English congregational ministers had been provided for them until Mr. Johns had settled at Brynmawr, some four months ago; that there are many thousands of English people in other districts of the county without any provision whatever made for them. After nearly four hours of friendly and instructive conversation, the following resolutions were unanimously adopted:—

I. "That an auxiliary, in conjunction with the London Home Missionary Society, be formed; to be composed of the Welsh and

English Congregational churches of Monmouthshire and the adjoining localities.

II. "That a Committee be formed of those ministers and laymen best acquainted with the mining districts, for the purpose of obtaining information respecting the wants of the English population of those localities, and adopting other measures connected with the purposes of the auxiliary, and that the following gentlemen be requested to act:—The Rev. T. Loader, Monmouth; W. M. Paull, ditto; T. Rees, Chepstow; T. Rees, Beaufort; H. J. Buall, Abergavenny; N. Stephens, Sirhowy; M. Ellis, Mynyddislwyn; J. Gilman, Newport; J. Barfield, B.A., ditto; J. Jeffreys, Ebbw Vale; E. Dowlands, Pontypool; H. Daniel, ditto; E. Williams, Usk; E. Hughes, Penmain; W. Davies, Rhymney; J. Davies, Llanelly; W. Jenkins, Brynmawr; H. Thomas, Hanover; D. Evans, Tredegar; D. Lewis, Raglan; and Messrs. H. Smith, Chepstow; J. B. Bachelor, Newport; H. Williams, Mynyddislwyn; D. S. Lewis, Victoria; H. Williams, Tredegar; D. Hughes, Sirhowy; S. Davies, Beaufort; W. H. Woodall, Abergavenny; W. Graham, Raglan.

III. "That the Rev. T. Rees, Beaufort, and N. Stephens, Sirhowy, be appointed joint secretaries, *pro tem.*"

At six o'clock in the evening a public meeting was held, T. Thompson, Esq., in the chair. The Rev. James Evans, Craizy-fargod, prayed. After a very appropriate and affectionate address by the chairman, the Rev. W. M. Paull, of Monmouth, moved, and the Rev. E. Dowlands, of Pontypool, seconded:

"That the present state of the population of the mining districts renders it desirable that the special attention of the Congregational churches in Monmouthshire should be directed towards the religious wants of the English portion of the population."

The Rev. J. Rees, of Chepstow, moved, and the Rev. E. Hughes, of Penmain, seconded:

"That this meeting fully approves of the resolution passed by the morning conference, that an auxiliary composed of the Welsh and English Congregational churches of Monmouthshire and the adjoining localities should be formed."

The Rev. J. W. Richardson, of London, moved, and D. J. Lewis, Esq., of Victoria, seconded:

"That, in the opinion of this meeting, the success of the present movement depends upon the united exertions of the congregational churches in the county, in connection with the London Home Missionary Society."

Mr. Thompson, with a view to accomplish an object dear to his own heart, and to that of his excellent lady, as well as to stimulate the friends of religion throughout the county to prompt, united, and liberal efforts, announced that he and Mrs. Thompson had made up their minds to subscribe £100 for two years towards this movement, as an experiment.

It was moved by the minister of the chapel, and seconded:

"That the thanks of this meeting be given to W. Partridge, Esq., and Mrs. Partridge, and to J. and W. Needham, Esqs., for their kindness and hospitality on the occasion, and

for their liberal promises of future support."

At the close of the meeting, D. S. Lewis, Esq., moved, and W. Needham, Esq., seconded, a vote of thanks to the Chairman. Mr. Lewis, in coupling the name of the Hon. Mrs. Thompson with that of her excellent husband, made some touching allusions to the worthy character of her late devoted mother, Lady Barham.

Several ministers had an adjourned conference with Mr. Thompson and Mr. Richardson, on Wednesday, on the same subject; when the qualifications of the agents, and the localities where their labours would be most likely to prove successful, were fully discussed. We now confidently hope to be enabled to send at least four missionaries immediately to this long-neglected field.

On Wednesday, March 1st, several sermons were delivered in Welsh and English, to crowded congregations. In the morning service, the Rev. W. Davies, of Rhymney, preached from 1 Tim. i. 11; the Rev. J. W. Richardson, of London, from Psalm lxvii. 1, 2; and the Rev. D. Roberts, of Dowlais, from Rom. viii. 19–23. In the afternoon, the Rev. J. Hopkins, of Elim, preached from Psalm lxxii. 16; the Rev. Isaac Harries, of Moors, from Rom. i. 16; the Rev. M. Ellis, Mynyddislwyn, from Matt. ix. 30–36. In the evening, the Rev. T. L. Lewis, of Horeb, preached from 1 Sam. ii. 12; the Rev. J. W. Richardson, of London, from John xvii. 19; and the Rev. E. Dowlands, Pontypool, from 1 Peter i. 18, 19. Mr. Richardson's scriptural, plain, thrilling discourses were very highly appreciated by the English portion of his audience.

It may appear somewhat strange to English readers that nine sermons should have been delivered to the same congregation in one day; but this will be easily explained by the fact that the congregations in the mining districts of Wales consist almost exclusively of working-people; that when a great religious meeting is to be held in a locality, the workmen generally give up their work during the principal day of the meeting, for the purpose of devoting the whole time to the hearing of the Gospel; and that the bulk of the Welsh people give the preference to a greater number of short discourses, than to a less number of long ones. Collections towards home and foreign missions were made at the close of each service, which amounted to nearly £16, a sum fully equal to our expectation, considering that the congregation had, within the last two months, contributed upwards of £67 towards different other objects, besides their stated monthly contributions.

About fifty years ago, the celebrated Matthew Wilks came down to Wales, to assist in the formation of the first Welsh Auxiliary to the London Missionary Society; and it is a singular coincidence that the present minister of Tottenham-court Road Chapel should also have come to Wales from the first Auxiliary in the Principality to the Home Missionary Society. Mr. Wilks's visit was not in vain; for since the formation of that Auxiliary at Swansea, the Welsh churches in Monmouthshire and South

Wales have contributed some £26,000 towards the funds of the London Missionary Society. May the movement to which his worthy successor has lent his aid prove equally successful!

It is earnestly hoped that all the counties of South Wales will follow the example of Monmouthshire, and that the time is not far distant when houses of prayer shall be erected, and earnest devoted ministers settled in every town and populous locality throughout the Principality, to preach the pure Gospel of Jesus Christ to the English people in their own tongue.

We cannot withhold an expression of gratitude to the all-wise Providence which led Mr. and Mrs. Thompson to take up their residence in our county. May the same gracious Providence sustain their health and prolong their days, and may their varied and benevolent labours prove as beneficial to the neglected English population of the mining districts of Monmouthshire, as the liberal deeds of the ever-memorable Baroness Barham have been and continue to be to the English people of Gower!

On Monday evening, Feb. 27th, Mr. Thompson addressed nearly one thousand Sunday-school teachers and children, at the Independent Chapel, Beaufort. The venerable gentleman captivated the attention of his juvenile hearers for nearly two hours. The natural simplicity and the heavenly unction which characterised his address, produced a deep impression. The answers of the children to the questions proposed by Mr. T., evinced their acquaintance with the Book of Books, and the principles of the Christian religion. At the close of this delightful service, Mr. and Mrs. Thompson presented the children with reward-books, and it was exceedingly interesting to see the good gentleman and his worthy lady, the two following days, on their way to and from chapel, surrounded here and there by groups of poor children expressing their affection and gratitude to their kind benefactors. Their visit to this place will not soon be forgotten, and we trust it will prove a blessing to many.

THOMAS REES, *Beaufort*,
NOAH STEPHENS, *Sirhowy*,
Secs. pro. tem.

March 6, 1854.

THE LONDON CONGREGATIONAL CHAPEL BUILDING SOCIETY.

THE Annual Public Meeting of the above Society was held at the Congregational Library, on Wednesday evening, January 25th. A numerous and respectable company assembled about half-past five o'clock, when tea and its accompaniments were served. At half-past six o'clock the chair was taken by Eusebius Smith, Esq., who, after singing and prayer, briefly addressed the meeting upon the progress of the Society, and the valuable results which had attended its operations. He especially urged the importance of there being a larger number of subscribers, and stated that the Society had received during the five years of its existence about £20,000, half of which had been contributed by fewer than twenty persons.

The Rev. Thomas Davies then read the Report; and addresses were delivered by the Revs. W. C. Edwards, H. J. Gamble, and J. Stoughton, respectively, on the following topics:

"The results of past effort in chapel extension, a stimulus and encouragement to future and increased exertion."

"The solemn duty of the churches of London to provide increased chapel accommodation for the destitute and increasing population by which they are surrounded."

"The relation of chapel extension to the advancement of religion."

Mr. Edwards illustrated his subject by an account of the prosperity which had been enjoyed by the Church and congregation under his ministry at the City-road Chapel; and by showing how great benefits have been conferred on that neighbourhood by the erection of the chapel.

Mr. Gamble and Mr. Stoughton each took large and earnest views of their subjects. The former showed that the preaching of the Gospel is the grand means of ameliorating the evils of society, and that the erection of suitable chapels is the most effectual method of advancing the interests of Voluntaryism. The latter pressed the great importance of earnest piety and sound doctrine, in order to the prosperity of our churches, and the power of our pulpits.

The meeting was also addressed more briefly by the Revs. George Smith and Dr. Tidman; Edward Swaine, Esq., and the Revs. Thomas Davies, Thomas James, and E. Manning.

The publication of the Religious Census has invested Chapel Building with new interest and importance, and furnishes the most powerful arguments in favour of this valuable Society.

ORDINATION SERVICES, CROFT CHAPEL, HASTINGS.

ON Wednesday, the 15th of February, the Rev. George Stewart was publicly ordained as co-pastor with the Rev. W. Davis, over the church and congregation assembling in the above place of worship.

The morning service was commenced by the Rev. J. Stent (Baptist) reading the Scriptures and offering prayer. An able introductory discourse, illustrating some of the chief elements of Nonconformity, was delivered by the Rev. George Smith, of Poplar. The Rev. J. N. Goulty, of Brighton, asked the usual questions. The ordination prayer was offered by the senior pastor, the Rev. W. Davis. The charge was delivered by the young minister's father, the Rev. A. Stewart, of Holloway, and was characterized by the most judicious counsel.

After the morning service, about 100 sat down to a cold collation. The company was appropriately addressed by ministers and others.

In the evening, the Rev. Henry Allon, of Islington (Mr. Stewart's pastor), delivered a very able and affectionate charge to the people, founding his remarks on 2 Cor. viii. 22-24.

Whitfield's Tabernacle Centenaries.

THE GREAT AWAKENING OF THE LAST CENTURY.

THE living presence of a single man has formed a power which has affected a province, a kingdom, an empire, a hemisphere, a globe! That man was **Jesus Christ**. Multitudes upon multitudes subjected themselves to the greatest toil and inconvenience, that they might see him with their own eyes, and hear him with their own ears. Such a privilege, however, was necessarily denied to the majority. It was, from the nature of the case, impossible for all: but the next thing to seeing and hearing for ourselves is intercourse with those who have both heard and seen; and there is reason to believe that this was the lot of almost all the inhabitants, then living, of Judea. It may be doubted if there was one, from the highest to the lowest, that had not, at least, heard of Jesus of Nazareth. His words and his works, while they occupied all minds, exercised all tongues. The cross, by putting an end to his human life, put an end to his direct personal influence. His appearances between his resurrection and his ascension, with his words and actions, come not within the scope of our present remarks.

From this time the stupendous impulse derived from his personal presence among the people entirely ceased. There was an end to all further supply of such words as he only could speak, and such deeds as he alone could do. It now seemed to the casual observer, and especially to his persecutors, that there was an end to his influence. Not so: the principal portion of all he did and of all he said was safely committed to the memory of faithful men, who would make it the business of their lives, as commanded, to publish the wondrous tale to all nations, kindreds, tongues, and peoples. In them, therefore, for a season, the Great Prophet was still to live, and move, and operate

on human society. But they, too, in time and turn, must pass away; and there will surely then be an end to the Master's influence. Not so: the sum of their testimony, before their decease, will be committed to writing by three of themselves; and thus a three-fold witness will continue to be borne on his behalf, down to the latest ages. The power of these histories, designated Gospels, none can declare or comprehend. As the histories of the life and actions of Jesus Christ on the earth, they are next to the continuity of that life itself. The books are, virtually, the man. The facts of that record are the appointed instruments for setting up on earth the kingdom of heaven. His history is, therefore, a power,—a power to which there is no other limit than the power of God.

Here, then, we have the theory of the influence of Biography. The effect of the record of a life is of precisely the same nature as that of the life itself. The degree is different; the kind the same. The local intensity is less, but the specific result is identical. If the portraiture is accurate, there will also be a relative proportion between the influence of an actual life and its history. Having been great and potent in the body, they will be great and potent, so far as the difference of the medium will permit, in the book. We speak only of moral, and not of the superadded influence of Divine power. The life of the true and distinguished patriot, extensively read, will be highly favourable to the interests of patriotism. In periods of Governmental wrong and popular suffering, it will operate in a manner the most favourable to the interests of liberty; the life of a philanthropist on those of philanthropy; of a saint, on sanctity; of a great missionary, on missions. It were not difficult to select

from the history of nations striking illustrations of the results arising from the publication of the words and deeds of departed men. They have smitten as the thunder-bolt—scathed as the lightning.

Let us now apply these remarks, and the principle here set forth, to the record of the life and labours of George Whitfield. An importance will attach to the life and the labours of that extraordinary man, so long as the Christian Church shall exist in the world. His history conveys one of the most momentous lessons on record, alike calculated to instruct, to correct, and to encourage all that have to do with the spread and upholding of religion. Always important, it strikes us as being peculiarly so at the present time. At no period since his own was there ever more need to imbibe his spirit, and more cause to imitate his example. This conviction has led us, on the present occasion, to avail ourselves of circumstances of recent occurrence, by which a portion of the facts of his mighty career, and the features of his extraordinary character, are amply set forth.

BRISTOL TABERNACLE.*

THIS volume is one of great and lasting importance. It will be read by the generation of 1953 with the deepest interest. The sermon of Mr. James was every way suited to the occasion,—full of noble sentiment, wise remark, and practical suggestion. We have read it with great and unmingled satisfaction. It is hardly fair to quote largely from such a publication, which it is desirable as extensively as possible to diffuse; but there are some passages so admirable and so seasonable, that we cannot withhold them.

ADAPTATION OF THE GOSPEL.

"We hear much in our days about

* "The Centenary Services of Bristol Tabernacle: containing A Sermon by the Rev. J. A. James, and Addresses by the Revs. G. Smith, Henry Quick, J. Glanville, and Dr. Beaumont." Partridge, Oakley, and Co., Paternoster-row.

this adaptation of the Gospel to the age. There is no word I more hate or love; dread or desire; according to the sense in, or the purpose for which it is used, than this word *adaptation* as applied to preaching. Now, if by adaptation be meant more philosophy and less Christianity,—more of cold abstract intellectualism and less of popular, simple, earnest statement of Gospel truth—more profound discussion and artificial elaboration addressed to the learned few, and less of warm-hearted appeal to the multitude—may God preserve us from such adaptation, for it is high treason against truth and the salvation of souls. But if by this be meant a stronger intelligence, a chaster composition, a sterner logic, a more powerful rhetoric, a more correct criticism, and a more varied illustration, but all employed to set forth the Gospel as comprehending those two great words redemption and regeneration, let us have it—we need it—and come in ever such abundance, it will be a blessing.

"Adaptation! The Gospel is adaptation from beginning to end, to every age of time, and to all conditions of humanity. It is God's own adaptation. It is he who knows every ward of the lock of man's nature, that has constructed this admirable key; and all the miserable tinkering of a vain and deceitful philosophy can make no better key, nor can all the attempts of a philosophising theology make this key better fit the wards of the lock.

"Adaptation! Was not the Gospel in all its purity and simplicity adapted to human nature as it existed in commercial, scholastic, philosophical, Corinth? and did not Paul think so when he determined to know nothing there, but Christ and him crucified? Was it not by this very Gospel, which many are beginning to imagine is not suited to an intellectual and philosophic age, that Christianity fought its first battles, and achieved its victories over the hosts of darkness? Against the axe, the stake, the sword of the gladiator, and the lions of the amphitheatre; against the ridicule of wits, the reasoning of sages, the interests, influence, and craft of the priesthood; against the prowess of armies, and the brute passions of the mob, Christianity, strong in its weakness, sublime in its simplicity, potent in its isolation, asking and receiving no protection from the sceptre

of the monarch or the sword of the warrior, went forth to do battle with the wisdom of Greece and the mythology of Rome. Everywhere it prevailed, and gathered its laurels from the snows of Scythia, the sands of Africa, the plains of India, and the green fields of Europe. With the Gospel alone she overturned the altars of impiety in her march. Power felt his arm wither at her glance. She silenced the lying oracles by the majesty of her voice, and extinguished the deceptive light of philosophy in the schools, till at length she who went forth forlorn and weeping from Calvary to the tomb of Joseph of Arimathea, ascended upon the ruins of the temples, the idols and the altars she had demolished, to the throne of the Cæsars, and with the diadem on her brow, and the purple on her shoulders, gave laws to the world from that very tribunal, where she had been dragged as a criminal and condemned as a malefactor.

"Adaptation! Is not justification by faith the very substance of the Gospel, and was it not by this doctrine, that Luther effected the enfranchisement of the human intellect from the chains of slavery which had been forged in the Vatican; achieved the liberation of half Europe from the yoke of Rome; and gave an impulse to human thought and vital Christianity which has not yet spent itself, and never will, till it issues in the jubilee of the nations and the glories of the millennium.

"Adaptation! Did not Whitfield move this kingdom almost to its centre; and equally so our then great Transatlantic colony to its extremities, fascinating alike the colliers of Kingswood and the citizens of the metropolis; and by this mighty theme enable myriads to burst the chains of sin and Satan, and to walk abroad, disenthralled by the mighty power of redeeming grace?

"Adaptation! Is not this Gospel now proving its power in heathen countries to raise the savage into the civilized man, the civilized man into the saint, and in this ascending scale of progression the saint into the seraph?

"And yet with these proofs of the power of the Gospel to adapt itself to every age of the world, and to every condition of humanity, there are those who want something else to effect the regeneration of mankind. *'And I, if I be lifted up, will draw all men to me.'* So said the Saviour of men. The cross

is the great moral magnet for all ages and all countries, to draw men from barbarism to civilization, from sin to holiness, from misery to happiness, and from earth to heaven; and it were as rational to say the load-stone had lost its original power of polar attraction, and that the mariner's compass is an old stale invention, and must now be replaced with some new device better adapted to the modern light of science, as to suppose that the doctrine of the cross had become effete, and must give way to some new phase of theological truth."

Thanks are due to Mr. James for this truthful, manful protest against the popular babbling of the present hour. These statements are entitled to the solemn consideration of Christians of all denominations, but especially of those who sustain office, or who claim to be considered in the settlement of a pastor.

Mr. James has spoken to the manner of Whitfield's address; it may be gratifying to our readers to hear the opinions of so great a master on so great a subject:

WHITFIELD'S ORATORY.

"Never was the joyful sound sent over the world by a more magnificent voice. All his biographers labour, as do the historians of Greece, in describing the power of Demosthenes, to make us understand his wondrous oratory. Perhaps, after all, that which gives us the most vivid idea of it is, not the *crowds* it attracted, moved, and melted, but that it warmed the cold and calculating Franklin, and fascinated the philosophical and sceptical Hume. Heaven rarely ever gave, or gives to man, the faculty of speech in such perfection. But what is particularly worthy of notice is, that he trusted not to its native power, but increased that power by assiduous cultivation. His matchless elocution was not only an endowment, but an acquirement. If he preached a sermon twenty times, he went on to the last, improving his method of delivering it, both as to tones and action: not for theatrical display—no man was ever more free from this—but to carry out his *'one thing'*—*the salvation of souls*. He knew, and deeply and philosophically

entered into, the meaning of that text, 'Faith cometh by hearing;' and he also knew that attentive hearing comes by the power of speaking. With such a theme as the Gospel; with such an object as salvation; with such an aim as eternity, and such a master to serve as Christ, he would not give utterance to such subjects, and for such purposes, in careless and slovenly speech. He studied to be the orator, that he might thus pluck souls as brands from the burning. In this let us imitate him. Of all our faculties, that of speech is, perhaps, least cultivated, yet is most susceptible of cultivation, and pays best the pains bestowed upon it. My brethren, speech is the great instrument of our ministerial labour. Our assault upon the rebel town of man's soul is to be carried on, and our entrance to be effected, to use the language of Bunyan, at ear-gate. The tongue, rather than the pen, is the weapon of most of us. For the love of souls, let us endeavour to be good speakers. With the loftiest themes in the universe for our subjects, do, do, let us endeavour to speak of them in some measure worthily. It is an instructive and astounding, and to us humiliating and disgraceful fact, that the stage-player, whether in comedy or tragedy, takes ten times more pains to give effective utterance to his follies, vices, and passions, for the amusement of his audience, than we to eternal and momentous truth for the salvation of ours. The stage seems the only arena where the power of oratory is much studied. Should this be?

"A few characteristics of Whitfield's manner deserve emphatic mention, and particular attention, as connected with the execution of his one great purpose. The first I notice is *solemnity*. He never, as did some of his followers, degraded the pulpit by making it the arena of low humour and wit; abounding in anecdote, and even in action, he was uniformly solemn. His deep devotional spirit contributed largely to this, for his piety was the inward fire which supplied the ardour of his manner. He was evidently a man of prayer; and had he been less prayerful he would also have been less powerful. He came into the pulpit from the closet where he had been communing with God, and could no more trifle with merry humour at such a time than could Moses when he came down from

the mount to the people; or the high priest when he came out of the blazing symbols of the Divine presence between the cherubim in the holy of holies; or Isaiah when he saw the Lord of Hosts, high and lifted up, with his train filling the temple. Happily the age and taste for pulpit buffoonery is gone, I hope never to return. 'Tis pitiful to court a grin when you should woo a soul.' It was the stamp and impress of eternity upon his preaching that gave Whitfield such power. He spake like a man that stood upon the borders of the unseen world, alternately rapt in ecstasy as he gazed upon the felicities of heaven, and convulsed with terror as he seemed to hear the howlings of the damned, and saw the smoke of their torment ascending from the pit for ever and ever. His maxim was to preach, as Apelles painted, for eternity, and said if ministers preached for eternity they would then act the part of true Christian orators. And tell me, my brethren, what are all the prettinesses, the beauties, or even sublimities of human eloquence—what the similes, metaphors, and other garniture of rhetoric—what the philosophy and intellectualities which many in this day are aiming at—to move, and bow, and conquer the human soul, compared with 'the powers of the world to come?'"

Mr. James goes on to expatiate with great heart and eloquence on other characteristics of Whitfield's preaching, mingling therewith sundry sagacious observations touching the difference of the times in which we live from those of Whitfield. One passage is so important that it must be cited, on what we would call

A SALVATION MINISTRY.

"O could we this day, each and all of us, adopt the text as our motto; could we go home determined to take up this unity of purpose, this concentration of energy and effort, and resolve that the labours of the study and the pulpit, of the lecture and the Bible class, of our home and foreign service, shall all, all be poured into this one thing—the salvation of souls; could we, instead of attempting to preach *great sermons, fine ones, eloquent ones*, endeavour to preach *good ones*, and account those only *good ones* which

tend to the good of souls: or could we strive to be great, eloquent, and even grand, as we might and should, but all to save souls: and were this to pervade our whole denomination, should we *then* have to complain of a want of conversions? What are we really doing for this? I ask for no wild enthusiasm; no startling extravagance; no pulpit trickery; no spiritual eccentricities; nothing but what the soberest reason and the most intelligent religion will justify: but I do want a more intense earnestness, a more inventive mind, a more eager desire. I want something more than effete formality and dull routine. I want all that anxiety, diligence, seriousness, awe, and trembling, which are produced by a sense of the value of souls, the danger of their being lost, and our responsibility for doing all we can to save them. My brethren, my brethren, souls are perishing all around us; 'hell hath enlarged herself, and opened her mouth without measure, and their glory and their multitude, and their pomp, and he that rejoiceth are descending into it.' And here are we near this scene of destruction, to turn back the giddy throng, and prevent their rushing to destruction: and if in such a situation and called to such an occupation, we can think of anything else but having compassion on their souls; saving them with fear, pulling them out of the fire, do we not deserve to perish ourselves, and is not this guilty indifference itself an evidence that we are on the road to perdition?

"And what shall I now say to those who are not called to preach the word of life? Learn what kind of ministers the world needs for its regeneration, and which the church should ask of God. I admit, as I have already done, that the circumstances of the world and the church are in some measure altered; and that therefore we need pastors somewhat different even from this illustrious man; but still men imbued with his spirit, his piety, his dependence upon the Spirit of God, his love for souls, his devotedness, and his earnestness. Do not, I entreat you, corrupt the pulpit, and let not the pulpit corrupt you. You are right in demanding intelligence, learning, eloquence, elocution; but let not this be all you desiderate, and let it be that all these may be baptized with the Spirit of God, consecrated at the cross,

and employed in the salvation of souls. Be intent upon your own salvation. Be this your 'one thing,' and seek men who shall help you to accomplish it. Fix your eye, your heart, your hope, on eternal life, and consider it is the chief design of the pulpit to assist you to gain that. Do not allow yourselves to be fascinated by the intellectualism to which the genius and eloquence of some few noted preachers and popular writers of modern times have given currency, and consent to be disciplined under such guidance, in the art and practice of listening to sermons as mere amateurs of elegant composition, and profound or picturesque thought. Do not, by your plaudits on such performances, draw your preachers, especially the younger ones, more and more into this elaborated manner—the purport of which is to pass Christianity through the refining fires of each successive system of sentimental philosophy that attracts ephemeral attention. Believe me, there is some danger in this age of having both preachers and hearers drawn off from what is primary and fundamental, to what is merely secondary and circumstantial."

One passage more, and we have done; it bears upon the future:

PREACHERS FOR THE TIMES.

"If then such must be the church, what must be its ministers? Look, I say, again and again, at Whitfield, and see what kind of ministers you should pray for, when you beseech the Lord of the harvest to send forth labourers into His field. Of course I do not mean to say that we are to expect a *race* of such men as he, so gifted and extraordinary: this would be all but miraculous; but I do mean a *race* of men imbued with his spirit. Let it not be thought incredible, much less impossible, that such a ministry should be seen upon earth. We may have them, and we must have them. The world is to be converted, and to be converted principally by preaching, and by preaching adapted to the mighty result; but the ears of men will never hear such preaching until the primitive love of Christ and of souls, the primitive self-denial, simplicity, boldness, gentleness, and zeal return to the ministry. How slow is the course of the Gospel, for want of preachers so re-

plenished with grace by the unction of the Holy Spirit. Truly if ever there was a period, when the whole Christian world should be down upon their faces before the throne of mercy, imploring with all the importunity and boldness and perseverance of faith a race of ministers, each full of the Holy Ghost, as were Barnabas and Paul, that period is the one now passing over us. Not from one place or another, but from all quarters of the earth, testimony multiplies daily, that, amidst the greatest possible facilities for converting the world, a greatly increased and more devoted ministry is indispensable. This testimony comes to us, not indeed as the Macedonian cry came to the Apostle, in a supernatural vision, but in a manner not less affecting or decisive as to its import. It is a real sound, which flies round the land, and rings in our ears all day long. Send us earnest, devoted preachers, is the universal, ceaseless demand. The churches are beginning to feel, and blessed be God for it! that nothing short of intense earnestness will do. Send us preachers and pastors, not merely scholars and masters of arts, is the demand of the churches upon our colleges. It comes from hundreds of our churches; it comes from our cities, towns, and villages; it is wafted to us by the breeze, and is floated to us upon the wave from islands and continents; it is brought to us by every ship that leaves our colonies, and in the letters that come from our emigrants; and what deserves especial remark, it is echoed and urged with chief earnestness by our evangelizing associations for the world's conversion."

The business thus happily begun in the forenoon was worthily followed up in the evening, by a succession of speakers, who descanted on topics previously assigned to them. The Rev. George Smith led the way, by a very able and most appropriate address, "On the Times and Character of Whitfield,"—a felicitous upweaving of important facts with enlightened ideas, in the course of which the opinions of many, which have prevailed too long and too extensively, are emphatically corrected. Amongst others, it is shown that without more evidence, charity apart, it is scarcely decent, and far

from safe, to denounce "Cromwell as a hypocrite, a liar, and a depraved man."

The Rev. Henry Quick, of Taunton, succeeded, with a disquisition on "The Results of Whitfield's Labours, especially in relation to the Present State of Religion,"—a theme adequately to discuss which would have required a man of boundless literature, of maturest judgment, and the most extensive observation, comprising a view of the whole Christian world as it subsists at the present time; a theme which would have tasked to the full the oldest, wisest, ablest man among us. And even then, what could such a man have done within the pigmy space of fourteen small pages? To have given even a meagre outline would have required the entire volume. We are not, therefore, to be understood as reflecting on the writer, because he has not performed impossibilities; he could scarcely have done more within the compass. But in the default of fulness, we have a right to accuracy. In this, however, our excellent friend has somewhat failed. For example: after telling us that everywhere "the progeny of Wesley has the stamp of Wesley upon them," he proceeds to say,

"But where are the Whitfieldites? Where? answers the echo. They are not to be found. A few ardent admirers of Whitfield struggled, especially in London, to maintain the forms of worship adopted by him for himself, and to perpetuate the discipline that had been hastily arranged by him, or under his sanction; but they struggled against the spirit of Whitfield's mission, and against the purpose of his mind and the name on their sanctuaries,—in a word, against his destiny, and their struggles were vain. His forms of worship have passed out of the sanctuaries that once echoed with his soul-subduing eloquence. His internal arrangements in the societies he formed have given place to others. Strangers may enter this and other places of worship founded by him, and see nothing to inform them that such a man ever existed, or to remind them of him as the founder of a sect, or even a congregation."

On this subject our friend is wholly mistaken. Every portion of the foregoing paragraph is more or less inaccurate, and must have proceeded from mistaken hearsay, in the absence of all personal knowledge. Mr. Quick is equally unacquainted with the true state of the case in Scotland, where, as may well be supposed, he is still more at fault. He has no idea of the tangled character of the ecclesiastical web in that land, with its Covenanters, its Old Lights and its New Lights, its Burghers and its Anti-Burghers, its Relief, its Secession and its United Secession, its Presbyterian Church of Scotland, its Established Church and its Free Church, and many Churches besides. It is, therefore, no marvel if we find Mr. Quick confounding the excellent brothers, Ralph and Ebenezer Erskine, with the "*Covenanters*,"—another and altogether distinct body, and whose great historic chapter was completed long before the Erskines were born. But barring these inadvertencies, the essay is valuable for its right spirit and warm piety, indicating throughout a chastened admiration of the great Evangelist, and a thorough sympathy with his glorious movements.

The Rev. John Glanville followed, with "*Historic Sketch, and Ministerial Memorials of Bristol Tabernacle.*" We have read this dissertation with great and unmingled pleasure. The facts are numerous, and full of interest. There is, moreover, a constant recurrence to the names of great and honoured men now no more, of a portion of whom passing but correct sketches are given. A character is sometimes hit off in a sentence. It is not an inconsiderable chapter of the religious history of the period to which it points. It was, from first to last, thoroughly pertinent to the occasion, and must have been listened to with intense interest.

The business, properly so called, now being completed, with great grace and propriety, a brother was imported from the Wesleyan Body, to bring up

the rear, and finish the work; and whom could that body supply so fit for this station of honour as Dr. Beaumont? This zealous and powerful preacher descanted on "*The Wants of the Church at the Present Day.*" The discourse is characteristic,—full of fire, pertinent, pointed, and splendid; but, of course, it is nothing in the cool type of these pages, compared with what it must have been as it welled forth from the magic lips of the gifted speaker.

LONDON TABERNACLE.*

WHITFIELD'S Tabernacle, London, has had two Centenaries,—the first commemorating the erection of the original Tabernacle, constructed of wood; and the second, the opening of the present substantial brick building. These events were some twelve years apart. It was considered proper to celebrate them both, at the respective periods of their occurrence, and, at the same time, to publish the services. The evening of the last Centenary day was set apart for devotion, when Dr. Campbell delivered an Address on "*The Planting, Progress, State, and Prospects of Christianity.*" This dissertation occupies sixty pages, nearly half of the present publication, and traces the conflicts and progress of Christianity in Britain till the mission of Augustine; from the mission of Augustine till the death of Alfred, and onward to the Norman Conquest, and the separation of England from Rome. The next section comprises the period from the commencement of the Reformation to the great revival of religion in the days of Whitfield. To this succeeds a section on the conflicts and progress of the Gospel from Whitfield's day to the present time, with a Missionary survey of the world, comprising special references to the chief spheres of Missions,

* "*George Whitfield: Centenary Celebration of the Opening of the Tabernacle, Moorfields, London. Addresses and Sermons by John Campbell, J. W. Richardson, and J. Corbin; with a Report of Public Meeting.*" Snow.

—the West Indies, the United States, Africa, Madagascar, Polynesia, Australia, Ceylon, India, and China; concluding with

REFLECTIONS, LESSONS, AND ANTICIPATIONS.

"From what has been stated, it will be seen, that the working of the Divine hand, confined to no one region of the great globe, has been operating, at once, in every place, and among all people. Everywhere is the sleep of man broken, and the march of improvement begun. Everywhere the foundations are laid for the mental illumination and the moral deliverance of the human family. Now, directly or indirectly, and the former more than the latter, have the labours of Whitfield contributed to these mighty and all pervading results. No other human being in the course of the last century, can be compared, in this respect, with him. In thus speaking, we glorify not Whitfield, but his Master in him. That Master, at a word, could have summoned into being ten thousand Whitfields; but one man only was wanted, and that one man was found in the youth who was born in the Bell Inn, Gloucester. Even so, for thus it seemed good to the Father of mercies! Here is an illustration, then, of the Sovereignty of God. It is his to appoint, to prepare, and to endow, to uphold, and to prosper, till his own plans be accomplished.

"Thus it was with the Apostle of the Circumcision. This is peculiarly one of those things in which it is 'not of him that willeth nor of him that runneth, but of God who' assigns to each his work, and his time for doing it. Of those born in the nineteenth century, there was none to whom God appointed a dispensation, and a position, in all points, alike glorious with that of Whitfield. Far be it from me to speak lightly of John Wesley, whom I hold to be entitled to occupy a foremost place among the most honoured of the sons of men; but, on several grounds, I give by far the first place to George Whitfield, to whom the Most High assigned what we deem a much more glorious and apostolic mission. His very infirmities became elements of his power for good. When he was weak in the midst of the assemblies, then he was strong. It was when he

melted into tears, that he subdued all around him! He, instrumentally, triumphed through the free use of his spiritual affections. Nor is that all. His very errors were made subservient to his mission; to the eye of practical sense, he made a great mistake in taking upon himself the maintenance of an Orphan House, involving a sure, and large and constant outlay, when he relied entirely on voluntary contributions; and he aggravated his seeming error tenfold by his choosing for the site of his school, the farthest and the most distant part of the whole of the King's dominions—Georgia—a circumstance which appeared to the philosopher, Benjamin Franklin, so preposterous, that he refused to become a supporter of the project. On these two circumstances, instrumentally, however, much of his evangelical labour was made to turn. While his love for the souls of men, and his concern for the glory of Christ would, indeed, have prompted him, under any circumstances, to go throughout the wide earth preaching the Gospel, it is certain that he received an additional and powerful impulse from the necessities of the Orphan House, which constantly compelled him to go forth, and to make collections; and that he might collect he must preach, and not only preach, but preach in all directions. Thus a double motive was brought to bear upon his evangelical efforts.

"But this is only one view of the subject: the circumstance of the Orphan House being in Georgia was that which compelled him so frequently to cross the Atlantic, and in consequence, periodically, to preach throughout a great part of the New World, as usual making collections. There is no probability, that, but for the Orphan House, he, more than Wesley, would ever again have visited the Colonies after his first return. Thus, God is his own interpreter, and he requires time to make plain his purposes, in regard to his weak and erring creatures. But it is time to inquire into the bearing of the subject upon ourselves; and here we have to consider,

"I. OUR POSITION.—The position we now occupy is favourable to a right comprehension of the subject. Like Moses, we are standing upon our Pisgah, and surveying the whole field of evangelical operation through the last hundred years; and are now thus

enabled to form a somewhat accurate estimate of the work assigned to Whitfield, and the character of the man selected to accomplish it. We can now contrast and compare all the points which enter into the subject so as to take a correct view of the whole case. We are now at a sufficient distance from the commencement to enable us to form some idea of the speed and span of the footsteps of Providence. The Church can now comprehend in a good degree the way by which her Lord hath led her. The review is full of encouragement. Our fathers in 1753 could have no conception of the events which were so near to them, and with which we, their children, were to be so soon, and so largely mixed up. That which was so clear to the Divine mind was wrapped in impenetrable darkness to them, till the moment of its manifestation. The lesson is greatly calculated to fill us with confidence in the Divine wisdom, the perfection of which is so marked and wonderful. As has been the past, such will be the future. The lead of affairs is ever in the same Hand, and ruled by the same wisdom, love, and goodness. Great is the favour of being brought into being in such a land, and in such a period of its history. It is impossible to look back, and to fix upon any other in which we should have enjoyed privileges, both spiritual and social, of equal magnitude and variety. For a long period, the Gospel seemed deprived of its power, and the Church was shut up to fixed dimensions. But a better day dawned upon the earth. Enough has been done to show what the Church once was, and what she will be yet again, when she shall have been visited with power from on high. The Gospel aspires to universal conquest; and it is now in a fair way of realizing it. Already Christianity has set its firm step on every land, everywhere proving itself the power of God and the wisdom of God to the believer's salvation, whatever his clime, tongue, or colour. It is now every day becoming more and more clear, that if any form of religion is ever to be universal, it must be Christianity. Nothing else aspires to it; and nothing else is adapted to it. The three great divisions are Jews, Mahomedans, and Idolaters. The last has no mission. Mahomedanism has long since given up all hope of diffusion. Judaism

never displayed a missionary spirit, and will not now. Its object was the conservation, not the diffusion of the truth; and now that it has rejected the truth, it remains still a fountain sealed till the hand of the Lord shall have opened it, and changed its essential character. It is proper that we should rightly understand our relation as well as our position, and, indeed, the one springs out of the other.

"II. RELATION.—Where we now meet, thousands met this day a hundred years! On the morning of that day, Whitfield first set foot in this pulpit, where I now stand; and then, for the first time, was it bedewed with his hallowed tears! Then, too, for the first time, did that noble dome echo his impressive and penetrating tones as he testified repentance towards God and faith in the Lord Jesus Christ. That was a great day in the history of his evangelical career—a time to be much remembered in the chronicles of the religion of our native land. Then commenced a course of action here, which has never since been for one moment interrupted. The waters of life then began to flow here, as from a fountain; and they have flowed on to the present hour. Who can tell the multitudes that have drunk at this well and lived? The Church, however, which was first formed has all gone,—long since been numbered with the dead; but that which now is, is a link in the same chain. As they were so are we, and we in due time shall be as they are—gathered to the sepulchres of our fathers.

"But in those days there was a Congregation as well as a Church. That, too, has long since been swept away; and several times renewed. The present is just following on in the same path to forgetfulness, to the grave, and to the Judgment-seat! You are sinking one after another, into eternity; and soon the last will drop! We have among us, indeed, one venerable relict of other times—the last and only surviving child baptized by Whitfield, who forms a much valued link of connection between the first and the fourth generations. Our founder is gone, but the House he built remains; we have the legacy of his example, and of his prayers. Yes! prayers. On the morning of September 30, 1770, he rose, and said in the hearing of a friend, while he clasped his hands, and looked

up—'Lord, I am weary in thy work, but not of it! Strengthen me now, and suffer me once more to go to the fields and testify thy love to lost men, and then return and die!' That day he rode a considerable distance preaching to a multitude in the open air; in the afternoon he returned to his lodgings, and that night went up to heaven, with prayers for blessings on all his friends, and especially for his London Churches. Brethren, is it not an honour to be associated with the name of such a man? This night, the heart beats all the higher when I think of it, and of him to whom we have now referred.

"I prize it inexpressibly more than I should succession to the proudest prelate of the earth; and I feel greatly more honoured in ministering under this ancient roof than I should in the most gorgeous edifice of the land. There has, I believe, been more Gospel preached in this place in the course of the bygone century than in any other spot on the face of the earth; and nothing is hazarded in affirming, that in no other has such a multitude of souls been converted to God. There is none of which it may with equal truth be expressed, 'How awful is this place! It is none other than the House of God and the gate of heaven!' Since the days of the Apostles, there has not lived any man, who, by his personal instrumentality, has turned so many to righteousness as did George Whitfield—not one who will shine with such splendour among the 'stars for ever and ever.' He laboured, and we have entered into his labours. He sowed, and we have reaped; but we shall rejoice together. He is now resting from his labours, and is followed by his works; and we, too, if we faint not, shall join him, and the meeting will be glorious! Yes; in that fair world, we shall walk with him, and talk with him, of the affairs of the Church below; and not with him alone, but with the glorified of every age and of every clime! I seem to see him, and all who have succeeded him in the ministry, here, with the multitude of spiritual children whom the Lord gave them, as they rejoice together day and night in his temple! Many of you exult to-night to think that you have relations there—fathers, mothers, sisters, and brothers, sons and daughters—blessed throng, all filled with joy, and praise, and glory! This Church,

viewed in its spiritual relations, is a 'noble vine, wholly of a right seed.' May it never degenerate! To avert such a calamity as this, it is proper that we should, in conclusion, realize our

"III. RESPONSIBILITY.—Extraordinary times are at hand. Whitfield was an individual—not one of a line. In his own peculiar walk, he had, he could have no successor. The mission of Whitfield was special, and that once finished, there was an end of it; another order of things became necessary. The wants of the world required a different order of proceeding, and another class of agency to answer the designs of Providence. His course was an exceptional one, as was also that of his associates and immediate successors in the ministry. Whitfield was rarely in London three months at a time: and he was sometimes absent by the year together. Mr. Joss, his first associate, was generally out of town travelling, and preaching in the provinces, for six months in the year. John Berridge, too, a minister of the Established Church, generally laboured in this pulpit three months annually. Howell Harris, also, a lay gentleman, from Wales, was a frequent supply at the tabernacle, as was Captain Scott, another layman. The whole affair was what may be called a mass of orderly confusion—wonderfully suited to the emergency, but one, in its own nature, not adapted to perpetuity. That the power of godliness might be conserved, it became necessary to embody it in a regular institution. By slow degrees, therefore, this was accomplished; and the process has gone on, with enlargement, up to the present time. I have before me the Farewell Sermon of good John Berridge—a fatherly effusion of love and goodness—the last he uttered in this place, shortly before his death.

"The extraordinary has now, of necessity, given place to the ordinary, requiring new men and new measures. In this there need be no odious comparison. There is no doubt, that had the men that now are, and the men who then were, changed places, they would have been each found competent to have discharged the duties which would have resulted from that change. We should have acted as they acted; and they would have acted as we are acting. Every man in his own age, and in his own order. The mi-

ministers of the Churches which now are, are not required, not at liberty, to pursue a course of action only adapted to the days of Whitfield; it is for them to pursue a course of action adapted to their own days—to be in their own day, and in their own way, what Whitfield was in his day, and in his way. This requires two things—that they keep pace with the times, and when necessary, anticipate the times. One of the problems they are called to solve, or one of the rules by which they are required to walk, is, a generous union of principle with liberality. Whitfield, in his latter days, was not a sectarian of any description; he was, in spirit, a minister of the Universal Church. Never man had in him less of the bigot! The charity he breathed was that of the heavenly world. He was a Christian after the apostolic standard. The sole, and only condition of his love of men, was their love to Christ! He took all such to his bosom, giving them his hand, and his heart, and receiving them as his fellow-labourers in the Gospel.

“But while Whitfield loved truth, he also loved liberty. For the whole of his public life he was practically an Independent; but as that life drew to a close, he was careful to have his views stamped with the seal of an express avowal, and hence, several years before his death, he had both the tabernacle and Tottenham Court Chapel registered as ‘*Places of worship for Congregations of Protestant Dissenters from the Church of England, calling themselves Independents.*’ But even then, he stood prepared, with all his independency, to preach for every section of the Church of Christ, and to welcome ministers from every community to preach the truth as it is in Jesus, in his pulpits. Such was his spirit, and I hold it ought to be the spirit of all who have the honour of ministering to his flocks and preaching in his pulpits. Wherever bigotry may find an asylum, let it not be in the Tabernacle and in Tottenham Court Chapel! And whatever churches may hang behind the age, and prove themselves indifferent to the wants of men, let it not be those descended from George Whitfield!

“But if the responsibility be great, so, too, are

“IV. THE ENCOURAGEMENTS.—Time is the touchstone of both things and

men. The case of Whitfield supplies a very striking illustration. How different the light in which the present age views him from that in which he was looked upon by his own! This is a point on which history has most distinctly spoken out, and not only history, but poetry. The great poet of Christianity, Cowper, had his attention directed to this matter, and thus recorded his own views of Whitfield in immortal verse:—

Leuconomus (beneath well-sounding Greek
I slur a name a poet must not speak)
Stood pilloried on infamy's high stage,
And bore the pelting scorn of half an age;
The very butt of slander, and the blot
For every dart that malice ever shot.
The man that mention'd him at once dismiss'd
All mercy from his lips, and sneer'd and hiss'd.
His crimes were such as Sodom never knew,
And perjury stood up to swear all true;
His aim was mischief, and his zeal pretence;
His speech, rebellion against common sense:
A knave, when tried on honesty's plain rule;
And when by that of reason, a mere fool.
The world's best comfort was, his doom was
pass'd;

Die when he might, he must be damn'd at last.
Now, Truth, perform thine office: waft aside
The curtain drawn by Prejudice and Pride.
Reveal—the man is dead—to wond'ring eyes
This more than monster, in his proper guise.

He loved the world that hated him; the tear
That dropp'd upon his Bible was sincere;
Assail'd by scandal and the tongue of strife,
His only answer was a blameless life;
And he that forged and he that threw the dart
Had each a brother's int'rest in his heart.
Paul's love of Christ, and steadiness unbribed,
Were copied close in him, and well transcribed.
He follow'd Paul; his zeal a kindred flame,
His apostolic charity the same.

Like him, cross'd cheerfully tempestuous seas,
Forsaking country, kindred, friends, and ease;
Like him he labour'd; and, like him, content
To bear it, suffer'd shame where'er he went.

Blush, Calumny! and write upon his tomb,
If honest eulogy can spare thee room,
Thy deep repentance of thy thousand lies,
Which, aim'd at him, have pierced the
offended skies!

And say, Blot out my sin, confess'd, deplored
Against thine image, in thy saint, O Lord!

“Such, without exaggeration, are the views of a man of a bygone age. Where are those now who pelted him with scorn? Does posterity approve their sayings? Have the men of the nineteenth century set their seal to the foregoing estimate of Whitfield? No! Where now is the man, who dares lift a lip against the Great Evangelist? Every section of the Church of Christ now holds him to have been a prophet, and they emulate each other in his praise. He is now accounted to have been one of the best and purest of the

sons of men, and one of the most distinguished benefactors of his own or any age or country. He is now claimed as the property of the Universal Church, and God's chosen instrument for reviving a slumbering world! The lesson which, beyond most others, Whitfield has taught us, is, *to be right*, and, as far as may be, *to seem right*, and to leave the rest to God. It is a small matter—a thing of course—to be abused by the world. To be abused by the Church is a more serious affair; but if even that shall be our lot, so be it! Let us hold on! Time will bring redress for every grievance. Posterity will do us justice. If we really have a righteousness, God will 'bring it forth as the noonday;' none shall hinder it!

"One great truth is brought clearly out by the life of Whitfield; it is impossible very largely to benefit the world without forfeiting its good opinion. To profit men, and help them to be wise for eternity, is generally to offend them! If any man will live godly in Christ Jesus—that is, make war upon sin by word, and deed, and example—he must suffer persecution! If any man will bring multitudes of souls to Christ, pluck them as brands from the burning, he must lay his account with an increase of that persecution ten-fold! The measure of their violence is just the measure of his virtue. To make light of such persecution, and strain every nerve to save the lost, is the most excellent service man can render to God—the very summit of human glory! It is, although in a humble degree, in principle, to take rank with the Son of God himself!

"In reflecting on this subject, it is impossible to avoid remarking the self-sustaining character of Christianity. This Church, without endowment, and without any aid or *donum* from the State, has continued in full operation for the space of more than a hundred years, constantly growing in moral strength, adding to its machinery, and extending its influence on every side; and at this moment, I believe, notwithstanding the very large numbers it has, of late, sent forth to the Colonies, it is, with one exception, the largest Independent Church in the British Empire.

"The circumstances in which the Centenary has found us, are to me full

of satisfaction. This noble edifice, both internally and externally, has, during the last quarter of a century, undergone great alterations, vast improvements. The fellowship is not only large, but at peace. From the striking turn society in this Metropolis has for a number of years been taking,—which has led all who could afford it, to repair to the outskirts, or further,—we have, like every other City Church, been gradually losing our wealth, while there has been no possibility of replenishing ourselves with that element. But if we have lost gold, we have retained our piety. In becoming poorer, we are, for moral purposes, not the less powerful. Earthly opulence is not necessary to spiritual power; and there may be a strong spirit of labour for souls, without much of this world's goods, and also great success, just as there may be abundant wealth without the presence of God, and consequently, without substantial benefit to the souls of men.

"What has been done in the course of the last twenty-five years—the period of my connection with the Church—in the way of improvement, I pass over. My record is in the memory of the elder portion of the fellowship, and there let it remain. I only ask credit for having made a fair and reasonable contribution to the welfare of the flock, with all that pertains to its interests both material and spiritual.

"It only now remains to record the intense, the unmixed, satisfaction, with which I contemplate the circumstances in which the Second Centenary of our fellowship begins. Tottenham Court Chapel has still three years to run before it reach its centenary. Our two Churches are supplied with ministers in the prime of life, richly furnished with every gift and every grace required to their responsible position. Both enjoy the confidence of the flocks to the fullest possible extent, my own confidence, and the confidence of the general community. Great and unmingled is my love for them; great my anticipations from their continued life and labours. They are, happily, not men of a class that take a city by storm to-day only to relinquish it on the morrow. With too much wisdom, and too much conscience to build with 'wood, hay, and stubble,' they seek for 'gold, silver, and precious stones.' Structures so reared, must generally

advance by degrees; but the work will last! Their ministerial character has already attained to maturity; but time will still add to its strength and lustre. It will, I feel confident, prove worthy of all their predecessors, not one of whom, I rejoice to say, ever departed from the faith in a single iota, or brought the shadow of a stain upon either their private, or their public character."

On the following Lord's day, the Rev. J. W. Richardson preached in the morning, on "The Lord's Doings a Ground of Praise," in which he presented a comprehensive and masterly outline of the labours of Whitfield, and the characteristics of his preaching. The following points will interest. The first place is due to

"Preaching.—The modern pulpit is the child of Protestantism. In the Church of Rome preaching was first superseded. The sermon was gradually contracted within the narrowest limits, to make way for the growing multitude of rites which that Church had begun to adopt. Sacraments, as symbolical ordinances were called, were deemed the most effectual means of salvation; hence preaching was disparaged and subordinated. Sacred edifices were then thrown open as places for sacramental and devotional rather than preaching service; liturgies were performed with all the attractions that pomp and circumstance could throw around them, and the word of the Lord was seldom proclaimed. Hence, when Martin Luther committed himself in the strength of God to the great work of the Reformation, he felt that in order to be successful he must use the pulpit; and therefore he revived the custom of preaching the Gospel, which had passed into comparative desuetude. He gathered around him immense multitudes of the people, not to exercise sacramental power or perform ritual service, but to wield the sword of the Spirit, the Word of God—to preach the simple truth as it is in Jesus. The beautiful description of Luther as a preacher presented by the eloquent historian of the Reformation is worthy of a place here:

"In the middle square at Wittenberg stood an ancient wooden chapel, 30 feet long by 20 wide. An old pulpit,

made of planks and three feet high, received the preacher. It was in this wretched place that the preaching of the Reformation began. It was God's will that that which was to restore his glory should have the humblest beginnings.

"Luther preaches: everything is striking in the new minister. His expressive countenance, his noble air, his clear and sonorous voice, captivate all his hearers. Before his time the majority of preachers had sought rather what might amuse their congregations than what would convert them. The great seriousness that pervaded all Luther's sermons, and the joy with which the knowledge of the Gospel had filled his heart, imparted to his eloquence an authority, a warmth, and an unction, that his predecessors had not possessed. Endowed with a ready and lively genius, with a good memory, and employing his mother tongue with wonderful facility, Luther was inferior to none of his contemporaries in eloquence. "Speaking from the pulpit," says one of his opponents, "as if he were agitated by some violent emotion, suiting the action to his words, he affected his hearers' minds in a surprising manner, and carried them like a torrent wherever he pleased." "He had," says Bossuet, "a lively impetuous eloquence that charmed and led away the people." Soon the little chapel could not hold the hearers who crowded to it. The Council of Wittenberg then nominated Luther their chaplain, and invited him to preach in the city Church. The impression he there produced was greater still. The energy of his genius, the eloquence of his style, and the excellency of the doctrine he proclaimed, equally astonished his hearers.

"This was the beginning of a new life for Luther. Now he was in his place, and the work of God was soon to display its majestic progress."

"Who can fail, by this vivid description, to be reminded of George Whitfield as a preacher?"

"At the period of the erection of this edifice, preaching in this country was not in the ascendant. In the Church of England, except in a few rare instances, the pulpit had to a large extent given place to the desk—the sermon was limited to the briefest period, and consequently had become a powerless thing; while amongst the

Dissenters there was little generally of interest and of vigour in their pulpit ministrations. Hence Whitfield felt, like Luther, that the pulpit was the great power that was to tell upon the people. True, he respected and frequently used the liturgy of the Church of England; but he felt that men were not to be converted by the reading of prayers, however correct, beautiful, and scriptural they might be, but by the preaching of the glorious Gospel of the blessed God; therefore he committed himself to public ministration. Preaching was the one thing he did. This Tabernacle was erected as a gathering place in which assembled thousands might hear words whereby they might be saved. In the preaching of the Gospel, Whitfield, like Luther, was in his place. We should be deemed culpable did we not in passing at least glance at Whitfield's character as a preacher, though that is not the object of the present discourse.

"I bless God," says good John Newton, 'that I have lived in this time. Many were the winter mornings I have got up at four to attend his Tabernacle discourses at five; and I have seen Moorfields as full of lanterns at these times as I suppose the Haymarket is full of flambeaux on an opera night. As a preacher, if any man was to ask me who was the second I ever had heard, I should be at some loss; but in regard to the first, Mr. Whitfield exceeded so far every other man of my time, that I should be at none. He was the original of popular preaching, and all our popular ministers are only his copies.'

"But who can describe his simplicity, earnestness, tenderness, eloquence, and power—that deep-toned mellifluous voice—that telling manner, and those magnificent bursts of sacred passion—which spell-bound his vast auditories?

"The reminiscences of Whitfield as a preacher which Cornelius Winter has bequeathed are precious things. He says, 'I hardly ever knew him go through a sermon without weeping more or less; and I truly believe his were the tears of sincerity. His voice was often interrupted by his affections; and I have heard him say in the pulpit, "You blame me for weeping; but how can I help it, when you will not weep for yourselves, though your immortal souls are upon the verge of destruc-

tion, and, for aught you know, you are hearing your last sermon, and may never more have an opportunity to have Christ offered to you?"

"His freedom in the use of his passions often put my pride to the trial. I could hardly bear such unreserved use of tears, and the scope he gave to his feelings; for sometimes he exceedingly wept, stamped loudly and passionately, and was frequently so overcome that for a few seconds you would suspect he never could recover; and when he did, nature required some little time to compose herself."

"Winter remarks, that when Whitfield 'treated upon the sufferings of our Saviour, it was not without great pathos. He was very ready at that kind of painting which frequently answered the end of real scenery. As though Gethsemane were within sight, he would say, stretching out his hand, "Look yonder: what is that I see? It is my agonizing Lord." And, as though it were no difficult matter to catch the sound of the Saviour praying, he would exclaim, "Hark! hark! do not you hear?" You may suppose that, as this occurred frequently, the efficacy of it was destroyed: but no; though we often knew what was coming, it was as new to us as though we had never heard it before.'

"Hume, the infidel historian, pronounced Whitfield the most ingenious preacher he had ever heard, and said it was worth going twenty miles to hear him. What an appeal was that which he describes himself as having heard in the Tabernacle: 'The attendant angel is just about to leave the threshold of this sanctuary and ascend to heaven; and shall he ascend and not bear with him the news of one sinner among all this multitude reclaimed from the error of his ways!' To give the greater effect to this exclamation, Whitfield stamped with his foot, lifted up his hands and eyes to heaven, and cried aloud, 'Stop, Gabriel! stop, ere you enter the sacred portals, and yet carry with you the news of one sinner converted to God!'

"But Winter properly remarks, 'It was only by hearing him, and by beholding his attitude and tears, that a person could well conceive of the effect.' Gillies says, 'Every accent of his voice spoke to the ear; every feature of his face, every motion of his hands, every gesture, spoke to the

eye; so that the most dissipated and thoughtless found their attention involuntarily fixed.

"But these references to the manner of Whitfield's ministrations must not be allowed to divert attention from the fact that preaching, as the grand means of salvation, is a prominent feature in the centenary history of the Tabernacle.

"This appears not merely in its immediate connection with Whitfield, when its doors were opened daily, morning and evening, for the proclamation of the Gospel, but in the arrangements which were subsequently made to bring hither from different parts of the land the most earnest and powerful preachers of the Gospel, as supplies, who, together with the pastors, should frequently blow the trumpet of the Gospel, and thus, by varied and oft recurring service, attract perishing souls to Christ, when there was deep and pressing necessity for the Gospel in this metropolis. While, then, conflicting opinions have obtained in other places as to the best mode of effecting the salvation of men—while it has been contended by some communities that Christian doctrine should be taught with reserve—that it should be presented with imposing dramatic show—that particular applications of material substances can alone impart the virtues of salvation—the loud, distinct, unvarying testimony of the centenary history of this sanctuary has been, that by the foolishness of preaching God is pleased to save them that believe.

"*Doctrine.*—The charm of Whitfield's preaching was its simple, evangelical character. The great doctrines of the Gospel formed the staple of his ministrations, and they shone resplendently in all his sermons. He preached Christ in the full meaning of that expression. No man ever carried out more fully than he the apostolic resolution, 'I determined not to know anything among you, save Jesus Christ and him crucified.' He took that phrase as a synonyme for the whole Gospel. How clearly he showed that man is utterly corrupt and fallen—that penances and sacrifices are altogether inefficacious for salvation—that final happiness can be effected only by the provision of deliverance through the death of Christ, and of renewing grace by the operation of the Holy Spirit—that justifica-

tion is by faith alone, and that forgiveness and eternal life are freely offered to all who believe! He reiterated with thrilling power the unmistakeable truths of the Gospel, 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;' 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners;' 'Believe on the Lord Jesus Christ, and thou shalt be saved;' 'Except ye be converted, and become as little children, ye shall in nowise enter into the kingdom of heaven;' 'Ye must be born again;' 'Without holiness no man can see the Lord.'

"Now, important as the certain sound of evangelical doctrine is at all times, it was specially demanded by the state of things at the period when this Tabernacle was erected. Neal, the historian of the Puritans, in 1740, complains that evangelical preaching was much out of fashion in the metropolis. Barker, three years afterwards, laments that the state of things was much the same as it had been. 'Some,' he says, 'charged their fathers with having put believing in the place of doing; he wished the men of his day might not put giving in the place of believing.' In the following year the same writer says, 'The Dissenting interest is not like itself. It used to be famous for faith, holiness, and love.' He had known the time when he had no doubt, into whatever place of worship he went amongst Dissenters, his heart would be warmed and comforted and his edification promoted. 'Now,' he says, 'I hear prayers and sermons I neither relish nor understand. Primitive truths and duties are quite old fashioned things. One's ears are so dinned with reason, the great law of reason, the eternal law of reason, that it is enough to put one out of conceit with the chief excellency of our nature, because it is idolized and almost deified.'

"'Oh,' says Doddridge, 'what are the doctors in our British Israel doing? They are hazarding the everlasting lives of their patients by the nostrums they recommend, *while they neglect the only remedy for our disordered nature, which has never been applied in vain.*'

"This period has been rightly designated one of gathering gloom and

spiritual decay. Arianism was considerably on the increase among the Presbyterian Dissenters. 'The absence of evangelical truth, the want of an earnest, positive strain of preaching, paved the way to the denial of Christ's proper divinity, and with that the rejection of the related truths of the atonement, justification by faith, and renewal through the Spirit.' The ministry in many cases went gliding down into Socinianism; and Priestly, in his 'Mémoirs,' with singular candour traces the progress of the descent:—Nor would this negative and lifeless scheme of Christianity have sufficed to keep together the people who professed it, or to have secured support for the ministry, had not endowments, those pillow props of heterodoxy and formalism, preserved the system in existence.

"It is right, however, to state here, that heterodoxy did not obtain among the churches of the Congregational order; but it must be admitted that the dull, soporific, and deathlike spirit which those heresies engendered inflicted its torpedo touch on not a few of the pastors and people. Orthodoxy was preserved, but it was cold. And while this was the state of things among the Dissenters, it was far worse in the establishment. The testimony of Grimshaw as to the almost universal absence of evangelical preaching in the Church of England is most appalling.

"Now, when heterodoxy obtained on the one hand, and frigid orthodoxy on the other, Whitfield appeared, and with trumpet-tongued distinctness and glowing earnestness announced the grand doctrines which are peculiar to the Gospel. Whitfield common-placed in the public mind the glorious truths of salvation, in simple forms and familiar words. 'If he added nothing to the theology of his country that was either original or valuable, he threw old truths into new proportions and wide circulation.'

"*Conversion.*—To save souls—to hunt for them,' as he quaintly said—was the fixed idea of Whitfield's life. It was the chief, if not the only, thing that expanded his intellect and warmed his heart. Literature he had not much to do with; science he never touched. A profound divine he was not, in the common sense of that expression; but everything was over-

borne by his earnest shepherd-like zeal in going after lost sheep, that he might bring them home upon his shoulders rejoicing.' He travailed in birth for souls. And from the beginning, the conversion of souls has been a prominent feature in the history of the Tabernacle.

"The preaching of the Gospel in the first Tabernacle appears frequently to have been attended with wonderful manifestations of the power of God in instantaneous conversions; but time forbids our entering into particulars.

"After the opening of this Tabernacle, Mr. Whitfield frequently refers in his letters to the making bare of God's arm in the conversion of souls. Take the following quotations as specimens that might readily be multiplied:—'Yet God bleaseth us here. Truly his out-goings are seen in the Tabernacle. The top stone is brought forth. We will now cry, "Grace, grace." In another letter he says, "Adored, for ever adored, be his free grace, he vouchsafes to manifest himself among us here. Conviction and conversion work seems to go on prosperously, and God's people are abundantly refreshed.' Again he writes, 'Blessed be his free grace; we find here that his name is wonderful! Our new Tabernacle is completed, and the workmen all paid. What is best of all, the Redeemer manifests his glory in it. Every day souls come crying, "What shall we do to be saved?" This I believe you will look upon as the best news.'

"This Tabernacle has been the place of God's feet, which he has made glorious. From the days of Whitfield downward it has been the theatre for some of the grandest displays of the grace of God, in the conversion of missionaries, ministers, Sabbath-school teachers, and other intelligent, earnest, and devoted agents of the truth as it is in Jesus. How familiar must the angels of God be with this sacred place! How often have they witnessed with delight unknown to us the repentance of sinners here? How often have they struck the harps of heaven to louder and sweeter notes, on account of the conversion of sinners in the Tabernacle! I shall not, I apprehend, be regarded by any as hazarding a doubtful assertion, when I affirm that there is not a sanctuary in the land or in the world comparable to this for the number of conversions that have been effected in it.

"Aggression."—The entire course of Whitfield was one of aggressive effort on the empire of Satan and of sin. His object was not to defend but to extend the kingdom of Christ. He longed and prayed and laboured that Christ might see of the travail of his soul and be satisfied. And, moreover, the aggressive principle of the Gospel was not merely held by Whitfield, but taught and pressed by him upon all his members. Hence his letters and his sermons breathe the spirit of intense desire for the enlargement of the kingdom of Christ.

"No man taught more constantly and earnestly than he that men are not converted for their personal salvation merely, but that each is to be a centre of influence and a spring of blessing to others, an instrument of power against the empire of darkness and in favour of the kingdom of light—that conversion capacitates men to toil for souls and God; therefore none should be at ease in Zion, but all should be vigorous and active, living not unto themselves, but to Him that died for them and rose again. Hence the Tabernacle has been a fountain of living water, pouring forth its streams to fertilize the arid and barren desert of the world—a centre of aggressive power, that has been efficiently employed against ignorance and error, worldliness and sin. It would be difficult to name a single effective aggressive movement for the conversion of our own and other lands with which the Tabernacle has not been intimately connected. The Bible, the Tract, and the Missionary Societies originated in the deep and holy aggressive spirit which was evoked by Whitfield and Wesley; and to the present hour there have not been wanting within these walls those who sigh and cry for the abominations committed, and consecrate themselves with heart and energy to the cause of truth and of God."

In the afternoon, the Rev. John Corbin preached to the schools, setting before them "The Worth of a Good Name." The address is remarkable for beautiful simplicity, and would make a valuable little tract for distribution amongst the young, as the following will abundantly testify:

WHITFIELD'S GOOD NAME.

"He had a good name for many things.
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In some respects you would not be able to be like him, if you were to try ever so hard. In others, I think that, by God's help, you may be like him; and I shall mention four things for which he gained a good name, in which you may with advantage try to be like him.

"I. He had a good name for PIETY.

"He was a very pious man. He loved God very much, and kept his commandments. He loved Christ very much, believed in him, and tried to be like him. He loved and revered the Holy Spirit very much, and sought to do him honour. He believed that the best thing in the world was to be religious,—to give his heart to God, and to give his life to God's service. He believed that he could not begin this too soon, and so he began to seek God when he was young.

"His father died when he was only two years old, and thus he was left a poor little orphan in this wide world. Some of you are perhaps orphans. You have not a kind and loving father to instruct you, and counsel you, and provide for you, and take care of you. If so, your very much need the kind and good God to be your father, that he might do all these things for you. Religion is an important thing to all young people; it is doubly so to you. My dear little orphan children, do you all look up to God together this afternoon, and say to him, 'O God! do thou be our Father, and thou shalt be the guide of our youth.'

"George Whitfield had very early impressions of a religious kind, and when he was seventeen he became decided for God. He left a great number of young people serving sin and folly; but he resolved that he would serve the Lord. He heard many young people say, 'There's time enough yet,' he said, 'Now is the time.' He left numbers outside of the kingdom; he set his heart upon entering in, and he did it. This was the foundation of his greatness, of his goodness and of the good name he gained.

"Do you, my dear young friends, seek to be like him in this. Religion is as important to you as it was to him. It is as needful for you as it was for him. It is as much your duty to attend to it as it was his. It will prove as great a blessing to you, if you seek it, as his did to him. It is as desirable that you should seek it while young as it was

that he should. Oh, then, 'remember now your Creator in the days of your youth.' He says to you, 'I love them that love me, and they that seek me early shall find me.' Then 'seek ye the Lord while he may be found, call ye upon him while he is near.'

"II. He had a good name for **BENEVOLENCE**.

"That is, for kindness and love, and for the pains he took to make others happy. When he became a man, he did not forget that he was once an orphan boy. He felt very much for orphans, and he went all across the blue waters of the Atlantic Ocean, and set up an establishment there in America, for the purpose of putting little orphans in it, that they might be taken care of, and clothed, and fed, and instructed. Oh, how much did he do for those poor orphans! He thought for them, felt for them, planned for them, spoke for them, preached for them, collected for them, gave for them, travelled for them many thousands of miles in England, Wales, Ireland, and Scotland, and went to America no less than seven times to do them good; and all because he had a kind and loving heart.

"But his kindness was not confined to the orphans; he felt for everybody in suffering, and tried to help them. At one time some poor Prussians were suffering from the cruelty of the Russians, and he collected above £400 for their relief. In less than a twelve-month afterward, he collected again nearly £600, and divided it between the Prussian sufferers and some poor people at Boston, in America, who were suffering from the effects of a dreadful fire which had taken place in that city. Indeed, his whole life was devoted to the good of others; and everything he did, as a minister and a Christian, was done to promote the spiritual or temporal welfare of his fellow-men.

"I hope you all love one another, and are kind to each other. At home, among brothers and sisters, I hope there is never anything seen but loving actions, never anything heard but kind words. I hope you are kind to your schoolfellows, whether you meet them on the Sunday or on the week-days, and to all that are your companions or associates. If ever you see them in suffering and can relieve them, be glad to do it. Wherever you can get an

opportunity in any way to do good to anybody, be glad of it, and do everything in your power to lessen the sum of human suffering, and to increase the amount of human happiness.

"Even if you have enemies, try and be kind to them. Do you say, 'That's a hard thing? Do you ask, Who could ever do that? The Lord Jesus Christ did. Do you not remember how kind he was to the men that hated him and persecuted him, and how he prayed for those who put him to death? And Stephen did so too. While the big heavy stones were flying about his head, and the blood flowing from his bruised body, he lifted up his eyes to heaven, and prayed, 'Lord, lay not this sin to their charge.' And Whitfield did so also. He had many enemies, and very cruel ones. They cursed him, and he sought for blessings on them in return. They tried to injure him, and he tried to do them good. They sought to kill him, and he went about to save them. Do you try and love everybody as he did, and then, like him, you will be kind to all.

"III. He had a good name for **DILIGENCE**.

"He was not an idle man. He laboured much, he laboured hard, by day and by night, on the week days and on Sunday, at home and abroad, in England, Scotland, Wales, Ireland, and America. He often travelled several hundred miles in a week, and many thousands in the course of a year. He was almost incessantly employed in reading or writing, making sermons or preparing pamphlets, conversing with awakened sinners about their souls, or preaching the glorious Gospel. He sometimes preached three, four, and five times in one day; and once or twice every day in the week, for weeks together. He did as much in a single month as many do in a year, and as much in a year as many do in a whole lifetime.

"You must not expect to get through life without labour. Don't suppose for a moment that there is anything discreditable in work. Man is made for work. When our first parent was placed amid the bowers of Paradise, it was not merely that he might listen to the singing of the birds, and look at the activities of all other creatures, and be himself unoccupied; but he was put in the garden that he might '*dress it and keep it.*' There was

something for him to do; and if his wife had been actively employed when the serpent came to tempt her, it might have been none the worse either for her or for us. All wise and good men are more or less employed. Almost all the other creatures of God are active in some way or other. The great God himself is incessantly at work. Never is there a moment in which he is not bringing some fresh living thing into being, and making provision for those which lived before. Labour is a source of health. You will generally find that, as a rule, those who have to work, provided they have not too much of it, enjoy the greatest measure of health. Labour is a source of happiness. The men and women who have nothing to do, and go crawling about the earth with no other object than to kill time, are of all unhappy creatures the most miserable. Some of them are full of complaints, and spend half their time in talking about their own maladies, nine-tenths of which would fly like the mists before the rising sun, if they would but set their hearts on some great and good object, and then go vigorously to work and do it. Labour is a condition of progress. Men do not succeed in business without labour. They do not become great scholars, philosophers, or statesmen, without labour. If you would enjoy a healthy body and a sound constitution, don't shrink from labour. If you would have a cheerful disposition and a light heart, then always have something to do, and at the proper time take care and do it. If you would succeed in anything, make up your mind that you must work for it. Whatever are the duties which the providence of God calls you to perform, seek to discharge them with diligence, as Whitfield discharged his; and look for the blessing of God to rest upon you when thus employed, if you labour in his fear.

"IV. He had a good name for PERSEVERANCE.

"As a rule, whatever he undertook he went on with. When once he became religious, he never thought of giving it up, and going back into the world again. When once he began to serve the Lord, he meant to go on, and serve him till the day of his death; and he did so. When once he set up the Orphan House in Georgia, he never abandoned it, but laboured for

it as long as he lived. When he began to make efforts for the salvation of souls, he gave himself wholly to the work, and never gave it up till he gave up his life. The very day before he died, being a Saturday, he travelled from Boston to Newbury Port, and stopped by the way and preached for two hours to a vast multitude in the open air.

"He had to make his way through much opposition—'through evil and through good report'; in 'perils' of all kinds, and 'in deaths oft.' He was misrepresented, he was maligned, he was mocked, he was mimicked; he was shut out of many pulpits; he was feared and shunned by many good people, he was hated and persecuted by many bad ones; often pelted with mud, decayed vegetables, and rotten eggs; once beaten in his bed at Plymouth, and stoned almost to death in Ireland. It was in the midst of treatment like this that he persevered unto the end; and when the call of duty and the voice of God seemed to say to him, Go on, nothing on earth could stop him or turn him aside."

In the evening, the Rev. John Corbin preached again, on "Hope for the Future, founded on the History of the Past." The heading indicates the subject, which was wrought out in a manner full of encouragement, the lights of history and the lights of prophecy being made to mingle their rays as they shine on the present and the future path of the Church of God.

On the following Tuesday, a large assembly, comprising a number of ministers, met for tea in the British Schools, after which they adjourned to the Tabernacle, when Dr. Campbell occupied the chair. The following is a digest of the more important portions of the addresses delivered:

THE PUBLIC MEETING.

The Rev. Dr. STOWELL concluded a warm address thus:—With respect to our beloved friend, Mr. CORBIN: I have no doubt that he brings with him to this crowded district, and to this ancient place of worship, those principles which are characteristic of the Gospel of Jesus Christ; as I believe also that he brings with him a large amount of liberality, generosity, and taste, with an earnest devotion to his work as a minister of the Cross. It is, therefore, the least we can

do as Ministers and friends, in London and the neighbourhood, to bid him welcome amongst us, and to hold out to him the right hand of fellowship. Let me say to you, my dear brother, that if God shall bless you according to our wishes and prayers, you will live for ever and ever.

The Rev. Dr. MASSIE expressed the great pleasure which he felt in being permitted to take part in the interesting proceedings connected with the celebration of the Centenary of Whitfield's Tabernacle, and joining in the welcome so justly accorded to their dear brother, the Rev. John Corbin. He regarded it as a most auspicious circumstance that Mr. Corbin had been led to occupy his present position. All things considered, a better selection could not, he believed, have been made; and he sincerely hoped, as he could not doubt, that the union thus effected would be productive of a large measure of comfort and blessing, both to Mr. Corbin and the Church; and he rejoiced exceedingly to know that Dr. Campbell had succeeded in securing such a coadjutor, and that he had called in aid before his "eye had waxed dim, or his natural force abated."

But one word in reference to the Home Missionary Society, which according to the Chairman, he was to represent. It was, indeed, meet that such a society should be represented on this occasion, because George Whitfield was, in his own day, the most efficient labourer in the Home Mission Field; and he believed, that the influence of Mr. Whitfield's example had tended, in no inconsiderable degree, to create and sustain a Home Missionary spirit. It was to be lamented, that the public mind was not better informed concerning many facts and circumstances in the Life and Labours of that great man. He had once thought that a Memoir of Whitfield was to be given to the world from the pen of Dr. Campbell; and he did hope that this might yet be done, believing that such a Memoir would be productive of a very large amount of good. To the present moment, he had a lively recollection of the brief Life which was written by Dr. Gillies, of his native city; for he read it with tears of sympathy. The study of a really good Life of Whitfield, and his sermons, plain, simple, and excellent, as they were, would do a vast amount of good, especially to Students for the Ministry and Home Missionaries; who, by acting upon the principles of that great Evangelist, and imbibing some measure of his spirit, would be able, more zealously and with greater results, to prosecute their arduous but glorious work. He prayed that Dr. Campbell and Mr. Corbin might be made instrumental in raising up many young men who shall prove a great blessing to the world in a future age. The devout and earnest desire of his heart was, that as Mr. Corbin had been, he might continue to be, the fit representative, not merely of George Whitfield, but of his master, Jesus Christ.

The Rev. THOMAS JAMES, Secretary of the Colonial Missionary Society, said: George Whitfield was more like the Angel of the Apocalypse than a stated minister; in his time, however, the only colonies which Great Britain possessed were the Colonies of

America, and for whose evangelization he manifested such a zealous concern. What then would be the spirit of George Whitfield, if he lived in these days, when there were no less than forty-two colonies under the British Crown? The people who now lived under British rule encircled the globe; and upon them the sun never went down. There was, therefore, he believed, a great responsibility attaching to the Christian Church in the present day, which did not exist in the days of George Whitfield. If the Christian Church of this country were really concerned, that the Gospel should be diffused amongst all the people of the world, they could not show this concern better or accomplish their object in a more effectual way, than by making increased efforts for the spread of the Gospel in the Colonies. Let the Colonial Missionary Society receive more abundant help, and the result would assuredly be that the Colonists, who became benefited, and blessed by its means, would be amongst the foremost to extend such Missionary operations to those parts of the world yet unblessed with the Gospel of peace. It was a remarkable and pleasing fact, that already the Churches in Australia had arranged for the support of Missionaries to Erromanga, and were generally taking up the great cause of Missions to the Heathen. It was but natural to expect that this would be the case: the South Sea Islands were far nearer to Australia than to England, and so also was the mighty Continent of India, and the vast Empire of China. He would say, therefore,—and urge the matter with all his heart,—let us evangelize the people of Australia; for by so doing, we shall be contributing in a very efficient manner, and to an incalculable degree, towards the conversion of the whole world to the faith of Christ. O for such men as Whitfield in our day! He often came in contact with some of the young brethren, the students of the colleges; and he made it a rule never to fail to point them, as examples of the sort of ministers they should strive to become, to those pastors of the denomination who were employed the most actively in preaching the Gospel with zeal and earnestness, but with the utmost plainness and simplicity.

The meeting of that evening appeared to have a twofold object—to celebrate the Centenary of the Tabernacle, and to welcome their dear brother, Mr. Corbin, to his new sphere of labour. "George Whitfield, and the Gospel," however, he was told, was to be the theme of the evening. This was in exact accordance with his own views and feelings; and he would exhort all the friends present, especially those who attended on the Sabbath within the walls of the Tabernacle, to remember that that place, from the foundation of the building to the present time, had been celebrated for the powerful and energetic preaching of the Gospel. In that place had been maintained the true apostolical succession; and their friend Mr. Corbin,—who, he was sure, was welcomed to his new sphere of labour with a cordiality which could not be overstated—while he felt the responsibility of the position he was called to occupy, would at the same time derive much encour-

agement from the circumstances connected with the place, while the members of the church upheld his hands by their supplications at the throne of grace. The Tabernacle, Mr. James said, was connected with his earliest, and most delightful associations. When at college, he usually worshipped on the Sabbath within the walls of that building, when the ministers who occupied the pulpit were supplies from the country, and from whom he never failed to derive great and lasting benefit. Mr. Corbin might be fully assured that he had the cordial sympathy and the most sincere welcome of his ministerial brethren in the metropolis, who wished for him long life, much comfort, and abundant success.

The Rev. ROBERT ASHTON, Secretary of the Christian Instruction Society, felt great pleasure in being able to confirm the observation of Mr. James, that the ministers of their denomination in the metropolis most cordially welcomed their friend and brother Mr. Corbin into their midst. Representing as he did not only the Christian Instruction Society, but also the Congregational Union, he felt that he might say with the fullest confidence that the brethren throughout the whole kingdom united in wishing Mr. Corbin godspeed in his glorious work. Placed in such a position, Mr. Corbin needed the sympathies of his brethren, and he would assuredly have them. Mr. Corbin would need to be exceedingly careful to husband his time and strength, for in London it was impossible for pastors to comply with half the calls made upon them for their assistance in the furtherance of all kinds of objects. Many of the London ministers were nearly worked to death. He knew Mr. Corbin to be a tender, modest, loving spirit, who would fully appreciate the kindness which the people of his charge should manifest towards him. Mr. Corbin's settlement in London, he believed, would prove of very great benefit not only to the church and congregation of the Tabernacle, but to the entire neighbourhood. This was certain to be the case, if the members of the church were fervent in prayer for their minister. The more they prayed for him, the better would they hear him, and the greater would be his success. He could not but think it a very providential circumstance which led Mr. Corbin to London; and he devoutly prayed that the success which should attend his efforts might be in some measure proportioned to the effects which had followed the preaching of George Whitfield and his successors up to the present time. What myriads there were then before the throne of God and of the Lamb who owed their conversion to the faithful preaching of the word in that place! and what a solemn thought it was, that not one person now assembling in the Tabernacle would be alive one hundred years hence! Would they all might be in heaven!

THOMAS THOMPSON, Esq., of Poundsford Park, said the ministerial work, especially in London, was one of a very trying character; and yet he did not believe that either ministers or people fully appreciated the high responsibilities of their position, or had put forward such efforts for the world, as

they were called upon to make. It would be a cause, therefore, for devout thankfulness to God if these centenary services should have the effect of leaving this impression upon their minds, and moving the members of the churches in the metropolis to more active exertions on behalf of those who were still without God and without hope in the world. Ministers and gentlemen residing constantly in the metropolis, had very little, if any, conception of the state of things in some of the rural districts of England. It was high time that those who had it in their power to remove the evils of ignorance and oppression which rested upon thousands of the people, should have their attention drawn to the true state of the case as at present existing. He trusted that Dr. Campbell, and others who could make themselves heard, by the brethren and by men in positions of influence and power, would do something really effective for the more efficient support of the Home Missionary Society. That organization had doubtless been the means of effecting much good, but it needed to be much further extended and strengthened. In many of the country churches the Gospel was not preached, and the poor labouring men were kept in perfect slavish subjection to the parson and the squire. These things, however,—both darkness and despotism—would retire before the faithful preaching of the Gospel, and, therefore, he said—let the ministers of the cross be sent to all such places, and be well sustained both by the funds and by the prayers of those whom Providence had placed in a much more favourable position.

The Rev. JOHN CORBIN, on rising, was very cordially received. He thought that the exclusive object and aim of the gathering was to commemorate the Centenary of the Tabernacle, and that the one theme of the evening would be that which had been announced—"George Whitfield, and the Gospel." He should have felt much satisfaction if that topic had been kept to exclusively; at the same time he felt exceedingly obliged for the kind manner in which he had been received. He especially tendered his thanks to those dear brethren for the generous expression of their feelings towards him, and the welcome they had given him to the city of London. He did not need to be assured of their kindness, because, although living at a distance from London, he had been for many years associated with his brethren in the promotion of several important works connected with the spread of the Gospel in the land; and he felt much gratification in being able to say that he had never received from one of them anything but kindness, and fraternal sympathy.

As it respected the future: a good deal had been said about George Whitfield and his style of preaching, and the necessity for a revival of the same sort of preachers and preaching in the present day, in order to a large amount of good being done. Might he be permitted just to remark, that there were two sides to that as well as all other questions? There was something to be said about Whitfield's style of people, as well as preachers; and the one was needed as much as the other, if there was ever to be anything like

Whitfield's success. He would, therefore, say to the people, if you desire that there should be an increased amount of good done in this place, you must help us, and not leave all the work to the Doctor and myself. We cannot stand alone: we do not wish to stand alone, and we should not expect to have God's blessing if we did stand alone. St. Paul himself constantly exhorted those Christians to whom he wrote to co-operate with him in the great work in which he was engaged, because he knew well that the success of the Gospel, even in those apostolic days, depended much upon the help and prayers of the people. The great secret of much of Whitfield's success was doubtless to be found in the fact, that the people among whom he laboured were pre-eminently a praying people. It appeared, from his *Life and Memoirs*, that the people very frequently anticipated his visits by prolonged and earnest prayer that his preaching might be blessed. At Dundee, for instance, he was on a certain occasion astonishingly successful in awakening men to a sense of their condition as sinners in the sight of God; and it afterwards appeared that immediately before his visit the Christian people of that place spent the whole night in prayer to God, that his labours might be blessed to the conversion of many souls. This was precisely the course of conduct required in the present day by ministers on the part of the people amongst whom they laboured, who would thus prepare the way for the services of the Sabbath. The pastors of such a church and congregation as the Tabernacle could not be personally acquainted with the peculiar difficulties and wants of each one of their hearers; but the Father of all was well aware of everything that pertained to each one of his creatures, and only let them be strong in faith and earnest in supplication to God, and he would assuredly open the windows of heaven, and pour down a blessing upon them all.

But there was not only a praying spirit among Whitfield's people; they were also distinguished by a great spirit of hearing. They were not impatient if the sermon was a long one; sometimes they sat till eleven o'clock at night, and even till two o'clock in the morning. He did not say this in the hope that the people of the Tabernacle would be tolerant of his own sermons; for he did not believe in long sermons, and he very rarely delivered one which could be excepted to on the score of its length; if the people, therefore, had no other fault to find with him, he would feel himself to be a most happy man; but if the people were in a right spirit, they would not mind, on special occasions, and when there was really something to be said, and to the point, being kept together a little beyond their usual time. Those who wished for Whitfield's days must be willing to act the part, in a measure at least, of Whitfield's people in both these respects.

Then, further, there was a spirit of meditation; the people would retire from the public ministrations, and reflect upon what they had heard. Doubtless, there was much meditation in the present day on the part of some who listened to the preached word; but there was also a great deal of talking

about sermons; running hither and thither, after novelties, and then going home and sitting in judgment on the style and oratory of the various preachers. He feared, however, that there was comparatively but little closet work with those sermons, and all that talk—very little entering into the chamber—very little secret, earnest devotion, and communion with God. It would be well if the friends would individually consider this matter, and ascertain how far they were acting in a manner which their own consciences could not approve. If the preaching did not produce practical results of holiness in the heart, depend upon it all the hearing was to little purpose.

But not only had the adult members of the congregation a work to do; the little boys and girls also could show their sympathy with the cause of God. It was so in the time of Whitfield. When surrounded by thousands of people in Moorfields, who jeered at and insulted him, Whitfield, according to his own statement, had a number of boys and girls sitting round the pulpit from which he was speaking, who made it their special business and delight to hand him the notes which were constantly being sent up from the people who were under concern for their souls. These boys and girls, moreover, sometimes received upon their persons the offensive missiles which the more wicked of the congregation delighted to hurl at the preacher; but they did not appear at all to be discouraged or daunted by this circumstance; and when Whitfield was actually struck, they looked up in sympathy and with tears in their eyes, and seemed to say they would rather have received the blows themselves. Not one of these children deserted Whitfield, but loved him the more, on account of the insults which he received from the godless and the profane. Many of them, moreover, received the Gospel, and were the means of carrying on the work of the evangelization of the people. Even while very young, it was recorded that many of them used to meet in private to implore the blessing of God on the preaching of this Gospel. Why should not the same thing be witnessed in the present day? To preach the Gospel was the object for which he had accepted the invitation to the Tabernacle. That was the great work on which he designed to concentrate what little strength and ability he could command. The Gospel, moreover, in which he believed, was the same as that preached by George Whitfield; the old-fashioned Gospel, without any admixture of modern mysticism. He desired to keep quite clear of all mists, and clouds, and fogs; feeling assured that if he once got into such a region he should not only bewilder the people, but become lost himself. His one great concern would be to preach the pure simple Gospel, and by this means alone seek to commend himself to every man's conscience as in the sight of God. In conclusion, he besought the fervent prayers of his brethren, and of the church, in his behalf, that he might be in every sense a faithful minister of Jesus Christ, that souls might be converted, and religion become greatly revived in the hearts of all assembling from week to week in Whitfield's Tabernacle.

The Rev. J. W. RICHARDSON, who was next called upon, said, that he rose to speak under the influence of peculiar feelings, so much so that he scarcely knew where to begin or where he should stop. He remembered that nearly eleven years had passed away since he began to labour in Tabernacle and Tottenham-court Chapel. While sitting on the platform to-night he had felt again somewhat of the emotion which stirred his bosom on his own recognition in this co-pastorate. He had recurred to the circumstances under which he tore himself away from a much-loved people; hence he could sympathize with his esteemed friend and brother Mr. Corbin, whom he most cordially welcomed among them; and he would assure him that during his whole connection with these places, he had found the people faithful, affectionate, and kind.

He thought it right to avail himself of that opportunity of stating that his connection with Dr. Campbell pastorally and fraternally had been of the happiest kind. They had worked together in unbroken harmony and love. While the Doctor was able to alternate with him in pulpit ministrations, they had consulted and laboured together in a manner that it was grateful for memory to recall; and he should never forget, that frequently, when projecting important plans of operation, they had bowed the knee together in earnest supplication to God for his blessing, and enjoyed times of refreshing from the presence of the Lord. He could assure the people that, however deeply they might have felt the change, when Dr. Campbell in a great measure relinquished the pulpit to give himself more fully to religious literature, that he felt it more deeply. His judgment at this time was, that the Doctor erred; but circumstances in connection with the failure of his physical power, have since led him to believe that he adopted the right course. Still he felt very keenly the loss he had sustained, for he should never have come to Tabernacle and Tottenham-court but to be associated with Dr. Campbell. He thanked God, however, that he had been continued in association with these places to the present hour; and he felt that the addition of Mr. Corbin to the ministerial staff would render them a threefold cord, not easily to be broken. He had the utmost confidence that they would work harmoniously together. There were difficulties in connection with Tottenham-court Chapel which did not attach to Tabernacle, but he trusted they would be obviated. God had smiled upon them there, and gathered an affectionate, united, and devoted people; so that he thanked God and took courage.

In reference to the Centenary, which formed one part of the object of the present meeting, he would remark, that it is of great importance for all to observe the influence which the *past*, in relation to this sanctuary, is exerting upon the *present*. The spirit of Whitfield and his coadjutors is still working—being dead, they yet speak. And the *present* will operate upon the *future*. When your tongue has ceased to speak and your hand to move, your words and works will remain. Now what kind of influence will you leave? A duplicate of yourselves. Your ideas, qua-

lities, in clear outline and solid body, will be a gift to future generations, of more or less impression. You cannot perish alone—you cannot be saved alone. You form or strengthen principles and habits, the end of which will be life or death to many. Seek, then, that the ages to come may bless your memory; and as the first century of this Tabernacle has been so prosperous and beneficial, seek that the second may be much more so.

"The Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up his countenance upon you, and give you peace."

Mr. CHILD thought they ought to feel thankful to God and to congratulate each other for the mode in which this Centenary Celebration had been conducted to its termination, and for this present meeting. It had been a thoroughly sober, Christian commemoration. Not a single circumstance had been connected with it which would not bear reflection, and give rise to pleasurable emotions of gratitude in the remembrance. It had, therefore, occurred to the minds of some of the friends that they ought to take means to preserve a record of the services. Very few, if any, he thought, of the church or congregation had considered, a few months ago, that the Centenary of the Tabernacle was so near. On the continent of America the news was being published long before the bulk of those most nearly concerned in the matter were aware of the fact; and if the event had not been celebrated, the world would have cried shame upon those who would have testified thereby, that they had greatly degenerated since the days of Whitfield. Something, however, had been done, and done in a way, he repeated, concerning which they could reflect with pleasure. There had been nothing fantastic, such as would please mere men of the world. He would, therefore, on behalf of the friends, suggest that Dr. Campbell—whose editorial abilities were unbounded—should be requested to take charge of the matter, and publish the whole for the use of the congregation; and that newborn ages might possess some memorial of the interesting services, which had been associated with this remarkable Centenary.

With respect to Mr. Corbin, he would say, let us do all we can to co-operate with him and make him feel that we are a people who will labour with him in the work for the prosecution of which he has come amongst us; and let us see if we cannot devise means to insure a still increased effort being made for the advancement of the cause of Christ in this house, which for generations has held a very conspicuous place among the Churches of this land. From the pulpit here nothing but the pure Gospel has ever been preached. Let us remember, brethren, that, with all these privileges, there are duties and responsibilities from which we cannot free ourselves, and become resolved, therefore, to do all that in us lies to live up to the position in which God has placed us, and seek more extensively to advance the cause of God on the earth.

Mr. WEST rose, and said, that he thought such a project as that suggested by Mr. Child was very desirable; and the execution of it could not possibly be entrusted to better

hands than those of Dr. Campbell. A memorial of the sort proposed would be both interesting and useful. But something more than this was necessary. The congregation certainly ought to be now put in possession of a work which the Doctor promised many years ago—namely, the *Life of George Whitfield*. Perhaps, if pressed to do so, Dr. Campbell might be disposed to set about it; and he is sure, that not only the congregation, but the entire Church of Christ would prize the work exceedingly, and that it would be productive of a large amount of good.

With reference to what their friend Mr. Corbin had said about the character of Whitfield's people, he believed there was much truth in it; at the same time it should not be forgotten, that Whitfield himself did much by the influence of his own examples, and preaching, to make them what they were. He fully agreed with the statement that there was much which the members of the church could do, and which they ought to do, by way of rendering assistance to the pastor; it was a joint work; neither the people, nor the minister, ought to work alone; but both ought to work cordially and zealously together, for the salvation of immortal souls.

MR. CORBIN: I am glad, friends, that you are urging the matter of the *Life of George Whitfield* upon the attention of our good Doctor. That really stands connected with some of the considerations, which partly led me to accept your kind invitation to this place. When consulting with the Rev. John Angell James respecting the propriety of the step, he put the case thus:—"Dr. Campbell is able, by his pen, to do more service to the denomination than any other man in the kingdom. If you go and set him at liberty, that he may attend more fully than he is now able to do to literary work, you will not only serve the Tabernacle; but the whole denomination." Now that is one result which, I hope, will be brought about,—that the Doctor will be more at liberty; and I do trust, that the *Life of Whitfield*, which has been alluded to, will be written; for although we have had a few good memoirs, a *Standard Life of the Great Evangelist* has yet to be produced.

MR. CORBIN then submitted a resolution to the meeting, to the effect that the Rev. Dr. Campbell should be requested to prepare for publication a record of the services connected with the Centenary Celebration; and as speedily as possible, to proceed with his long contemplated *Life of George Whitfield*—a resolution which was carried by acclamation.

DR. CAMPBELL then rose, and said, he would not detain the meeting except to express, in a word or two, the great satisfaction it always gave him to meet his friends in that house. There was a speciality in the present case, of a very interesting nature. He felt deeply touched, as well as gratified, by the sentiments of Mr. Richardson, uttered in a manner so frank and manly. Those sentiments he most sincerely and most cordially reciprocated; never had two ministers lived in greater harmony. They had never had a single difference, a warm word, or a cold look. Nor did it require study or effort. Somehow or other, they had never

had two opinions on any practical point; they were like partners who see eye to eye, both as to means and to ends, and are less two than one.

Mr. Richardson has frankly confessed that once he thought I had erred when I withdrew in a large measure from preaching, and threw myself more fully into the field of literature; but that he has now come to entertain a different opinion. I am glad of this; for my own part, however, I never had any doubt as to the path of duty in that matter. I saw what I alone could see; I felt what none other could feel. I was, at one time, from a special, physical cause, on the very verge of becoming a confirmed invalid; and but for the providential circumstance of the opening up of another path of usefulness, which brought the needful physical repose, I might, long ere this, have become altogether disabled for pulpit labour. But, literary labour apart, I am no longer physically equal to the efficient discharge of the pulpit and other duties of so large a fellowship—a fellowship sufficient at all times to furnish ample employment for two ordinary men. On this ground I called for another labourer, and we found one in Mr. Corbin. In such a church the ministry should never be allowed to wax feeble. Hitherto it never has, and I trust it never will. I sincerely rejoice in the present position of both our Churches. My colleagues, men of talents, experience, culture, and both in the prime of life, are eminently suited to their spheres, and to each other. Alike allied to both, I will stand by both. To strengthen their hands will be my constant study, and to promote their success, the joy of my heart. They may at all times rely on me, for counsel, or for fight, to preside, or to speak, to lead, or to follow, to aid in the great, or to manage the little, to operate in the way of assistance, or of substitution, and in all possible ways to advance the common good.

With respect to the publication of the Centenary Services, that is, in some degree, an affair of money; but I cannot doubt that, if you resolve to have the publication, you will take care that sufficient copies of it shall be purchased to cover expenses; as to the rest, everything will be gratuitous; nobody shall make a penny by it. It will be sold to you at cost price. I quite concur in the proposal; it would, indeed, be disgraceful to allow the Centenary Celebration to pass away without some frail memorial of the event. A number of Churches and of institutions have of late been innocently boasting of their jubilee; but what are jubilees? We have to do with a century; it is only proper, therefore, that the proposed publication shall take place, that future generations may be made acquainted with our humble proceedings. I shall feel the utmost pleasure in falling in with your request.

One word as to the remark of Mr. Richardson, respecting Tottenham-court Chapel. A heavy debt rests on that noble House, which must be first reduced, and then extinguished. At present we have done nothing in the way of pecuniary contributions; but three years hence, the Centenary of Tottenham-

court Chapel will arrive, and then we shall have an opportunity of showing our Christian liberality. The concern of the two Chapels is one as to property, to trust, and to ministrations.

With respect to the Life of Whitfield, should I embark in it, it will be my ambition to do justice to the subject, and to render anything further unnecessary. Mr. Wesley's people and preachers have honoured him with six or seven lives; but for Mr. Whitfield, strange to say, absolutely nothing has been done by his own people and his own successors. Many years ago I resolved to embark in the attempt, but I was happily prevented. Anything I could have produced twenty years ago, I should now be

ashamed of. I rejoice in the delay. The work is great, and calls for due preparation. History, whether of men or nations, is not the work of youthful minds and undisciplined pens. No man can safely engage in that species of literature till he shall have turned at least forty years, and undergone much preliminary discipline. I think, however, the time is now come for a complete Life of Whitfield; and after what you have said and resolved, I shall certainly give the matter my best consideration.

The proceedings then terminated with praise; and the benediction having been pronounced, the assembly dispersed about ten o'clock.

BIOGRAPHY.

MR. JOHN ARMSTRONG, C.E., BRISTOL.

THE following sketch of Mr. Armstrong's life and death was read by his pastor, the Rev. John T. Beighton, at Brunswick Chapel, Bristol, on Sunday, March 24th, at the conclusion of a sermon from the words, "Behold an Israelite indeed, in whom is no guile."

In the distant county of Northumberland, between the towns of Alnwick and Wooler, lie a number of interesting villages. Rural though their circumstances and employments, the inhabitants seem to bear in the energy and sprightliness of their minds traces of the martial spirit and prowess of the ancient "borderers." The parents of our departed friend were born, lived, and died in these villages, and possessed largely the characteristics indicated. His mother in particular, was a woman of strong intellect and deep heart—the doctor, counsellor, and arbiter of her village; and accordingly it was mainly through her inspiring power that he became from the earliest years of his life an earnest servant of Christ.* What accumulated evidence is there of the greatness of maternal influence! How much did Moses owe to Jochebed, Samuel to Hannah, David to her to whom he twice refers in his Psalms, in the words, "The son of thine handmaid;" and Timothy to his mother Eunice, and his grandmother Lois! Three of this mother's sons reached manhood, and all three became, through her mighty and yet gentle influence, the "sons of

the Lord God Almighty;" and the two who were preserved to maturity have long zealously and honourably served the Church in the holy office of the diaconate.

The village of Ingram was the scene of our friend's birth (1775), but that of Branton is more interesting in relation to his religious history. There stands in it a venerable house of God, which is to this day crowded on the Sabbath with worshippers from the surrounding district. In that sanctuary ministered, in the days of our friend's youth, a man of God of distinguished learning and piety,—the Rev. James Somerville. Mr. Armstrong was only eight years of age when this minister settled at Branton; but even during his last illness, he delighted to recal to mind that interesting event. He vividly recollected the place, the preacher, the individuals of the congregation, and repeated with zest the text, "Therefore came I unto you without gainsaying, as soon as I was sent for; I ask, therefore, for what intent ye have sent for me?" Acts x. 29. In this village also was the best school which the neighbourhood afforded,—a school afterwards conducted by the lately deceased Rev. Thomas Taylor, of Bradford; and here, having as school-fellows the Rev. W. Vint, the late, and the Rev. W. Scott, the present Theological Tutor of Airedale College, our friend received a plain but sound education. When he was about nineteen years of age, he was admitted to the fellowship of the church; but this was only the distinct utterance of convic-

* Her maiden name was Mather; and the Rev. John Mather, of Beverley (see "Congregational Year-Book" for 1833, p. 215), was a relative.

tions and resolves which had long found a home in his heart.

It was in the year 1798 that our friend, urged by the judgment which his pastor had formed of his capabilities, and his express counsel, bade farewell to the scenes of his boyhood, and sought employment amid the activities of the South. He settled in Bath, but through his connection with the construction of the Bristol Docks, removed to this city in the year 1805, and became a member of the church meeting at Castle Green Chapel, of which the Rev. W. Thorp was then pastor. About 1809 he was joined by the late Mr. James Steel, from the village of Glanton (one of the cluster above mentioned), to whom this reference is made because, when at the point of death, that man of God also ascribed, and with much feeling, his religious decision and blessed hopes to that holy woman whose maternal power and success has been noticed.

Mr. Armstrong actively engaged in the Sunday-school at Castle Green; and I have much pleasure in recording the following particulars respecting these labours, which have been supplied to me by the Rev. James Gwyther, of Manchester: "Your inquiry has thrown me back to the days of early boyhood, when I enjoyed his care in the Sabbath-school. Much of his instructions has passed away from my remembrance, but this I can never forget,—it was his constant effort to make everything subservient to the disclosure of the excellency and worth of Christ. Often have I called to mind how, when the word 'pearl' occurred in a lesson, he spoke to us of the Saviour as 'the Pearl of great price,' and sought to impress upon us the momentous importance of possessing that unutterable treasure. Much that he actually taught produced, it may be, but little impression at the time; but I learned to love and honour him, and shall cherish his memory with the most sacred feelings of respect and veneration. Nor can I doubt that many of those lessons which I received from him, as well as from his beloved and honoured brother, have done much, very much, to produce whatever there may be in me of Christian character, or of ability to labour in the work of the ministry. But there is one other thing which early impressed me: I was occasionally a guest

in his family as a child, and soon remarked his diligent improvement of all opportunities of getting information. Some volume was always in his hand, and he never omitted to make the best of his spare moments to possess himself of its contents. Few were aware of the information which he had laid up, though the maturity of his judgment which appeared when he spoke showed a mind well stored and carefully disciplined."

From 1821 to 1831 our friend was engaged in various parts of the country in important engineering constructions. First, we find him in the city of Rochester, employed by the celebrated engineers, Rennie and (upon his death) Telford, in the re-construction of its bridge, where an accident befel him, in which his deliverance from death was remarkable. In 1823 he removed to the Metropolis, where he constructed Grosvenor Canal, and subsequently, for nearly two years, was superintendent of the works at the Thames Tunnel. We find him afterwards busily engaged in connection with the well-known house of Bramah, first in the construction of St. Katherine's Docks, and then in the erection of extensive buildings in the town of Tunbridge Wells. But great though the contributions he has thus made to the cause of industry, commerce, and progress, he was, probably, in no secular engagement, so useful a man as in the less conspicuous labours of his office in this city. Never, I am persuaded, had our ancient Bristol, in any department, a more conscientious and effective officer. For three-and-twenty years he has been, as City Surveyor, the upright, earnest, and faithful servant of the public. Whosoever complained or appealed to him, friend or stranger, rich or poor, magistrate or pauper, found him ready to listen, and anxious to serve. Blessed is the man who can feel, as he looks back on his life, that even in its secular employments it has ministered to the health and well-being of his race!

If, however, even on looking back on his secular engagements, there is this satisfaction, how much is it increased by our review of that life in its spiritual aspects! Wherever our friend sojourned in the period of his frequent removals, he put himself into active relation with some church of Christ. At Rochester he attended the ministry of the late Rev. J. Slatterie; in London

he was connected with the church at Bermondsey, under the pastoral care of the Rev. G. Rose; but it was during his visit to Tunbridge Wells that he became prominently engaged in the service of Christ. He found there the Independent church extinct, and the dilapidated chapel closed. He communicated the facts to the late T. Wilson, Esq., and was the means, by his liberal co-operation, of repairing and re-opening the building, and re-establishing the church, which has, from that time, gradually and largely progressed, and is at this moment in a deeply interesting state.*

The following is an extract from a letter addressed to his widow by the Rev. B. Slight, who went, under Mr. Wilson's auspices, to take charge of the new cause at the Wells, and found a hospitable home in Mr. Armstrong's house, while our friend remained in the town: "Your late beloved husband was truly a minister's friend; he loved the servants for the Master's sake. For myself, I can say I never knew a man who seemed to take a deeper interest in plans for promoting the minister's usefulness and comfort, or one who had a better tact for managing and conducting, successfully and peacefully, the affairs of the church. His removal from Tunbridge Wells, so soon after I went to it, was to me like the loss of a right arm. And our auspicious commencement there, both in regard to the church and the Sunday-school, was greatly owing to his wise counsel, his judicious management, his amiable deportment, and his fervent prayers. God be praised for all the help he afforded me then and there, as well as for all the other services he has rendered elsewhere to the ministers and cause of Christ! He rests from his labours, and his works do follow him. 'The memory of the just is blessed:' it is fragrant in the recollections of the past, and embalmed in the affections of the heart for all time to come."

Our dear friend returned to this city in the year 1831. He took a leading part in all the movements connected with the erection of this sanctuary, in 1834; and when, in 1840, the church had so far increased as to need additional officers, he was elected deacon. We have a Divine standard for estimating our friend in this important

office: "Likewise, also, must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also be first proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus," 1 Tim. iii. 8—13.

I hesitate not to say, that in every particular of these requirements our beloved friend "used the office of a deacon well." Gravity, integrity, temperance, generosity, conscientiousness, blamelessness, domestic rule,—these were all there. But there was more. Without for a moment questioning the friendly feeling of our church-members generally towards their ministers, it is necessary to a due appreciation of our dear friend's character as a deacon, to say, as you have already been told, that he belonged to that small class of Christian men who are described in the expressive designation, "a minister's friend." Never had pastor a more affectionate and faithful friend. The innumerable little acts and words of kindness which his now bereaved pastor received from him,—so pleasing, because of their very simplicity and homeliness,—fill the past with recollections of him the most tender and touching. How constant was he in his attendance at the house of God; evidently believing it to be as much his duty to be in his pew, as it was his pastor's to be in his pulpit! and how often, as he accompanied his pastor to the pulpit staircase, would he stimulate his spirit by softly quoting some such counsel as "Work while it is day," or the encouraging promise, "My grace is sufficient for thee!" With what a young heart, open purse, and ready hand did he enter into all the new schemes and organizations that seemed to be required by the circumstances of the congregation, or the claims of our age! Who, too, can forget his courteous attention to the wants of any stranger, however poor, who appeared in the sanctuary, and his calls of sympathy on the sick or the

* See *Evangelical Magazine*, January, 1854.

bereaved! Blessings on the memory of our venerated and beloved friend!

I am thus led to a view of his entire character. The words I have chosen as my text indicate the features which marked the man: "Behold an Israelite indeed, in whom is no guile." Utter guilelessness was the foundation of all his virtues and beauties. There never was a man with less of paint or tinsel about him, for he had none. He had nothing to hide, and you had nothing to find out. In his simplicity and naturalness he was a child,—a "child of the day." Like the translucent vase, he was made for light, and loved to stand in light. "Wherever you met him you saw the same genuine reality; in the privacies of home, the sanctities of the church, the activities of secular office, among the rich or the poor, the honoured or "the forgotten." But though this guilelessness was at the basis of that character, it was only the foundation of a noble building, the key-stone of an ample arch, the stem of a beautiful tree. He was, in one word, a man to be loved. Some men there are—Christian men—who, with all the religion they may have, are never loved. It may be there is no positive deformity, but there is serious defect. They check and repel, rather than invite and allure. You can respect them, honour them, speak well of them, but you find that somehow you cannot love them. When they die, you miss them, but you do not weep. But who is there that did not love our departed friend? He had an amiable nature,—a nature essentially unselfish, kind, and generous, in full sympathy with the noble sentiment of Sir Philip Sidney, "We are never perfectly miserable, if we can do a good-natured action." When, therefore, such a nature was consecrated to Christ, we wonder not that it was enabled to "*adorn the doctrine* [teaching] of God our Saviour."

The picture is not yet complete. Just as, with respect to sincerity, you behold Nathaniel in the departed saint, so also do you see in him, as in Nathaniel, the "*Israelite*,"—the man of prayer. I believe he prayed without ceasing. Of late I have been struck with his perpetual references to death, wherever I might meet with him, and for however short a period; and these references always contained some quotation from Scripture, counselling

preparation for death. He evidently sought to be prepared by a constant fullness of a devotional spirit. "When I pray," says Dr. Donne, "in my chamber, I build a temple there; that hour; and that minute when I cast out a prayer in the street, I build a temple there; and when my soul prays without my voice, my very body is then a temple." In how many of our chambers, in how many of our streets, has this man of God built his temples! How often did the altar rise, and the incense burn, in the temple of his body! Many a time, during his laborious life, has he been within "a step" of instant death; but we feel sure that such was his habit of ejaculatory devotion, that instant death would have been but the instant exchange of prayer for praise.

It was mercifully arranged, however, by the ever-blessed God, that our beloved friend should die in his "nest," amid the tears and prayers of his dear kindred. The malady which eventually proved fatal invaded that iron-built frame, it is believed, some six-and-twenty years ago, and was the cause, during this lengthened period, of frequent paroxysms of excruciating pain. You can imagine what a struggle it must have cost to exhibit, as he did, throughout those years of suffering, his uniform patience and fortitude.

It was on the 23rd of February that he was suddenly seized with illness, amid his duties at the office of the Board of Health, and brought home apparently to die. But he seemed perfectly to recover, and resumed his public activities on the Wednesday following. On the first Sabbath of this month he was in his place among us, and was even desirous of assisting in the distribution at the breaking of bread. Throughout the week he was engaged in the employments of his office, with all his wonted energy of mind and body. But on Saturday alarming symptoms appeared, and he was removed to the bed from which he never rose again.

At first he seemed full of hope that he would yet recover, and it fell to his pastor to have the melancholy lot of indirectly intimating that probabilities were against his restoration. He remarked afterwards that I did not seem to expect his recovery, but there was no change in the peacefulness of his mind. At this interview he said, "My

mother had not a doubt of heaven for seven-and-twenty years." I remarked, "And *you* have none." After a significant pause of several seconds, he closed his eyes, and meekly replied, "None."

You would be long detained were I to report the particulars of every day's history during that memorable week. The words of Holy Scripture appear to have been ever present to his mind, as was evident from the clause or single word which fell at frequent intervals from his lips. Very remarkable was the support which he derived from his recollection of the text on the last Sabbath morning he was with us, so that whenever a paroxysm of agony seized him, he whispered the words, "*He* sweat as it were great drops of blood." "Unto you which believe He is precious" was also often on his lips, and the prayer, "Lord, lift thou up the light of thy countenance upon us!" Frequently, too, from his uttering the first words, "I know," he seemed to be comforted by Paul's language of assurance, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day;" as also by what follows in the same Epistle, "There is laid up for me a crown of righteousness," which he, with characteristic unselfishness, never seemed satisfied to quote without the additional clause, "and not to me only, but unto all them also that love His appearing." Many verses of Dr. Watts' hymns recurred to his mind, such as,

"When I can read my title clear
To mansions in the skies,
I bid farewell to every fear,
And wipe my weeping eyes;"

and

"There, on a green and flowery mount,
Our weary souls shall sit,
And with transporting joy recount
The labours of our feet."

But with peculiar zest was the first verse of his favourite hymn often now repeated by him:

"Happy the heart where graces reign,
Where love inspires the breast;
Love is the brightest of the train,
And strengthens all the rest."

On Friday, the 17th, the last day of his life, he said in a whisper, at different intervals, "Glory!" "Weight of

glory!" "Reign with Christ!" "I see heaven opening!" About half-past six in the evening, it was plain that his end was near. The periods of unconsciousness were long, but still, as he awoke, he was evidently able to recognize and enjoy the small fragments of Scripture which were repeated to him. Sometimes he gave tokens of this by an all but inaudible repetition of the words, and sometimes by a gentle grasp of the hand. Very touching and expressive was the occasional momentary raising of his hand, in response to some such exclamation as "Precious Jesus!" "Blessed Saviour!" or, "Lord, remember me!" His recognition was perfect and most tender, as his nearest friend repeated the well-known lines of Cennick:

"Yet a season, and we know
Happy entrance will be given;
All our sorrows left below,
And earth exchanged for heaven!"

The sense of hearing, and the powers of his memory and understanding, seem, in fact, to have been retained well nigh to the last moment of life; and when that arrived, a departure more easy and gentle could not have been granted to this servant of the Lord. If of his life we can say, "Behold an Israelite indeed, in whom is no guile," in his death we have a gracious realization of the Divine promise made to such a life: "Mark the perfect man, and behold the upright; for the end of that man is peace."

"He set as sets the morning star, which goes
Not down behind the darken'd west, nor
hides
Obscured among the tempests of the sky,
But melts away into the light of heaven."

It was fit that he who had been so much loved in his offices, both secular and sacred, should be buried amid expressions of esteem from the church and the city. The city gave its testimony in the presence of his brother officers and the workmen under his superintendence, and the church was represented by his brethren of the diaconate and the "devout men," members of the same fellowship, who carried him, as Stephen was carried, to his grave. At a subsequent meeting of the church, it was resolved that a suitable tablet to his memory be erected, by general subscription, in Brunswick Chapel.

Missions to the Indians.

DAVID BRAINERD, AND HIS LABOURS.

ABOUT a hundred years ago great attention was excited in the Christian world by the publication of the *Life of David Brainerd, Missionary to the Indians*, by the far-famed divine, Jonathan Edwards, of Northampton, New England. The publication of that work, we believe, was fraught with very extensive benefits to the cause of true piety. Great as to subject, it was peculiarly favourable as to the author, who stood at the head of the evangelical divines both of his own and of other countries. Never before was there so happy a conjunction between subject and author. The volume was universally in favour, and must necessarily have produced effects the most salutary amongst a large portion of the true Church.

On the principle we have been laying down respecting George Whitfield, in a preceding Article, we think we shall be doing good service to the Churches of Christ at the present day, by resuscitating the name and labours of this great missionary, and much honoured evangelist. Few things, indeed, are more desirable at the present time than the re-publication of Brainerd's *Life*, with suitable introduction and annotations. He was quite as distinguished amongst missionaries as his friend and biographer, Edwards, among divines. On the value of the religious biography of eminent persons, we find the following remarks by Edwards :

There are two ways of representing and recommending true religion and virtue to the world, which God hath made use of. The one is by doctrine and precept, the other is by instance and example. Both are abundantly used in the Holy Scriptures. Not only are the grounds, nature, design and importance of religion clearly exhibited in the doctrines of Scripture, and its exercise and practice plainly delineated and abundantly enjoined and enforced in its commands and counsels ; but there we have many excellent examples of religion, in its power and practice, set before us in the histories both of the Old Testament and New. Jesus Christ, the great prophet of God, when he came into the world to be the light of the world, to teach and enforce true religion, in a greater degree than ever had been before, he made use of both these methods. In his doctrine he declared the mind and will of God, and the nature and properties of that virtue which becomes creatures of our make and in our circumstances, more clearly and fully than

ever it had been before, and more powerfully enforced it by what he declared of the obligations and inducements to holiness ; and he also, in his own practice, gave a most perfect example of the virtue he taught. He exhibited to the world such an illustrious pattern of humility, divine love, discreet zeal, self-denial, obedience, patience, resignation, fortitude, meekness, forgiveness, compassion, benevolence, and universal holiness, as neither man nor angels ever saw before. God also in his providence has been wont to make use of both these methods to hold forth light to mankind, and inducement to their duty, in all ages. He has from time to time raised up eminent teachers, to exhibit and bear testimony to the truth in their doctrine, and oppose the errors, darkness, and wickedness of the world ; and also has, from age to age, raised up some eminent persons that have set bright examples of that religion that is taught and prescribed in the word of God ; whose examples have in divine providence been set forth to public view. These have a great tendency to engage the attention of men to the doctrines and rules that are taught, and greatly to confirm and enforce them ; and especially when these bright examples have been exhibited in the same persons that have been eminent teachers, so that the world has had opportunity to see such a confirmation of the truth, efficacy, and amiableness of the religion taught, in the practice of the same persons that have most clearly and forcibly taught it ; and above all, when these bright examples have been set by eminent teachers in a variety of unusual circumstances of remarkable trial ; and God has withal remarkably distinguished them with wonderful success of their instructions and labours, consisting in glorious events that have been in many respects new and strange.

We were not aware of this passage when preparing the introduction to the Article on Whitfield, and are, therefore, all the more gratified to find the perfect identity of sentiment which obtains betwixt Edwards and ourselves in the passage just quoted. Edwards proceeds to apply these general principles to Brainerd, as follows :

Such an instance we have in the excellent person, whose life is published in the following pages. His example is attended with a great variety of circumstances, tending to engage the attention of religious people, especially in these parts of the world. He was one of distinguished natural abilities, as all are sensible that had acquaintance with him. He was a minister of the Gospel, and one who was called to unusual services in that work, whose ministry was attended with very remarkable and unusual events, an account of which has already been given to the public ; one whose course of religion began before the late times of extraordinary religious commo-

tion, but yet one that lived in those times, and went through them, and was very much in the way of the various extraordinary effects and unusual appearances of that day, and was not an idle spectator, but had a near concern in many things that passed at that time; one that had a very extensive acquaintance with those that have been the subjects of the late religious operations, in many of these British colonies, in places far distant one from another, in people of many different nations, of different educations, manners and customs; one who had peculiar opportunity of acquaintance with the false appearances and counterfeits of religion; one who himself was the instrument of a most remarkable awakening, and an exceeding wonderful and abiding alteration and moral transformation of such subjects as do peculiarly render the change rare and astonishing.

Such a testimony, borne by such a man, will, we trust, have its due weight with our readers, and perhaps create among them a desire to acquaint themselves more fully with the solid and devout memoir of so remarkable an individual. Having given an outline of Brainerd's life in our Number for Feb., 1852, we shall here simply repeat one or two facts.

David Brainerd was born at Had-dam, in Connecticut, April 20, 1718. There was nothing particular to distinguish his childish years. He speedily became the subject of spiritual anxiety, and appears to have undergone great workings of conscience. As usual, he laboured hard in the cause of self-salvation, and to no purpose, till at length, from countless conflicts, he was led to submit to the righteousness of faith. The following is his own account of the great change which was wrought in him :

I continued, as I remember, in this state of mind from Friday morning until the Sabbath evening following, July 12, 1739, when I was walking again in the same solitary place where I was brought to see myself lost and helpless (as was before mentioned), and here, in a mournful melancholy state, was attempting to pray; but found no heart to engage in that or any other duty; my former concern and exercise and religious affections were now gone. I thought the Spirit of God had quite left me, but still was not distressed; yet disconsolate, as if there was nothing in heaven or earth could make me happy. And having been thus endeavouring to pray (though being, as I thought, very stupid and senseless) for near half an hour (and by this time the sun was about half an hour high, as I remember), then, as I was walking in a dark thick grove, unspeakable glory seemed to open to the view and apprehension of my soul. I don't mean any external brightness, for I saw no such thing, nor do I intend any imagination of a body of light, somewhere

away in the third heavens, or anything of that nature; but it was a new inward apprehension of view that I had of God, such as I never had before, nor anything which had the least resemblance of it. I stood still, and wondered and admired! I knew that I never had seen before anything comparable to it for excellency and beauty. It was widely different from all the conceptions that ever I had had of God, or things divine. I had no particular apprehension of any one person in the Trinity, either the Father, the Son, or the Holy Ghost; but it appeared to be divine glory that I beheld. And my soul rejoiced with joy unspeakable, to see such a God, such a glorious divine being; and I was inwardly pleased and satisfied, that he should be God over all for ever and ever. My soul was so captivated and delighted with the excellency, loveliness, greatness, and other perfections of God, that I was even swallowed up in him; at least to that degree, that I had no thought (as I remember) at first, about my own salvation, and scarce reflected there was such a creature as myself.

Thus God, I trust, brought me a hearty disposition to exalt him, and set him on the throne, and principally and ultimately to aim at his honour and glory, as King of the universe.

I continued in this state of inward joy and peace, yet astonishment, until near dark, without any sensible abatement; and then began to think and examine what I had seen; and felt sweetly composed in my mind all the evening following. I felt myself in a new world, and everything about me appeared with a different aspect from what it was wont to do.

At this time, the way of salvation opened to me with such infinite wisdom, suitability, and excellency, that I wondered I should ever think of any other way of salvation; was amazed that I had not dropped my own contrivances, and complied with this lovely and blessed way before. If I could have been saved by my own duties, or any other way that I had formerly contrived, my whole soul would now have refused. I wondered that all the world did not see and comply with this way of salvation, entirely by the righteousness of Christ.

The sweet relish of what I then felt, continued with me for several days, almost constantly, in a greater or less degree. I could not but sweetly rejoice in God, lying down and rising up. The next Lord's day I felt something of the same kind; though not so powerful as before. But not long after, was again involved in thick darkness, and under great distress; yet not of the same kind with my distress under convictions. I was guilty, afraid and ashamed to come before God, was exceedingly pressed with a sense of guilt. But it was not long before I felt, I trust, true repentance and joy in God.

There is something here so deeply refined, so decidedly luminous and glorious, as perhaps to form a stumbling-block to some Christians, who may be tempted to view our missionary as a weak enthusiast; nothing, how-

ever, could be more erroneous. But as this matter is of high importance, let us fortify ourselves at once by an appeal to Edwards, who says :

He was evidently one of that sort of persons who usually are the furthest from a teeming imagination; being one of a penetrating genius, of clear thought, of close reasoning, and a very exact judgment, as all know that knew him. As he had a great insight into human nature, and was very discerning and judicious in things in general, so he excelled in his judgment and knowledge of things in divinity, but especially in things appertaining to inward experimental religion; most accurately distinguishing between real solid piety and enthusiasm, between those affections that are rational and Scriptural, having their foundation in light and judgment, and those that are founded in whimsical conceits, strong impressions on the imagination, and those vehement emotions of the animal spirits that arise from them. He was exceeding sensible of men's exposedness to these things, how much they had prevailed, and what multitudes had been deceived by them, of the pernicious consequences of them, and the fearful mischief they had done in the Christian world. He greatly abhorred such a sort of religion, and was abundant in bearing testimony against it, living and dying; and was quick to discern when anything of that nature arose, though in its first buddings, and appearing under the most fair and plausible disguises; and had that talent at describing the various workings of this imaginary enthusiastical religion, evincing the falseness and vanity of it, and demonstrating the great difference between this and true spiritual devotion, which I scarcely ever knew equalled in any other person.

Brainerd's education having been completed, he shortly after was appointed to the Indian Mission, by the Honourable Society, in Scotland, for the Promotion of Christian Knowledge. We shall now select a few of the more remarkable illustrations of the power of the Gospel, as administered by Brainerd amongst the children of the wilderness.

CONVERSION EXTRAORDINARY.

Few men were ever so thoroughly prepared for such a great work as David Brainerd. His own religion was his one great business; and he seems to have spent most of his time in a state of conflict amounting to agony, straining after conformity on his own part to the Divine image, and the salvation of the Indians. Edwards thus speaks of his diary, during one of the great Pentecostal effusions which followed:

The exercises and experiences that he speaks of in the next nine days, are very

similar to those of the preceding days of this and the foregoing week; a sense of his own weakness, ignorance, unprofitableness, and vileness; loathing and abhorring himself; self-diffidence; sense of the greatness of his work, and his great need of Divine help, and the extreme danger of self-confidence; longing for holiness and humility, and to be fitted for his work; and to live to God; and longing for the conversion of the Indians; and these things to a very great degree.

The following is Brainerd's own account of the matter, which is certainly very extraordinary :

Saturday, July 21. This morning, was greatly oppressed with guilt and shame, from a sense of inward vileness and pollution. About nine, withdrew to the woods for prayer, but had not much comfort; I appeared to myself the vilest, meanest creature upon earth, and could scarcely live with myself; so mean and vile I appeared, that I thought I should never be able to hold up my face in Heaven, if God of his infinite grace should bring me thither. Towards night my burden respecting my work amongst the Indians began to increase much; and was aggravated by hearing sundry things that looked very discouraging, in particular that they intended to meet together the next day for an idolatrous feast and dance. Then I began to be in anguish; I thought I must in conscience go and endeavour to break them up; and I knew not how to attempt such a thing. However I withdrew for prayer, hoping for strength from above. And in prayer I was exceedingly enlarged, and my soul was as much drawn as ever I remember it to have been in my life, or near. I was in such anguish, and pleaded with so much earnestness and importunity, that when I rose from my knees I felt extremely weak and overcome, I could scarcely walk strait, my joints were loosed, the sweat ran down my face and body, and nature seemed as if it would dissolve. So far as I could judge, I was wholly free from selfish ends in my fervent supplications for the poor Indians. I knew they were met together to worship devils, and not God; and this made me cry earnestly that God would now appear, and help me in my attempts to break up this idolatrous meeting. My soul pleaded long; and I thought God would hear, and would go with me to vindicate his own cause. I seemed to confide in God for his presence and assistance. And thus I spent the evening, praying incessantly for Divine assistance, and that I might not be self-dependent, but still have my whole dependence upon God. What I passed through was remarkable, and indeed inexpressible. All things here below vanished; and there appeared to be nothing of any considerable importance to me, but holiness of heart and life, and the conversion of the heathen to God. All my cares, fears, and desires, which might be said to be of a worldly nature, disappeared; and were, in my esteem, of little more importance than a puff of wind. I exceedingly longed, that God would get to himself a name among the heathen. And I appealed to him with the greatest freedom, that he

knew I preferred him above my chief joy. Indeed, I had no notion of joy from this world. I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ. I continued in this frame all the evening and night. While I was asleep, I dreamed of these things; and when I waked (as I frequently did) the first thing I thought of was this great work of pleading for God against Satan.

If the foregoing does not exemplify the idea of Apostolic "travailing in birth" for men, till Christ was formed within them; we know not, within the whole range of inspired history; where to find an illustration. This, however, is not a solitary passage; there are many such. The following is one:

Although I still wanted to go about far and wide, in order to spread the blessed Gospel among benighted souls, far remote; yet I never had been willing to settle in any one place, for more than five years past, as I was in the foregoing part of this week. But now these thoughts seemed to be wholly dashed to pieces; not by necessity, but of choice. For it appeared to me, that God's dealings towards me had fitted me for a life of solitariness and hardship; it appeared to me I had nothing to lose, nothing to do with earth, and consequently nothing to lose by a total renunciation of it. And it appeared just right that I should be destitute of house and home, and many comforts of life, which I rejoiced to see others of God's people enjoy. And at the same time, I saw so much of the excellency of Christ's kingdom, and the infinite desirableness of its advancement in the world, that it swallowed up all my other thoughts, and made me willing, yea, even rejoice, to be made a pilgrim or hermit in the wilderness, to my dying moment, if I might thereby promote the blessed interest of the great Redeemer. And if ever my soul presented itself to God for his service, without any reserve of any kind, it did so now. The language of my thoughts and disposition (although I spake no words) now were, "Here I am, Lord, send me; send me to the ends of the earth; send me to the rough, the savage pagans of the wilderness; send me from all that is called comfort in earth, or earthly comfort; send me even to death itself, if it be but in thy service, and to promote thy kingdom." And at the same time I had as quick and lively a sense of the value of worldly comforts as ever I had; but only saw them infinitely overmatched by the worth of Christ's kingdom, and the propagation of his blessed Gospel. The quiet settlement, the certain place of abode, the tender friendship, which I thought I might be likely to enjoy in consequence of such circumstances, appeared as valuable to me, considered absolutely and in themselves, as ever before; but considered comparatively, they appeared nothing. Compared with the value and preciousness of an enlargement of Christ's kingdom, they vanished like the stars before the rising sun. And sure I am, that although the comfortable accommodations of life ap-

peared valuable and dear to me, yet I did surrender and resign myself, soul and body, to the service of God, and promotion of Christ's kingdom; though it should be in the loss of them all. And I could not do any other, because I could not will or choose any other. I was constrained, and yet chose to say, Farewell, friends and earthly comforts, the dearest of them all, the very dearest, if the Lord calls for it; adieu, adieu! I'll spend my life, to my latest moments, in caves and dens of the earth, if the kingdom of Christ may be thereby advanced. I found extraordinary freedom at this time in pouring out my soul to God for his cause; and especially that his kingdom might be extended among the Indians, far remote; and I had a great and strong hope that God would do it. I continued wrestling with God in prayer for my dear little flock here; and more especially for the Indians elsewhere, as well as for dear friends in one place and another, till it was bed time, and I feared I should hinder the family, &c. But oh, with what reluctance did I find myself obliged to consume time in sleep! I longed to be as a flame of fire, continually glowing in the Divine service, preaching and building up Christ's kingdom, to my latest, my dying moment.

Thus much for the mighty workings of truth and grace in the evangelist's own soul. Let us now see in what manner that truth and that grace wrought in the hearts of the Indians. Referring to his labours in August, 1745, he proceeds:

On the 6th, in the morning, I discoursed to the Indians at the house where we lodged; and in the afternoon, at a place where I have usually preached to them. There appeared nothing very remarkable, until near the close of my discourse, and then Divine truths were attended with a surprising influence. There were scarce three out of forty that could refrain from tears and bitter cries. They all, as one, seemed in an agony of soul to obtain an interest in Christ; and the more I discoursed of the love of God, in sending his Son to suffer for the sins of men, and invited them to come and partake of his love, the more their distress was aggravated, because they felt themselves unable to come. It was surprising to see how their hearts seemed to be pierced with the tender and melting invitations of the Gospel. Two persons, this day, obtained relief and comfort, who, when I came to discourse with them particularly, appeared solid, rational, and scriptural. Being asked what they wanted God to do further for them, they replied, in their vulgar way, "They wanted Christ should wipe their eyes quite clean," &c. August 7th. Preached from Isa. iii. 3, 10. Most were much affected, and many in great distress for their souls, and some few could neither go nor stand, but lay flat on the ground, crying incessantly for mercy. August 8th. Preached to them again from Luke xiv. 16, 23. Their number was now about sixty-five. There was much visible concern among them while I was preaching; but afterwards, when I spoke more particu-

larly to one and another, whom I perceived to be under much concern, the power of God seemed to descend upon the assembly like a rushing mighty wind, and with an astonishing energy bore down all before it. I stood amazed at the influence which seized the audience, almost universally, and could compare it to nothing more aptly than the irresistible force of a rushing mighty torrent, or swelling deluge, which, with insupportable weight and pressure sweeps before it whatever is in its way. Almost all persons, of whatever age, were bowed down with concern together, and scarce one was able to withstand the shock of this surprising operation. Old men and women, who had been drunken wretches for many years, and some little children, not more than six or seven years of age, appeared in distress for their souls as well as persons of middle age. The most stubborn hearts were now obliged to bow. A principal man among them, who before was secure and self-righteous, because he knew more than the generality of the Indians, was now brought under solemn concern for his soul, and wept bitterly. Another man in years, who had been a murderer, a powow, or conjuror, and a notorious drunkard, was brought now to cry for mercy, with many tears, and to complain, he could be no more concerned, though in so great danger. They were almost universally praying and crying in every part of the house, and many out of doors, and some could neither go nor stand. None seemed to take notice of those about them, but each prayed for themselves, as if they had been every one by themselves, in the closest retirement; Zech. xiii. 10, 11, 12. This concern, in general, seemed most rational. Those who had been awakened long before complained chiefly of the badness of their hearts, and those newly awakened, of the badness of their lives and actions. Those who had lately obtained relief, were filled with comfort, and seemed to rejoice in Christ Jesus; and some of them took their distressed friends by the hand, telling them of the goodness of Christ, and the comfort that is to be enjoyed in him, and invited them to come and give up their hearts to him. Others, in the most honest and unaffected manner, were lifting up their eyes to heaven, as if crying for mercy for the distressed ones around them. One remarkable instance I cannot let pass; a young Indian woman, who, I believe, never so much as knew she had a soul, called at my lodging, and when I told her I intended presently to preach, laughed, and seemed to mock; but, before I concluded, she was so convinced of her sin and misery, that she seemed like one pierced through with a dart, and cried out incessantly. She could neither go, nor stand, nor sit, without being held. After public service, she lay along, praying earnestly; and the burden of her prayer was, "Gitu-maukalimn.éh wéchainmch kuméfh Ndah," i. e. "Have mercy on me, and help me to give you my heart." And thus she continued incessantly praying for many hours. It was, indeed, a surprising day of God's power, and seemed enough to convince an atheist of the truth, importance, and power of God's word.

Behold, then, an illustration of Paul's language; "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation." But we must not enlarge our extracts, and shall, therefore, close with Brainerd's own valuable observations on the work which had been previously going on:

I might now make many remarks on so remarkable a work of grace as this has been, but shall confine myself to a few hints only. 1st. It is remarkable that God began this work among the Indians at a time when I had the least hope or rational prospect of seeing such a work propagated among them; my bodily strength being then much wasted, and my mind exceedingly depressed. This was the very season in which God saw fit to begin this glorious work. 2nd. It is remarkable how God providentially and in a manner unaccountable, called these Indians together to be instructed. When I first came I found not one man in the place; only four women, and a few children; but before I had been here many days they gathered from all quarters, some from more than twenty miles distant; and at my second visit some from more than forty miles. And many came without any intelligence of what was going on here, so that it seemed as if God had summoned them together from all quarters to hear his Gospel. Nor is it less surprising that they were, one after another, affected with a solemn concern for their souls almost as soon as they came upon the spot where Divine truths were taught. After this work of grace began with power, it was common for strangers of the Indians, before they had been with us one day, to be deeply convinced of their sin and misery, and solicitously inquire "What they must do to be saved." 3rd. It is likewise remarkable how God preserved those poor Indians from being prejudiced against me by means used for that purpose by ungodly people. Abundance of delusive, artful suggestions were employed to prejudice them against, or frighten them from Christianity; but they all constantly turned against the authors of them, and (through the Divine goodness) only served to engage the affections of the Indians more firmly to me. And it seems the more wonderful in that I was an utter stranger, and the others their old acquaintances. But if God will work, who can hinder or resist? 4th. Nor is it less wonderful how God was pleased to provide a remedy for my want of skill in the Indian language, by remarkably fitting my interpreter for the performance of his work. It might be supposed that Divine truths would unavoidably lose much of the energy with which they might at first be delivered, by coming from a second hand. But although this has often (to my sorrow and discouragement) been the case while my interpreter had little or no sense of Divine things, yet afterwards it was quite otherwise. He had likewise, to appearance, an experimental acquaintance with Divine things, and longing desires for the conversion of the Indians, and admirable zeal and fervour in addressing them. And it is remarkable,

when I was favoured with any special assistance in my work, he was usually affected in the same manner almost instantly, and seemed at once quickened, and enabled to speak in the same pathetic strain. And a surprising energy often accompanied the word at such seasons, so that the whole face of the assembly would be apparently changed almost in an instant, and tears and sobs become common among them. 5th. It is further remarkable, that God carried on his work here by such means, and in such a manner, as tended to obviate those prejudices and objections which have often been raised against such a work. None could say they were often frightened with a fearful noise of hell and damnation, this work having been begun and carried on by almost one continued strain of Gospel invitation to perishing sinners, as may be guessed from the Scriptures I chiefly insisted on; nor have I ever seen so general an awakening in my life, as while I was opening and insisting on the parable of the great Supper, Luke xiv.; in which discourse I was enabled to set before them the unsearchable riches of Gospel grace. Not that I never instructed them respecting their fallen state, and the sinfulness and misery of it. This was what I at first chiefly insisted on, and endeavoured to repeat and inculcate in almost every discourse, knowing that without this foundation, I should but build upon the sand, and that it would be in vain to invite them to Christ till they were convinced of their need of him. Nor has there been any plausible objection to be made against this work in regard to the manner in which it has been carried on. The convictions of their sin and misery have indeed produced many tears, cries, and groans; but there has been no appearance of those convulsions, bodily

agonies, frightful screamings, swoonings, and the like, which have been so much complained of in other places. Some, indeed, have been for a time, in a great measure, deprived of their bodily strength, yet without any convulsive appearances. 6thly, and lastly. The effects of this work have likewise been very remarkable. Many of these people have gained more doctrinal knowledge of Divine truths in less than five months than could have been instilled into them by the most diligent use of the most proper and instructive means for years together, without such a Divine influence. Their Pagan notions and idolatrous practices seem to be wholly abandoned. They are regulated, and appear regularly disposed in the affairs of marriage. They seem generally divorced from drunkenness, their darling vice. A principle of honesty and justice appears in many of them, and they seem concerned to discharge old debts which they had neglected, and perhaps never thought of for years past. Love seems to reign among them, especially those who have given evidences of a saving change; and I have seen no appearance of bitterness or censoriousness in these, or any disposition to esteem themselves better than others. As their sorrows under convictions have been great, so have the joys of many of them since been; but their consolations have not appeared extatic or rapt, nor inclined them to lightness of airiness, but have been attended with solemnity, and often with tears, and an apparent brokenness of heart. And now, upon the whole, I think I may justly say, here are all the signs and evidences of a remarkable work of grace among these Indians. May the great Author of it maintain and promote it here, and propagate it everywhere, till the whole earth be filled with his glory. Amen.

Essays, Extracts, and Correspondence.

WAR.

WAR is one of those subjects which come legitimately within the scope and object of the CHRISTIAN WITNESS. We should, therefore, prove seriously waiting to our duty, if we suffered the present Number to go forth without bearing an explicit testimony regarding its general merits, and more especially the present contest between the Western Powers and the Autocrat of all the Russias. Most of our readers have already received the sad intelligence that the peace of Europe has been broken, and that England is once more in arms! The flower of her forces are already on their way to the battle-field; her fleets are reposing on the Baltic and Black Seas, in power tremendous and unparalleled, ready and waiting to pour destruction upon

the head of the guilty disturber of the world's repose.

The two most distinguishing, because most contrasted, states of nations are those of peace and war—the one the condition of all good, the other the source of all evil. War is the climax of national calamity. It is worse than famine—worse than pestilence! It stands alone, accompanied by terrors, and by horrors all its own, so dire, and so diabolical, that the Universe supplies nothing to be compared with it. In the case of famine and pestilence, man is passive: God alone acts—God, who is just, wise, and merciful. In war, man is the actor—man, selfish, false, and cruel. War is an evil which touches society at all points. Agriculture, trade, commerce, arts, educa-

tion, religion, whatever tends to promote human welfare, all find an enemy in war! It is fatal to every interest of mankind, the very bane of true civilization! Whatever the abundance of a nation's means, and its consequent comfort, it soon devours them. To say nothing of aggression, there is no case of a nation, even acting on the defensive, being able to proceed long without the contraction of debt—debt which may reach an amount so vast as to remain a crushing weight and blighting curse on many generations! The money that is spent, and the strength that is put forth, even on the defensive, by a great people, might have sufficed to throw over a whole empire the mantle of highest civilization, lifting even the poorest into circumstances of great comfort.

But the worst is yet untold. Who shall depict the sorrows of bereaved parents called to mourn their slaughtered sons? Who shall delineate the woes of widowhood, and of orphanage? Last and worst, what shall be said of the countless slain who are hurried from the bloody field, into the presence of their common Father and God? Here a view opens so wide and awful that we tremble to advance!

We shall now state the facts of the case, with respect to the present war, for the benefit of those of our readers to whom the information may be useful, that they may have some idea of the character of the great struggle now pending, and thus be better prepared to discharge the duties which devolve upon them. It is of importance, then, for them to know, that never did Government more patiently, more sincerely, or more earnestly labour to avert the calamities of war. Nothing that Government could do has been left undone. A more just, humane, patriotic, and peace-loving Government than the present never guided the affairs of this great nation. They deserve, in this matter, the confidence even of the Christian portion of the people, whom it behoves to support them, "not only for wrath, but for conscience's sake." This will more fully appear as we proceed.

War is one of those points on which mankind entertain a variety of opinions. That variety obtains even among Christians. There are those who hold the unlawfulness of all war. There are those who consider *defensive* war pro-

per, and necessary, as the only means of resisting wars of aggression, and preserving the liberties of mankind, with all the blessings which flow from those liberties. The present is to be considered, strictly, wholly, a defensive war. Russia is the aggressor, and aspires to be the Mistress of the World. Such is the fact on which the present war is grounded; and hence it has to an extent unexampled, succeeded to enlist the national judgment, the national conscience, and the national will, and thus to put in motion the national power. The national spirit, and the spirit of Christ are still far from being at one, although at no previous period in the history of England did the former so approximate the latter. The laws of nations and the laws of Christianity are widely different; and till the majority of the nation shall be governed by the latter they will not be brought into harmony with the former. Christians are the minority; and as such it is to be assumed, that frequently the national will may be found at variance with the Christian will; and under these circumstances it becomes matter for inquiry how far the one is to be subordinated to the other. To clear our way, then, on this point, we shall present the facts of the history of Russia, as the best illustration of her spirit, principles, and object.

Russia presents, amongst nations and empires, the most extraordinary spectacle in modern times. Its growth has been rapid beyond all parallel; and its present magnitude is a source of general solicitude to mankind. At the close of the ninth century it was composed of a few insignificant communities, sunk in barbarism, and engaged in perpetual war. In the twelfth century, these little states were reduced by the Tartars to a condition of miserable vassalage, which lasted for nearly 300 years. In the sixteenth century one of their rulers, Ivan IV., assumed the title of Czar. Russia, at length, succeeded to shake off the dominion of the Tartars, and adopted the form of a United Government. Now, for the first time, a standing army was instituted. The Cossacks were brought to ally themselves with Russia, and trade was opened with England. These were great events in the history of Russia: at this moment England takes more than the half of her entire exports: the

Cossacks are an arm of strength always availing; and the standing army is the grand instrument of her aggression.

Thus matters went on for two or three generations, without anything calculated to excite attention beyond the operations of Peter the Great, who built St. Petersburg, established a navy, and did much otherwise to extend and strengthen his dominion, and changed the title of Czar for that of the Emperor and Autocrat of all the Russias. Peter the Great, after many years of war with Sweden, conquered Charles XII. in 1709, seized and appropriated the provinces on the Caspian, and died in 1725. The Imperial history has been one of blood and terror. Two female reigns, those of Anne and Elizabeth, succeeded, which were periods of comparative repose. In 1763 Elizabeth was succeeded by Paul III., who married the celebrated Catherine. A revolt followed, he was taken, dethroned, and put to death in prison in the same year; and Catherine was declared sovereign.

From this period commences the career of Russian aggression. Up to this period, the wars of Russia, although constant, were comparatively insignificant. She now began to entertain thoughts of the conquest of Europe. Poland stood between her and the West; Turkey, and the South. It, therefore, became necessary to take means for first subduing, and then absorbing, these two kingdoms. The result of wars in the one case, and intrigue in the other, was, ultimately, the dismemberment of Poland in 1772, and an addition of a portion of the Polish dominions to Russia. In 1796 Paul ascended the throne; but offending the nobility by his caprice, and alarming the people by a fear of war with England, in 1801, he was assassinated; Alexander, his son, reigned in his stead, making immediate peace with England, and joining Austria and Prussia against the ambition of Napoleon. Alexander was conquered, along with his allies, first at Austerlitz, then at Friedland, then at Tilsit, when peace was made, and he became the ally of France. In 1808, Napoleon declared war against England, requiring Alexander to do the same; he complied, but wishing to retain the advantages of English commerce, he refused to close his ports against England; and for this he was attacked by Napoleon

in 1812, who invaded Russia, burnt Moscow, lost his own army of 300,000 men, and returned to France.

Alexander and the other powers then united with England in attacking Napoleon. He was conquered; he abdicated; the war was finished; and the Bourbons, in 1814, were restored. Alexander died, or was poisoned, in 1825. Having no heirs, and his brother Constantine declining the Crown, his younger brother, Nicholas, was acknowledged Emperor.

Such is a bird's-eye glance at the former history of this great barbaric empire, which, in the space of a hundred years, has trebled her territory, and added 30,000,000 to her population. There is nothing in modern times to be compared with her progress. By the second partition of Poland she obtained 5,000,000 of souls; by the Congress of Vienna, in 1815, the Duchy of Warsaw became a Russian province. She has taken from Sweden Courland, Esthonia, Livonia, and Finland. From Turkey, previous to 1812, she had gained the North and Western shores of the Black Sea, amounting to 6,000 square miles, with 2,000,000 of souls. Since that time she has extended her conquests into Persia, and absorbed in her Tartar and Cossack conquests three and a half millions of people, with a territory extending to the frontier of China. In Asia Minor, and at the head of the Caspian, she has gained a large portion of Armenia, with Georgia and Mingrelia, and provinces nearly reaching the capital of Persia. Her European population already amounts to 61,000,000 of souls, with an increase of nearly one million and a half annually! If she shall retain possession of the Danubian Provinces, this will give her a territory nearly as large as England, of great fertility, abounding in corn, and cattle, and commanding the whole commerce of the Danube. By this means her frontier comes close to the Austrian dominions, enabling her, when circumstances shall permit, at once to seize upon Constantinople. The Moldavian and Wallachian territory, peopled by about 1,000,000, is capable of supporting 15,000,000 of souls.

These facts will enable the reader to form some conception of the nature of the war in which England is now embarked. There are few things more certain than that the spirit of aggression has in no respect become weakened

in Russia. It was never so strong as at this moment. It is particularly important to understand, and to remember that it is *not* simply an autocratical, but a national feeling. It would be a great and perilous mistake to imagine, that Nicholas is the sole and only spring of these aggressive movements. He is the mere embodiment of the spirit of the Russians. Conquest is with the people a passion. Nobles and statesmen look upon the extension of the Empire by the absorption of surrounding kingdoms, as a mere matter of course—something resembling a law of nature. The very soldiers breathe a similar spirit, and consider the conquest of Europe and Asia as merely a thing of time. Should Nicholas, therefore, perish to-morrow, another potentate, of the same spirit, will next day ascend the throne. The words of Nicholas himself are particularly explicit, and deserving of special notice: "I have no wish for Constantinople; my empire is already too large; but I *know*, that I, or my successor *must* have it. You might as well stop a stream in its fall from a mountain as Russia in her advance to the Hellespont." After this let there be no mistake. Russia may be likened to an all-devouring fire, appropriating to itself fields, forests, villages, cities, everything that comes within reach of its all-consuming flame. What choice, then, is left to the Continental Powers but resistance or annihilation? Her first object is, to make good her hold upon the Provinces, the pride of Turkey;—and then, at once, to rush on Constantinople, which will give her the command of the seas, and by consequence, place at her disposal the independence of Europe. If war, therefore, under any circumstances, be considered just, righteous, and unavoidable, it is the present war with Russia. The Western Powers, by defending Turkey, are defending Austria and Prussia, who seem scarcely alive to their danger, although they themselves are to be her next prey! They are further defending the minor kingdoms, together with the entire family of European States, great and small.

The war, then, is one for the preservation of liberty, with all that liberty implies. However deeply, therefore, it may be lamented, it is not to be condemned, unless on the ground that all war is indefensible. Christians who

think otherwise, at least, as to wars of defence, will, therefore, cheerfully sustain their share of the burden, although that share must necessarily be great. £40,000 or £50,000 a day suggests an enormous outlay in the course of a year, or of several years. The Income-Tax will, at the very outset, instead of £6,000,000, take out of the pockets of the British People £12,000,000. This is, in every view, a serious matter. It will, we fear, most sensibly affect the great mass of society. It will materially abridge the social comfort of the middle and the lower classes; it will infallibly touch the interests of religion, humanity, and everything of a philanthropic and eleemosynary character. As a matter of course, the reduction will, to a vast extent, be made in those directions. Christian Institutions generally will deeply feel it; it will tell most adversely on all sorts of voluntary efforts for the spread of knowledge, and the good of mankind. With regard to the vast body of Christians in these realms, their incomes are not only fixed and limited, but small; and the competition, consequently, in most cases, between the religious collector and the tax-gatherer can have but one result. The latter must first be satisfied, even if the former should be sent empty away.

As to the supporters of Christian Institutions, this will be felt to be a great hardship; but the Master they love and serve will not expect them to give what they may not possess. There is, however, a very numerous class to whom, in this matter, Divine Providence may be teaching a lesson. They have been withholding from the work of peace that which was due as a voluntary contribution, and they will now be compelled to make it forthcoming for the work of war. The bulk of the present generation knows little or nothing of the woes of war, and hence they have been ungrateful for the long-continued and unutterable blessings of peace. They are now, in mercy, to be instructed; and it is to be hoped the lesson will be devoutly learned, that it may be unnecessary to prolong it. In order rightly to appreciate the blessing of peace, it is needful to have right conceptions of the curse of war. Of war the Gospel of Christ is the adversary; and when its reign shall have been established, "wars will cease to the ends of the earth."

One thing more, and the greatest of all, remains to be noticed. Christ is the Prince of Peace—his Spirit the spirit of peace—his children the children of peace; their great work on earth is to make peace between man and man, and between man and his God. The honour and the glory of this work is all their own; and to it a special blessing is annexed: "Blessed are the peacemakers, for they shall be called the children of God." It is, moreover, enjoined on the pilgrim host that they shall "seek the peace of the city" where their lot may be cast, and "pray unto the Lord for it; for in the peace thereof they shall have peace." Few can fight, but all can pray; and it is never to be forgotten that one trembling suppliant, prostrate at the Father's footstool, may have more to do in the decision of a battle than an armed host. The Scottish monarch showed wisdom, who declared that she "feared the prayers of John Knox more than an army of ten thousand men!" All inspired history goes to prove the importance of prayer in relation to war; nor is other history wanting in illustrations to the same effect. In the present case, there is the strongest

reason to rest on an arm higher than that of flesh. Even with the contingencies of England and of France, the preponderance of mortal might is vastly on the side of Russia, which possesses every advantage of every kind, while with the Ottoman Porte, and its Allies, it is quite the opposite. Nothing but the hand of God can cut the matter short, by such an issue as shall show that "the race is not to the swift, nor the battle to the strong." There is reason to fear that the several governments concerned, with the chiefs of their fleets and armies, are but slightly impressed with this conviction. Their hopes are based on human grounds; the chief elements of their calculation are numbers, skill, and bravery. This renders it all the more needful that they, who have been taught a better lesson, should give to their country the full benefit of their knowledge, and not cease, day and night, to pray that the fearful struggle, with all its concomitants, may be overruled for good—for the establishment of lasting peace in Europe—for the furtherance of freedom through all its borders, and the opening of a highway for the Gospel.

Review and Criticism.

The Sacramental and Priestly System Examined; or, Strictures on Archdeacon Wilberforce's Works on the Incarnation and Eucharist. By CHARLES SMITH BIRD, M.A. Seeleys.

WE are glad to meet with Mr. Bird in such a field, and congratulate him on the success with which he has reaped it. It was high time to deal with Archdeacon Wilberforce. It should not, indeed, have been left for Mr. Bird, or any clergyman, to take the first step in correcting a man who is pursuing a course so inimical to the Protestant interests of England. The Bishop ought long since to have called the Archdeacon to account, and having failed to correct the errors into which he has fallen, to have subjected him to the discipline which the Church by law established provides. No such movement, however, has taken place. The Bishop seems but too well pleased with the Archdeacon; indeed, it is in vain to look for Bishops to display much zeal in the correction of doctrinal improprieties tinged with the Puseyite or

semi-Papal element. The chief fear of the Bishops, and of their interference, would seem to be reserved for men of a Puritanic stamp,—enlightened, zealous, and laborious in promoting the salvation of the lost.

We regret to see it testified by Mr. Bird that the Archdeacon's works have had a rapid sale. Pity that poison should be so marketable! There are circumstances, however, which have contributed to this, beyond the qualities of the works themselves. He bears a name great and revered in England, but especially in Yorkshire; he is brother to the Bishop of Oxford, a man who,—in addition to his parental advantages,—from his learning, eloquence, and activity, has succeeded to take a high position on the Bench. Add to these facts the ecclesiastical position of the Author, and subjoin to

the whole the literary attractions of his pernicious publications, and you have a cause which sufficiently accounts for the effect. The Archdeacon is a man of a cultivated mind, with a considerable vein of poetry in him. His cast of thought is bold; his style of composition dazzling and impressive. Mr. Bird, perhaps rightly, supposes that his very mysticism has invested his publications with an interest for the dreamy multitude, who are ever athirst for the marvellous. The Archdeacon is, in his way, a sort of Reformer; a man intent on going ahead,—that is, going backward! Mr. Bird has clearly shown that his object is to replace the present evangelical system by the philosophy of the Schoolmen, which bewildered and subjugated the intellect to the sacramental and priestly system of the Mediæval Ages, which almost extinguished subjective and personal religion, reducing Christianity to a round of vicarious performances, equally deadening to the people and the performers. The Archdeacon deliberately, though very warily, recommends the re-establishment of this system, which would pave the way for Popery, and very soon merge into it. He actually urges the restoration, immediately, of "*the daily celebration of the Eucharist, with or without a congregation.*" He reviles Cranmer and Edward VI., for throwing impediments in the way of this restoration, by their "Book of Common Prayer."

Such are the views of a gentleman who is deemed worthy to occupy a high place in the Established Church. It was time, therefore, that public attention should be fixed on his theological aberrations; and he could scarcely have fallen into better hands than those of Mr. Bird.

The work divides itself into two parts,—the Incarnation, and the Eucharist. Both these subjects are here discussed with much candour and great learning. Mr. Bird has not presented to the Church of God that which has cost him little. In treating of the Incarnation, he has tracked the Archdeacon throughout all his windings; exposing, at every turn, the errors into which he has been unhappily led, and the utter worthlessness of the authorities on which he professes to rely. The Atonement, as a matter of course, occupies a conspicuous place, since it must be got rid of to make way for the

Mass, which is but a constant repetition of sacrifice. Few things are more calculated to shake public confidence in these Puseyites than their opposition to Hooker, against whom both Dr. Pusey and the Archdeacon have set their faces as a flint. The closing sections of the first part on this subject are admirable, as a defence of truth, and as an exposure of most serious error.

The subject of the Eucharist occupies more than half the volume. The question of Antiquity is thoroughly discussed, and the mountain of rubbish which the Archdeacon has gathered around the Communion Table is carried away by the breath of truth. We could not desire anything more satisfactory than the dissertation here presented. It is clearly demonstrated that the Archdeacon has given a very one-sided view; that he claims more from the Fathers than he is entitled to; that his system is essentially that of the Church of Rome, as opposed to the Church of England, and what Mr. Oakeley, while in the Establishment, called "the Catholic view, as opposed to the Protestant."

Such is the sum of the demonstrations of this very spirited Essay. How deplorable the picture! It is surely time for Churchmen to join hands against a system so seductive and so deadly. There is connected with it, nevertheless, a circumstance which only adds to the danger: it upholds clerical power, and this undoubtedly is the reason of the tenderness with which the Bishops deal with it. To establish this power, it advocates principles which will infallibly hand its advocates over to the Church of Rome. Mr. Bird has done good service to the cause of Protestantism, and is entitled to the thanks of all true lovers of the faith which has come down to us from the hands of the Apostles.

Christology of the Old Testament. A Commentary of the Messianic Predictions. By E. W. HENGSTENBERG. Second Edition, greatly improved. Edinburgh: T. and T. Clark. Hamilton and Co.

THIS massive volume appears in an able translation from the German, by the Rev. T. Meyer, Hebrew Tutor, New College, Edinburgh. The translator avows the possession of one of the conditions of a successful endeavour of this description; he entertained an exalted conception of the claims of Dr. Hengstenberg as a Biblical scholar. He

avows the belief, that high as is the reputation of the author of the present work, his latest, greatest, and his first, will very much add to his fame. Mr. Meyer was a student under Hengstenberg, a circumstance which may account for his enthusiasm on the one hand, and which will go far to guarantee the success of his effort, as a translator, on the other. We believe those most conversant with the language in which the work originally appeared, will be the foremost to certify that the translator has done his part in a manner highly creditable to his talents, and his care, as well as his knowledge of the two languages.

This great work, we conceive, when it shall have been completed, will constitute the masterpiece of its author. The first volume appeared some five and twenty years ago; and the succeeding volumes at various periods. These might be termed the tentative process; for there has been, for the present edition, an entire remodelling as well as revising of the whole. He confesses a reluctance to return to regions he had previously visited. At length, however, he braced himself for the effort, and the result is before the world. The arrangement, in the present edition, bears a close resemblance to that which has been followed in his own Commentary on the Psalms, the Revelation, and the Song of Solomon. It is intended, that the new edition shall not exceed the former one in size; to secure this, new investigations and large additions are provided for by corresponding omissions of matter deemed less important. The learned author demonstrates the fact, that scientific theology is at present threatened with serious danger in the German Church. Works of an immediate practical interest more and more extensively occupy the noblest minds, from the aversion apparently to plunge into deep disquisitions to which our author is somewhat addicted. He is, nevertheless, hopeful of better times, when authors will no longer sacrifice solid theological learning to the shining and the superficial.

The present volume deals with the Messianic prophecies of the five Books of Moses, and admirable are the disquisitions that are here presented. He next proceeds to consider the "Angel of the Lord" in the Pentateuch, and in the Book of Joshua, which will supply a rich feast to the Biblical scholar. The Messianic Psalms ensue, followed by the Song of Solomon. We are then led into the Messianic predictions of the Prophets, in which the predictions of Hosea, Joel, Amos, Obadiah, Jonah, and Micah, are carefully considered; the larger prophecies being, for the present, postponed. We most cordially commend the work to the Biblical student; and shall wait with solicitude for the ensuing volumes.

The Ultimate and Proximate Results of Redemption, Chiefly Deduced from the Oath Sworn unto Abraham. By H. E. HEAD, A.M. Hall and Co.

It is now between twenty and thirty years since the Rev. Mr. Head attracted the attention of the Churches in these lands, first by his bold enunciations of the Gospel; and,

secondly, by the efforts which he made for Church purification. His memorable battles with the Bishop of Exeter, however, had an unhappy termination, since he was doomed to cruel silence for a period, we believe, of three years. That he submitted to such a wrong was a matter of astonishment. The leisure, however, that was thus afforded, there is reason to believe, was profitably employed; but of all his publications the volume before us is incomparably the best.

The range through which the author has taken his course is very extended; and, in a manner remarkably instructive and impressive, he has developed, from stage to stage, the principles which have been successively communicated by God to men. The special love of the Most High to the elect, and its results as shown in the righteousness of Christ, regeneration, faith, hope, and charity, are very distinctly enunciated. To this succeeds considerations relative to Gospel ordinances, both of the ancient and modern Church. Church authority is also hinted at, but not largely discussed. The statements of Mr. Head are, nevertheless, precise and positive; in a word, he lays down his creed upon this point, and holds that "Church authority is valueless when contrary to Scripture." Agreed; but in the Anglican Establishment, however "valueless," as Mr. Head knows to his cost, it is not powerless. Henry of Exeter is a terrible power! Mr. Head holds that "a man is a Papist in principle who is content with Church authority." Agreed again; but again, we submit that this doctrine may not be developed, and must not be reduced to practice, in any Church by law established.

The volume we consider as a very valuable production, which is calculated to be of eminent service in the Established Church. At the outset, Mr. Head was supposed to be a little "spicy." But we do not think that this infirmity has grown with time. The volume, while a strong argument for grace, is also a strong argument for duty. Mr. Head has no conception of a faith which does not work by love.

The Sovereignty of God, as Revealed and Recorded in the Scriptures of God the Holy Ghost. By Rev. F. SILVER. Clarke, Beeton, and Co.

We are afraid that the title of this book may, in many quarters, tend to excite a prejudice against it. It will at once proclaim the School to which its writer may be presumed to belong; and the Preface will serve to confirm the assumption. With that Preface, however, we find no fault; it contains truth—truth of the highest moment; and, therefore, deserving the solemn consideration of the faithful. This, assuredly, is not the time for setting lightly by such truths; and there is but little danger that at present the Church of God in these realms shall go into that extreme. Sovereignty, rightly understood, is a less fashionable doctrine than it would seem twenty or thirty years ago. There is a tendency, we observe, largely to merge it, and by consequence to ignore the considerations by which it is accompanied. Mr. Silver discourses in a very solid manner upon the sovereign will of God as insepa-

rable from his perfections. He illustrates the doctrine in Creation; and from that he proceeds to His Eternal purpose. His sovereignty, as a Lawgiver, is next brought forward; and now the writer may be said to have got his subject, into which he plunges with right good will. The Scriptures are very largely cited in support of the author's views. To each chapter is added reflections of a devotional and edifying character. So far as it goes, the book is instructive, and calculated to be useful. While the view is strongly one-sided, we by no means consider Mr. Silver an Antinomian; but his system would be greatly improved by a judicious infusion of practical inculcation. Elisha Coles is the man of the old school with whom we like to dwell and converse. For philosophic minds, Dr. Payne will be found a masterly instructor; and for the simple, humble believer, a round in the garden for an hour on a summer's eve, may be spent to profit occasionally with Mr. Silver.

Outlines of Literary Culture from the Christian Stand-Point. By the Rev. B. FRANKLAND, B.A. Partridge and Oakley.

THERE is a tinge of originality about the title-page of this book; and it will be found correctly to characterise the volume itself. The essay opens with a general description of literature, after which the author steers his way through its thorny paths as well as flowery meads. We have some fine thoughts on the germs of the Ancients; the moral and social state of the Ancients; the tendency of classical studies, and the moral lesson taught by the civilization of antiquity. We have next a voluminous chapter on "the Dark Ages—the Influence of Christianity—the Revival of Letters—the Spirit of Inquiry, and the modern progress in Arts and Sciences."

Modern Literature then comes forward for the share of consideration to which it is entitled; and here we have a correct statement of the condition of acquiring first conceptions of it. The writer carefully defines its distinctive features, and moral position, closing with strictures on English literary culture, for the acknowledged superiority of which he assigns two principal causes,—a good deal is to be set down to climate, in the difference of the character of the popular mind. The literature of England is nervous, sober, enterprising, and almost sternly utilitarian. It is, therefore, held that the literature of England owes much "to the extensive diffusion of the Oracles of God," which has given a character to the whole cast of British thinking, feeling, and doctrine. Protestantism, too, has had its share in the great work. Our author next goes on to show the importance of moral, intellectual, and literary pursuits; and here it is that Christian principle is brought prominently forward. Throughout the remaining portion of the volume, the great principles of the New Testament are never once lost sight of. The keen eye discriminates between truth and error. Here negative philosophy and speculative infidelity are both arrested, examined, and exposed. The work is very much calculated to be useful to students and young men.

Practical Sermons Designed for Vacant Congregations and Families. By the Rev. ALBERT BARNES, Philadelphia. Fourth English Edition, with Additional Sermons. T. and T. Clark, Edinburgh. Hamilton and Co., London.

THE fame of Mr. Barnes as a commentator is wide spread. He has obtained a name and a place wherever the English language is spoken. Not much, however, has been heard of him as a sermon writer. There are, indeed, some five or six sermons on the subject of Revivals, which have obtained a considerable circulation on this side of the water. Those discourses possessed solid worth; they were every way worthy of the name they bear. A sermon of great copiousness and power has also appeared in a volume of American discourses, by the chiefs of the various denominations. The present volume will be heartily welcomed by those who are familiar with the sound and solid theology of the great expositor. Mr. Barnes, in publishing the volume in his own country, had avowedly a special regard to congregations without the regular preaching of the Gospel, which, he states, are numerous, and in the habit of using printed sermons. The excellent author has not the assurance, he tells us, to present his discourses as better than those already published, but as a contribution in order to promote variety. He likewise offers them to families, and particularly to those far removed from the means of grace, to whom they may prove useful.

Bible Triumphs: A Jubilee Memorial for the British and Foreign Bible Society. By the Rev. THOMAS TIMPSON. Partridge and Oakley.

THIS publication is quite in Mr. Timpson's way,—clear, full, and comprehensive in matter, and ample and luminous in expression. Wherever collection and system are concerned, Mr. Timpson would be a formidable competitor. He excels in gathering facts, as also in their association. The present work, comprising five parts, sets forth in a series of very instructive chapters, the Claims of the Bible, the History of the Bible Society, presenting Biographical Sketches of its Presidents, Secretaries, Translators, Editors, and Agents. This is a part of peculiar interest; and in exhibiting the facts here presented in their combination, and at this period, the writer has done an excellent service. Mr. Timpson, like a wise man, has made no distinction between the dead and the living. Drs. Patter-son, Henderson, and Mr. Dudley, are, happily for society, still alive and well. Yet here are their biographies! May the day be distant when these documents will become part of the biography of the departed! The matter as it is managed by Mr. Timpson, can give no offence, since he merely sets forth bare facts, concerning which there cannot be two opinions.

Our author next proceeds to the Results of the Bible Society, which are great and splendid in an unusual degree. The remaining part of the work is devoted to the Prospects of the Institution, where a wonderful view opens up in the language of prophecy.

It is here shown, that the Bible is an instrument appointed for the conversion of the nations, the restoration of the Jews, and the establishment of the glory of the Millennial reign. We have some excellent thoughts on the prevalence of the English tongue—the number of the translations of the Scriptures, and the promised blessing.

Such is the substance of the volume, which is necessarily much condensed. Its value consists in its being a copious repository of the facts of the case.

History of the Protestant Church in Hungary, from the Beginning of the Reformation to 1850. Translated by J. CRAIG, D.D. Hamburg: with an Introduction by J. H. MARLE D'AUBIGNE. Nisbet and Co.

THIS massive volume will constitute a meet sequel to the various publications which, since 1848, have appeared in England, relating to the interesting people of Hungary. Those histories told of rights and wrongs, bravery and oppression, setting forth the primary independence of the noble nation, and the evil which has come to them from the house of Hapsburg. The present volume, however, looks at Hungarian society from a different stand-point. Going back to the earliest times, as the title-page shows, it comes down to the period in which we are living. The original inhabitants are depicted; and the first traces of Christianity till the times of Stephen I., are carefully indicated. The political and ecclesiastical state of the country under the kings of the line of Arpad, to the death of Andrew III., which brings us to the year 1301, is briefly detailed. We have then a chapter of a somewhat secular character, describing the state of Hungary under the rule of different Houses, from 1301 to 1540, which introduces the name of the never to be forgotten John Huss. We have here some touching tales of persecution, with a tragical narrative of the death of the great Reformer.

Hungary was no exception to the rest of the world. Much blossom perished; when the fruits of the Reformation came to be collected and examined, they were found to be neither abundant nor good. The Christian doctrine, and consequently morals, sustained a sad decay among both the clergy and the laity, previous to the Reformation. In no country was the darkness thicker, or superstition more rank. The immoralities of the monasteries were incredible—absolutely horrible!

The History of Hungary and the Magyars; from the Earliest Period to the Close of the late War. By EDWIN LAWRENCE GODWIN. With Illustrations. Cassell.

HERE is another of Mr. Cassell's splendid performances, in which the pictorial is blended with the literary in a manner eminently calculated to fix attention, and to impart accurate conceptions of history and fact. The illustrations are very profuse. The present volume is a meet companion to the excellent Work just issued, giving the History of the Reformation in Hungary. While allied in subject, they are worthy of each other as to matter and execution. The nar-

ative is marked by completeness. Starting with the Roman period, it proceeds to the Huns, and the dreadful days of Attila. This leads to the Magyars, whose origin, manners, first appearance in Europe, together with their ravages in Germany and Italy, and their final overthrow by Otho the Great, are briefly detailed. We have an accurate and comprehensive outline, with all the main facts. It is here that the pictorial riches of the volume are specially apparent. We have here portraits of the principal actors in the dreadful drama—engravings of celebrated places and famous buildings—the treacherous Géorgey, and his brave associates. The friends and the foes of the country are prominently exhibited. There is the monster Haynau, with a moustache the longest, probably, pending from the lips of any European; it appears actually to extend to his shoulders,—a fit emblem of the barbarous and bloody character of the man. The portrait is horrible!

The volume will be welcomed to the libraries of educated Englishmen, and few better deserve translation into the language of the affected people themselves. The spirit which pervades it, the principle by which the composition is governed, the political, moral, and religious views are all such as to commend themselves to the Hungarian people.

The Grand Romish Fallacy—The Dangers and Duties of Protestants. By J. HAMPDEN GURNEY, M.A. Seeleys.

THIS volume was originally delivered in the form of Sermons. The discourses originated in the popular movements on the subject of the present Papal Aggression. At that time Mr. Gurney thought the alarm was disproportioned to the danger. Now, however, he thinks somewhat differently. He, nevertheless, looks on the danger as threatening us rather from within than from without; and he considers it of the first moment to have the Protestant people of these lands thoroughly fortified, and to prevent the further development of Popery in the Established Church. The question of the Supremacy is here very ably dealt with. Indeed, that seems the point on which the excellent author chiefly felicitates himself. It forms the subject of his first and second discourses; and presents a satisfactory digest of the whole subject. For those who are desirous to go further, it will form an excellent introduction to the great work of Barrow, recently published in an improved and economical form, by Messrs. Johnstone and Hunter. Mr. Gurney, in his third and fourth discourses, proceeds to consider "Popery—How bred and nurtured," and "Popery at Home." These discourses are particularly entitled to the consideration of those members of the Church of England that have been inoculated with the errors of Puseyism. Discourse V. deals with "Aggressive Popery—How to be met;" and here we have a very business-like and practical exhibition of the present duty of Christians, and more especially of Churchmen. The last discourse, although wholly devoted to the Jubilee of the British and Foreign Bible Society, is much more intimately connected

with the general subject of the volume than may at first sight appear. The question of Popery, rightly considered, is after all, the question of the Bible. Up with the Bible, and down goes the Pope; down with the Bible, and up goes the Pope! The Book and the Beast cannot live together.

Compendium of Ecclesiastical History. By Dr. JOHN GIESELER, Fourth Edition, Revised and Amended. Translated by JOHN WINSTANLEY, M.A., Hull. Vol. IV.

THE present volume of the great work comprises the period from 1305 to 1517, and, consequently, constitutes a most important and interesting period of Church history. The political constitution of the Papacy, at Avignon, is opened up with great breadth and clearness, after which we get at the history of the Hierarchy of National Churches; to this succeeds the record of Religious Orders, which contains many facts curious at the present time, when Sisters of Mercy, and mendicant priests begin again to lift up their heads. The following portion of the work, comprising about two-thirds of the volume, is of a thoroughly practical and useful character. We have here the history of Theological Science and Church Discipline, set forth in a manner which leaves only a wish that our author had enlarged. A history of the religion, among the people, particularly merited expansion. To have filled up the outline here sketched, had been worthy of the strong hand of the historian. The reader is to understand, that the work is merely an outline—a sort of historical chart, interspersed with valuable References. The outline alone would form but a small number of pages of the whole. The Notes, which, however, are in Latin, constitute nine-tenths at least of the volume. The work is, therefore, one for the learned; and to them, from its fulness and completeness, it carries with it the strongest recommendation.

Select Extracts from the Diary and Correspondence of Leila Ada. By OSBORNE W. T. HEIGHWAY. Partridge and Oakley.

MANY of our readers are already familiar with the very touching narrative entitled, "Leila Ada." The present Editor is the author of that work. Now that we have seen this volume, and learned the abundance of materials which were at his disposal, we could wish that, instead of a sequel, it had formed part of the original work. There is, nevertheless, an advantage about this method of publication, since it is probable, that, separate, the circulation may be increased, through the diminished price of the volumes respectively. The narrative will pave the way for the extracts; and the extracts, in many instances, appearing first, will procure an introduction to the narrative. In truth, the present volume itself is a considerable biography. It is characterised by all the touching and spiritual qualities which distinguish its predecessor. It comprises a multitude of particulars deserving of citation, did space permit. Perhaps the most touching piece of the whole is Chapter XIV., giving an account of the illness and death of

Leila's father, who figured so prominently and so painfully in the narrative. How attractive his position throughout the period of his affliction!—And how wonderful the change that came over him! While the volume will be instructive and edifying to all, it will be especially so to those amongst the seed of Abraham, whose attention is being turned to the claims of Christianity.

The Seven Churches of Asia; an Exposition. By the Rev. SAMUEL WILLS, D.D. Snow.

THE avowed design of this publication is, to interest Christians in the perusal of the Letters to the Churches by the Saviour, hoping that they will find in it much that will engage their minds in a manner which may lead to lasting profit. We have already some dozen, or nearly a score, of works on the same subject, of home and comparatively recent origin; but the theme is one which can never be overdone: and from the fact that Dr. Wills is the last writer on the subject, it is to be expected that his position will furnish him with advantages not possessed by his predecessors. There is one peculiarity distinguishing the volume,—it is illustrated by woodcuts, which appear to have been taken on the spot. The exposition is elaborate, dealing largely in the geographical and the historical, at the same time that the exegetical is the prevailing element of the whole. Another feature of the book is the care and judgment with which Dr. Wills has availed himself of the labours of his predecessors. The work is, in some degree, a digest of the literature of the subject. It cannot be read without deep interest, valuable instruction, and salutary impression.

The Friendships of the Bible. Partridge and Oakley.

THIS beautifully printed and profusely illustrated volume bespeaks an anxiety to improve and gratify the taste, as well as to enlighten the mind, and purify the heart. Its object is one of the most important. What so sweet, so lovely, so precious as friendship? It is the finest term in human language. What were life without friendship? What were the world's empire without a friend? This blessing possessed the power to awaken the genius and call forth the eloquence of the greatest of the Romans. In the sacred Scriptures, the subject receives the notice which is due to it; while there the principles are set forth, which constitute its true and permanent basis. Genuine religion is defined to be friendship with God; and the very essence of the fellowship of the Church of Christ is friendship. The idea of domesticity is vividly exhibited in all the views we have of the kingdom of God. The present volume is limited in its range, but its subjects are well chosen, and wrought out in a manner calculated to instruct and to edify.

Christ our Passover; or, Lectures on the Atonement. By Rev. J. CUMMING, D.D. Hall and Co.

THE volume bears the usual characteristics of Dr. Cumming's works,—clear, vivid, exciting, impressive, abounding in thought and interest.

Which was First? or, A Brief History of the Great Egg Controversy. Hall and Co.

THE object of this pretty little tractate is

excellent. It is an attempt to exhibit, in a plain and playful manner, the folly of scepticism, and the firmness of the foundations of our "common faith."

Obituary.

REV. WILLIAM PHILIP APPLEFORD.

WE have been recently called to mourn the loss of several eminent ministers by death. They have been generally men well advanced in life, and whose removal in the ordinary course of nature might have been anticipated at any time. But the ravages of death are not confined to the aged. The young and those in the vigour of life are sometimes smitten down, when the stroke was least expected. An instance of this kind we have now to record, in the case of one not so generally known, but not less beloved in his own sphere, and who deserves a brief and passing notice from us.

William Philip Appleford was born in London, on the 19th September, 1815. His parents were pious, and naturally took a deep interest in his religious training. At an early period he gave satisfactory evidence that their efforts were not in vain. There does not appear to have been anything very remarkable in the circumstances which led to his saving reception of the Gospel. Like many in the enjoyment of similar advantages, the influence of truth on his mind was gradual but decided, and from the time that the hope of acceptance through Christ sprang up within him his religion was, in an unusual degree, steady and progressive in its character. There was a striking simplicity about him, in the best sense of the term, which largely contributed to this happy result. The evidence of his piety being deemed satisfactory, he was admitted, on the 2nd September, 1831, a member of the Congregational Church, Fetter-lane, then under the pastoral care of the Rev. Caleb Morris, with which he continued in connection until his removal to assume the pastorate of the Independent Church, Toxteth Park, Liverpool. Shortly after his admission to the church he felt a strong desire to consecrate himself to the work of the ministry, which met with every encouragement from his pastor and friends. Unforeseen difficulties, however, for some time prevented the fulfilment of his wishes, and threatened to frustrate his intention altogether. These being at length surmounted, he entered Homerton College as a student on the 23rd of April, 1835. While there he prosecuted his studies with commendable diligence and considerable success, and won the esteem of his tutors and fellow-students. On the completion of his course he received a call to the pastorate of the church already named—his first and only charge. He entered on the duties of his office in the beginning of August, 1840, and was ordained on the 1st of October in the same year, Drs. Pye Smith, Raffles, Halley, and other brethren taking part in the service.

From the commencement of his ministry

till he was called home to his rest, he was most conscientious and assiduous in the discharge of the appropriate duties of his office. In the quiet routine of pastoral engagement in a comparatively retired situation, there is usually little to excite public notice. It is praise enough of any man to say, and of him it may be said without abatement, that he made his own sphere of action his home and his delight. For the work which he actually did he was admirably adapted. There was nothing remarkable about his natural abilities. They were useful rather than showy. He was a diligent student, and he had the wisdom to subordinate all that he acquired to the one purpose of his life. He gave himself to the work to which God had called him with a heartiness and singleness of aim which could not be surpassed. Hence his excellency as a pastor. He was always at the call of his people, and his sympathy with them was promptly expressed in all their trials. Whatever could promote their interests, or advance their spiritual welfare, obtained his attention. Nothing was too trifling, in his judgment, which could contribute to their profit. This devotedness to their good was repaid by the high degree of love and respect in which they held him.

Beyond his immediate sphere he was little known, but by all who had the opportunity of becoming acquainted with him, he was justly appreciated. He was held in high esteem by his ministerial brethren. While he could maintain his own views with firmness, there was ever displayed by him an unobtrusive kindness of disposition, to which none could be insensible. He never made an enemy. His integrity was above suspicion. The breath of slander never reached him. His prudent and humble deportment withheld him from giving offence, and served as a shield against receiving offence from others.

Thus he continued till the period of his removal. His illness was of short duration. It originated in a slight burn, which speedily took the form of carbuncular erysipelas. He occupied his pulpit on the morning of the 26th of March, and preached with much pain and weakness from 2 Cor. vii. 1. It was his last sermon. On reaching home his illness so increased upon him that he found himself incapable of resuming his duties in the evening of that day. At first no danger was apprehended, but soon unfavourable symptoms became apparent. The disease rapidly extended itself to his lungs, and baffled medical skill. During the last two days of his life he was under the influence of delirium, though even then it was most consolatory to those who were in anxious attendance on him to

discover the most satisfactory evidence of his happy religious state, and how much his mind was bent on his chosen and loved employment. At his more composed intervals he repeatedly indicated his strong confidence in Christ, and in a way which revealed it to have been the prevailing habit of his mind. On the forenoon of Friday the 31st, on being asked by a friend who visited him, whether

Christ was precious to him now, he immediately replied, "When was he anything else since I knew him?" and added, "I am quite ready to give a reason for the hope that is in me." In this confidence, on the evening of the same day he gently fell asleep in Jesus, leaving behind him an unblemished reputation and a fragrant memory.

Monthly Review.

THE month now closed, still more than that which preceded, has been occupied with the one great and all-absorbing subject of the War. All eyes are now, with unspeakable earnestness, directed to the East, where hosts are mustering, and where the battle of the world's freedom is soon to be fought. The subject supplies abundant materials for profound meditation to Christian people, whose intelligence is of sufficient breadth to enable them to deal with it in its facts, principles, manifold concomitants, and possible results. Having spoken at length, in another page, on the general question, we shall here pass it over. The Government have appointed a Fast-day, which, as to the outward appearance, was, we believe, very generally observed. Such a day may have benefits, but it has also dangers. While the faithful of the land do not require to be called to the throne of grace by Royal Proclamations, they will not limit their supplications to the fixed hours of a given day. They will wait upon the Lord, the God of battles, on behalf of their country, and of their fellow-men in other lands, so long as the conflict shall last, hoping in his mercy, and relying on his power, to bring good out of evil, and to establish the kingdom of his Son. Nothing of importance has anywhere occurred to furnish matter for comment. The "Strikes" in Lancashire still continue, and we regret to say, they seem to be extending. The Reform Bill has been given up for the present Session, owing to the circumstances in which the country is placed, by which both it and the Legislature are rendered incapable of dealing with such a question.

The two great public questions in Scot-

LAND, during the month, have been the Scottish Grievances, and National Education. The subject of the "Grievances" was brought before the House of Lords by the Earl of Eglinton, who addressed himself, in temperate language, to an almost empty House, there being only some dozen Peers to hear him. Amongst these there were three or four Scottish Peers, including the Prime Minister, the Duke of Argyll, and Lord Campbell, all of whom ridiculed the idea. The Education Bill of the Lord Advocate proves unsatisfactory to three-fourths of the people, and there is no probability of its being carried in its present, or, perhaps, in any other form. The great Ecclesiastical Assemblies of the Established, Free, and United Presbyterian Churches are about to meet, at all of which it will doubtless constitute a principal subject of discussion. These vast annual gatherings furnish an occasion peculiarly favourable for such debates, from which it is easy to gather the general opinion of the nation.

IN IRELAND things are generally peaceful, and the work of improvement is going steadily forward. Emigration is still proceeding at a rapid rate, notwithstanding the endeavours of the priesthood to prevent it. Immense efforts have been made by the Papists both of England and of Ireland, to obstruct the progress of Mr. Chambers' Bill for Inquiry into Nunneries, and there seems some reason to fear lest it should succeed. A great meeting has been held in London, when the strength of the Popish community was present; violent speeches were made, and a protest adopted. A report of the whole has been published in a large pamphlet.

Religious Intelligence.

REMOVALS.

Rev. S. Fairley, from Newport, Scotland, to Hexham.

Rev. J. Rawlinson, from Cheltenham, to the New Independent Chapel, Manchester.

Rev. N. Hall, from Hull, to Surrey Chapel, London.

Rev. D. T. Carnison, from Lancashire, to Haleworth, Suffolk.

Rev. Henry Holmes, from Bostyn, to Wimborne, Dorsetshire.

Rev. J. Perkins, from Needham Market, Suffolk, to Duxford, Cambridgeshire.

Rev. J. Trotter, from Falmouth, to Arbury Chapel, Wiltshire.

Rev. George Steward, from Glasgow, to West Clayton-street Chapel, Newcastle-on-Tyne.

Rev. James Spence, A.M., from Preston, to Poultry Chapel, London.

Rev. T. C. Hine, from Plymouth, to Park Chapel, Sydenham.

Rev. Henry Lings, from Accrington, to Fleetwood, Lancashire.

RESIGNATIONS.

Rev. Charles Howell, of Sudbury, Devon, on account of ill health.

Rev. T. W. Heathcote, of Andover, on account of ill health.

Rev. T. Jowett, Pudsey.

Rev. J. Leitch, D.D., feeling himself unequal, at his advanced age, to the full discharge of the duties of so onerous a pastorate, has intimated his intention to take leave of his flock, on Tuesday, the 2nd of May next.

SETTLEMENTS.

Mr. Benjamin Way, late of the London City Mission, at Breewood.

Mr. J. J. Insull, of Cheshunt College, to the co-pastorate with the Rev. J. Jukes, Bedford.

Mr. J. B. Catlow, at Hounslow, Middlesex.

ORDINATION.

Mr. W. Cuthbertson, B.A., of Spring Hill College, at Ebenezer Chapel, West Bromwich.

RECOGNITIONS.

Rev. R. S. Short, at the Independent Chapel, Wiveliscombe, Somerset.

Rev. T. M. Williams, at Maiden Newton, Dorset.

British Missions.

A HOME MISSION FOR THIRTY THOUSAND ENGLISH, IRISH, AND SCOTTISH WORKING PEOPLE, IN THE MINERAL DISTRICTS OF MONMOUTH AND GLAMORGANSHIRE.

THE resident population of Wales and Monmouthshire numbers *One Million One Hundred and Eighty-Nine Thousand*. The Church as by law established has provided accommodation in her places of worship, about 279,113 sittings for the whole population; and the calculation by the *Census Tables* exhibits 138,000 as the aggregate of her attendants. Every adherent has room for a second seat, even when all are present; and only one in every nine of the people avails himself of this provision: whether in free sittings or by payment. Roman Catholics and Mormonites are reckoned at 11,371; and Unitarians and Jews are computed not to exceed 4,000. The estimate of the reputed evangelical Dissenters presents in attendance 277,000; for whom the people themselves have furnished chapel accommodation sufficient for 600,000 sittings of all descriptions.

Five Hundred and Twenty-Five Thousand, of all ages, appear as non-attendants at any sanctuary; and, after all reasonable and legitimate deductions have been made, there remains a fearful residue, who neglect all ordinances, and alienate themselves from all the privileges of religion.

It is true that, by a comparison with other parts of the empire, a much greater proportion of the population in the Principality are apparently provided with and avail themselves of religious ordinances, than of that either of England or Scotland. But so far as Non-conformists are thus represented, the provision is made for the administration of evangelical instruction chiefly in the *Welsh language*. The tongue which awakens the domestic and home-bred sympathies, and vibrates the thrilling emotions which have been endeared from childhood's memory, will always have a charm in the sanctuary, and find a sweet echo before the throne. Nevertheless, the inhabitants of Wales have become less a rural and isolated people than in former generations, as the result of mining and mercantile enterprise; and multitudes

now cultivate the English language in their families and social intercourse, whose parents could speak only in the ancient tongue of the country. Recent inquiries seem to warrant the conclusion, that nearly 30,000 English, Scotch, and Irish immigrants are located in the iron and coal districts of Monmouthshire and Glamorganshire. Associations, sympathies, and frequent converse between these strangers and the more susceptible and intelligent of the native population, may awaken congenial sentiments and produce relative changes. The English language will more extensively prevail, and the habits of the immigrants will be more widely cherished. It is, therefore, a grave consideration with the friends of true religion in Wales, how to provide for the *Christian instruction* and the extended evangelization of these thousands. Numbers of them are indifferent to the one thing needful, and all of them are so situated as to find or fancy it difficult to provide for themselves separate ministers and chapels.

The subject has been under the deliberate and repeated investigation of the Committee of the Home Missionary Society; and some preliminary correspondence has furnished much useful information. A digest has been prepared for the Board of British Missions, which embodies conclusions such as deserve the thoughtful reflection of the Churches of Christ in England. The following summary of the *digest* prepared for the Board, and founded on the correspondence of friends in Wales, will suffice for the present. There are seven districts in Monmouthshire alone, in which the English language is spoken, but where there is a lack of the English ministrations of the Gospel.

1st. *Rhymney*, an iron and coal district, twenty-four miles from Newport, and five from Merthyr-Tydfil; in which the number of persons who do not know the Welsh language approaches 8,000. One English Church, a Baptist and a Wesleyan Chapel,

are the only places to which English worshippers can resort.

2nd. *Tredegar and Sirgoch*, twenty-four miles from Newport, and eight from Merthyr, contain about 5,000 persons from England and Ireland, employed in the iron and coal works. One Baptist, two Wesleyan, and one Primitive Methodist Chapels, added to the English Church, constitute the only provision for English worship. Tredegar is a market town.

3rd. *Ebbw Vale and Beaufort* contain more than 4,000 English and Irish inhabitants engaged in iron works. They are twenty-four miles distant from Newport, and ten from Merthyr. There is an English Church service in a school-room. The Baptists, the Wesleyans, and the Primitive Methodists have each a small chapel. A building, designated *The Tabernacle*, was built for the Congregationalists, in 1843; and once a month a Welsh minister preaches in it, to an English audience. A small debt remains on it, the interest of which is met by the rent of a few adjacent cottages.

4th. *Brynmawr, Nantyglo, and Blaenau* contain extensive iron works, and about 6,000 English and Irish residents. There is one place of worship for each of the following denominations: Church of England, Independent, Baptist, Wesleyan, and Primitive Methodist. A church was formed in 1848, in the Independent Chapel, which, consisting of less than forty members, is not able to sustain its pastor.

5th. *Llanelli Iron Works* are two miles from Brynmawr, and give employment to a numerous English-speaking population, who are provided with a notice of occasional service in their own language.

6th. *Caerleon, Dussaleg, and Gold Cliff* are situate near to Newport, and are inhabited by many English and Irish workmen. They have three Independent Chapels; but the ministerial provision is represented as so inadequate, that the places can be hardly kept open.

7th. *Pillgwenly* is proximate to Newport, and has a population of nearly 5,000 speaking the English language. A chapel exists, but no ministry has been provided; and the sphere appears entirely dependent on Missionary enterprise.

A meeting was announced to be held in Beaufort, composed chiefly of Welsh ministers and delegates, to take this matter under review. The Treasurer and Secretary of the Home Missionary Society, joined by a member of the Committee, in anticipation of that assembly, forwarded to several brethren in Wales minutes of a consultation which they had held on the subject. It appeared to them important that the numbers of strangers residing in Wales should be correctly ascertained, and whether they lived near together, as was represented, almost destitute of Christian ordinances. Attention was also directed to the probably large number of descendants of Welsh families, and respectable visitors, who speak chiefly the English language, and cultivate its literature; living in Carmarthen and in sea-coast towns. A local as well as a metropolitan organization was commended as desirable, not merely to originate resources,

but also to direct religious influences to bear on this population; the co-operation being conducted on a recognized principle of mutual pecuniary responsibility. A preliminary inquiry was recommended as to the aid which might be expected from existing churches, as well as from employers and others locally interested in the welfare of the people. Attention was directed to the places most requiring and likely to reward the projected efforts, and the kind of agency most adapted to the purpose, likely to be followed with success, and to deserve the confidence of thoughtful and benevolent supporters of the undertaking.

The Committee of the Home Missionary Society, after giving careful consideration to these suggestions, cordially commended them to the adoption of the Board of British Missions. The assembled ministers and delegates, at Beaufort, entered on the deliberation with great earnestness. Their statistical information warranted the statement, that 29,500 Englishmen, in Monmouthshire alone, require operations on a more effective scale, to supply them with the glad tidings of redeeming love and mercy. And they agreed that the special attention of the Congregational Churches in this county should be directed, without delay, towards the religious wants of the English portion of their inhabitants. They farther resolved, that an Auxiliary in conjunction with the Home Missionary Society (London), should be immediately formed, to be composed of the Welsh and English Congregational Churches of Monmouthshire and the adjoining localities; since, in their opinion, the success of the movement, and the number of the Missionaries to be employed in these important districts, depend upon the united exertions of the Congregational Churches in the country, in connection with the Home Missionary Society.

The Treasurer of the Society, Mr. Thomas Thompson, so heartily concurred in the conclusions of this Conference, at which he attended, and so warmly sympathized in the spirit which pervaded their discussions, that he has intimated his intention to contribute £100 annually, for two years, towards a special fund to be formed, to support at least four new stations among the English residents in the Welsh part of Monmouthshire. At the end of two years he will reconsider the progress and necessities of the undertaking.

"The Board of British Missions having deliberated on the matter, fully approves of the measure recommended, and agrees to urge on the friends of Home Missions a special and prompt co-operation in aid of a separate fund for promoting the evangelization of English residents, chiefly of the working classes, in Wales and Monmouthshire; and it is resolved that the Secretary be authorized to issue such an appeal as the measure requires, soliciting special contributions to enable the Home Missionary Society to enter on the effort without delay, and that this appeal be particularly directed to Iron Masters, Railway Contractors, and others engaged in mining and manufacturing enterprises connected with these districts."

Conversion.

LUTHER'S CONVERSION, DEVOTION, AND DEATH.

THE great career of Martin Luther began with his own conversion. Like Paul, he was a standing proof and illustration of the doctrine he taught from the sacred Scriptures, that "if any man be in Christ he is a new creature." Luther's conversion, however, was not a slight, superficial matter, but a deep, heartfelt reality.

When first awakened to a sense of sin, Luther became unspeakably troubled. Once and again deep anguish took hold of his soul, and it seemed as if he would sink under it. On one occasion he had been conversing with a friend upon the things of God. No sooner had the conversation ended, than the truths of which they had been speaking struck home with awful power to the tossed soul of Luther. He left the room, and sought the nearest chamber, to give vent to the feelings of his bursting heart. He threw himself upon the bed, and prayed aloud in agony, repeating over and over again these words of the apostle, "He hath shut them all up in unbelief, that he might have mercy upon all," Rom. xi. 32.

Luther now began to try to make himself holy. He fasted for days together. He shut himself up alone in his cold cell. He passed many nights, sometimes for weeks, without sleep. He read, he studied, he prayed, he wept, he watched, he strove; but all in vain. He found himself as far from holiness and peace as ever. If ever any one could have gained heaven by his own merits, Luther would have gained it. To those around him he seemed the holiest man alive. But the light of the law showed him that within all was vile. His soul cried out for rest, but he found it not; for he was seeking it not in God's way, but in a way of his own. He wanted to be sure that his sins were forgiven him, for he felt that till he knew this he could not have peace; but his fear increased upon him, and he knew not what to do, nor which way to turn. He saw every thing that he thought and did to be *sin*, and how could he rest till he knew that all was forgiven? His friends told him to do good works, and that would satisfy the justice of God. Miserable comforters!

"What good works," said he, "can proceed out of a heart like mine? How

can I, with works like these, stand before a holy Judge?"

The terrors of the fiery law compassed him about, and consumed his soul. His "sore ran in the night, and ceased not." He saw nothing in God but the angry Judge. He had not yet learned the riches of his grace through Jesus Christ.

His bodily health gave way. "A wounded spirit who can bear?" He wasted away; he became thin and pale; his eyes, which were peculiarly bright, looked wild with despair; and death seemed just at hand. In this state he was visited by an old priest. His name was Staupitz. He pitied the dying monk, and all the more so when he was told the cause of his suffering, for he had himself passed through the same conflict; but he had found the peace of Christ in his soul, and was therefore well fitted to give counsel to Luther.

"It is vain," said Luther to him, "that I make promises to God; sin is always too strong for me."

"Oh, my friend," said Staupitz, "I have often made vows myself, but I never could keep them. I now make no more vows; for if God will not be merciful to me for Christ's sake, I cannot stand before him with all my vows and works."

Luther made known to him all his fears. He spoke of God's justice, God's holiness, God's sovereign majesty. How could he stand before such a God?

"Why," said his aged friend, "do you distress yourself with these thoughts? Look to the wounds of Jesus, to the blood which he has shed for you; it is there that you will see the mercy of God. Cast yourself into the arms of the Saviour. Trust in him, in the righteousness of his life, in the atoning sacrifice of his death. Do not shrink away from him. God is not against you; it is only you who are averse from God. Listen to the Son of God. He became man to assure you of the Divine favour."

Still Luther was dark. He thought he had not repented properly, and asked, "How can I dare believe in the favour of God so long as there is in me no real conversion? I must be changed before he can receive me."

He is told that there can be no real

conversion so long as a man fears God as a stern judge. "There is," said his friend, "no true repentance but that which begins in the love of God and righteousness. That which some fancy to be the end of repentance is only its beginning. If you wish to be really converted, do not try these penances. Love Him who has first loved you."

Luther listens, and is glad. The day breaks—new light pours in. "Yes," said he, "it is Jesus Christ that comforts me so wonderfully by these sweet and healing words." *In order to true repentance we must love God!* He had never heard this before. Taking this truth as his guide, he went to the Scriptures. He turned up all the passages which speak of repentance and conversion; and these two words which were formerly his terror, now become precious and sweet. The passages which used most to alarm him now "seemed to run to me from all sides, to smile, to spring up and play around me. Formerly I tried to love God, but it was all force; and there was no word so bitter to me as that of repentance. Now there is none more pleasant. Oh, how blessed are all God's precepts when we read them not in books only, but in the precious wounds of our Saviour!" Thus he learned that we are not forgiven because we love God, but we love God because we are forgiven. We cannot repent, we cannot love, till we have known and believed the love that God hath to us. Herein is love, not that we loved God, but that he loved us, and gave his Son to be the propitiation for our sins.

Still Luther's darkness at times returned. His sins again went over his soul, and hid the face of God.

"Oh, my sin! my sin! my sin!" cried he one day to his aged friend.

"What would you have?" said Staupitz. "Would you like if your sin was not *real*? Remember, if you have only the *appearance* of a sinner, you must be content with the mere *appearance* of a Saviour. But learn this, that Jesus Christ is the Saviour of those who are real and great sinners, and deserving of utter condemnation." "Look at the wounds of Christ," said he, on another occasion, "and you will see there shining clearly the purpose of God towards men. We cannot understand God out of Christ."

But Luther's peace sometimes gave way, and his fears returned. He was

taken ill, and brought down to the gates of death. Terror again took hold on him. Death seemed full of gloom. It was a fearful thing to meet a holy God! An old monk visited him in his sick-bed, and in him God gave him another comforter and guide. Sitting at his bedside, he repeated this sentence of the creed, "I believe in the forgiveness of sins." These words, thus simply and sweetly brought to mind, were like balm to the soul of Luther. "I believe," said he to himself, "the forgiveness of sins." "Ah, but," said the old man, "we are not merely to believe that there is forgiveness for David or Peter; the command of God is that we believe there is forgiveness for our own sins." Luther's spirit was revived. He found on this rock a sufficient resting-place, and his soul rejoiced in the forgiving love of God.

Thus his weary soul found rest. He was now like a vessel that has reached its haven. No storm can reach or harm it. He was like the dove in the clefts of the rock. He was like the man who had reached the city of refuge. He found himself safe and at rest. "Jehovah his righteousness" was his song and his joy. It was what he saw in Christ that gave him hope and confidence toward God, and not what he saw in himself. It was what he knew of Christ and his righteousness, that took away all fear, and filled his soul with peace. He believed and was forgiven. Nor did he reckon it presumption to count himself a forgiven soul. He gloried and rejoiced in this. He counted it one of the most grievous of all sins to doubt it. He saw that the Gospel was intended to bring us forgiveness, and to assure us of it. He saw that whenever we really believe the Gospel, then that forgiveness is as completely and certainly ours as if we were already in heaven. This was the very life of Luther's soul. It was this that made him so bold in the cause of Christ in all his future life. He was assured of the favour of God, and that took away all fear of men.

There was one text of Scripture which seems to have been greatly blessed to him. It was very frequently on his mind during his many struggles. It was the text which Paul quotes from Habakkuk, to prove that we are justified by faith alone: "The just shall

live by faith." Once he was sent to Rome on some business, and he thought that good works done at Rome were better and had more merit than those done anywhere else. He was told that if he would crawl up a very long stair, called Pilate's Staircase, on his bare knees, he would acquire a great stock of merit. With great earnestness he set himself to do this miserable penance. While he was crawling up the steps, he thought he heard a voice like thunder, saying aloud to him, "The just shall live by faith." Immediately he started from his knees, and stopped in the middle of the ascent. The words went to his soul like the voice of God reproving him for his folly. Filled with shame, he instantly left the place. He saw that it was not by his works that he was to save himself at all, far less by works such as these. "Not by works of righteousness which we have done, but by his mercy he saved us."

At another time he was appointed to lecture on divinity. After explaining the Psalms, he came to the Epistle to the Romans. In studying this he took great delight. He used to sit in his quiet cell for many hours, with the Bible open before him, meditating on that Epistle. The 17th verse of the 1st chapter fixed his eye, and filled his whole thoughts: "The just shall live by faith." In this he saw that there was another life than that possessed by man in general, and that this life was the fruit of faith. In the midst of much darkness these simple words were "a lamp to his feet, and a light to his path." Clearer light soon dawned upon his soul, and through him the bright beams of the Gospel shot forth upon the benighted nations of Europe. The conversion of Luther was the dawning of the Reformation.

Thus prepared, the great Reformer commenced his glorious ministration, which he continued, without intermission, fear, or weariness, to the close. One scarcely knows which is the most wonderful, the measure of his preaching, or of his writing, or of his devotion.

He used to be very frequent in prayer. Vitas Theodorus thus writeth of him: "No day passeth wherein Luther spendeth not three hours at least in prayer. Once it fell out," saith he, "that I heard him; what a spirit, what a confidence was in his very expression! With such a reverence he sued for anything, as one begging of

God, and yet with such hope and assurance, as if he spake with a loving father or friend."

In proportion as Luther was fearless of man, he was reverential of God. At no period of his life was his piety so manifested as when his peril was the greatest. Previous to the meeting of the Diet of Worms, he seemed like a man standing with the whole of the invisible world revealed to his gaze. The following exhibits the extraordinary spirit of devotion of which he was the subject:

LUTHER'S PRAYER.

On that morning of the 17th of April, he had his moments of disquiet, in which the face of God was hidden from him. His faith failed; his foes were multiplying before him; this preyed upon his imagination. . . . His soul became like a ship driven about in a storm, labouring amid the billows, going down into the depths, and anon rising again towards heaven. In that hour of bitter grief, in which he drank of Christ's cup—that hour which was to him like the garden of Gethsemane—he cast himself on the ground, and gave utterance to those cries, interrupted by sobs, which none can understand but such as can represent to themselves the depth of that anguish from which they went up unto God. "Almighty, everlasting God! how terrible is this world! How it would open its jaws to devour me, and how weak is my trust in thee! . . . Oh, but the flesh is weak, and Satan is powerful! If my hopes are to repose in what is powerful in the eyes of the world, then it is all over with me! . . . The die is cast, the sentence is pronounced. . . . O God! O God! . . . O thou my God! . . . be helpful to me against all the wisdom of this world! Do thou it; it is for thee alone to do it . . . for the work is not mine, but thine. I have nothing to bring me here; I have no controversy to maintain, not I, with these great ones of the earth! I, too, would like that my days should glide along happily and calmly. But the cause is thine . . . and it is righteous and eternal. O Lord, be helpful to me! Thou that art faithful, thou that art unchangeable! It is not in any man that I trust. That were vain indeed! All that is in man gives way; all that comes from man faileth. O God! O God! . . . dost thou not hear me? . . . My God,

art thou dead? . . . No, thou canst not die; thou only hidest thyself, Thou hast chosen me for this work; I know it. . . . Well, then, be up and doing, O God! . . . Be thou upon my side, for the name of thy beloved Son, Jesus Christ, who is my defence, my shield, and my fortress." After a few moments of silent conflict, he continued thus: "Lord, where dost thou rest? . . . O my God, where art thou? Come, come! I am ready. . . . I am ready to forsake life for thy truth . . . patient as a lamb; for it is a righteous cause, and it is thine own. . . . I will not go away from thee, neither now, nor throughout eternity. . . . And although the world should be full of demons, although my body, which nevertheless is the work of thine hands, should be doomed to bite the dust, to be stretched upon the rack, cut into pieces . . . consumed to ashes . . . my soul is thine! Yea, for this I have the assurance of thy word. My soul is thine. It will abide near thee throughout everlasting ages. . . . Amen. . . . O God, help thou me! . . . Amen."

This prayer supplies a key to the understanding of Luther and the Reformation. Here history removes the veil from the sanctuary, and shows us the secret place where strength and courage were communicated to the humble and despised man who became God's instrument in giving freedom to the soul and thoughts of men, and in commencing a new era. Luther and the Reformation are here caught in the act. The secret of their power is laid bare. These utterances of a soul, while sacrificing itself in the cause of truth, are found in a collection of pieces relative to Luther's appearing at Worms, under Number XVI., in the midst of safe conducts and other such documents. Some one or other of his friends, no doubt, had overheard him, and preserved them for us. It constitutes one of the higher order of historical documents.

The same spirit characterised this extraordinary man to the last. As he lived he died. Of a genial, joyous spirit, he was the most delightful of companions to his fellow saints; but he appeared, to speak with all reverence, as much at home in his intercourse with his God as with Philip Melancthon. The day before his death, he dined and supped with his friends, discoursing of divers matters, and

amongst the rest, gave his opinion "that in heaven we shall know one another." After supper, the pain in his breast increasing, he went aside and prayed; then went to bed and slept; but about midnight, being awakened with the pain, and perceiving that his life was at an end, he said, "I pray God to preserve the doctrine of his Gospel amongst us; for the Pope and Council of Trent have grievous things in hand;" after which he thus prayed: "O Heavenly Father, my gracious God, and Father of our Lord Jesus Christ, thou God of all consolation, I give thee hearty thanks, that thou hast revealed unto me thy Son Jesus Christ, whom I believe, whom I profess, whom I love, whom I glorify, whom the Pope, and the rout of the wicked, persecute and dishonour: I beseech thee, Lord Jesus Christ, receive my soul! O my Heavenly Father, though I be taken out of this life, and must lay down this frail body, yet I certainly know that I shall live with thee eternally, and that I cannot be taken out of thy hands: 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life.' Lord, I render up my spirit into thy hands, and come to thee: and again, Lord, into thy hands I commend my spirit; thou, O God of truth, hast redeemed me." When he was dying, Justus Jonas and Cælius said to him, "O reverend father, do you die in the constant confession of that doctrine of Christ which you have hitherto preached?" To which he answered, "Yea," which was the last word he spoke.

He was always constant in the known truth, from the confession of which he could never be moved, either by promises or threats. He used to say, "Three things make a divine—meditation, prayer, temptation; and that three things were to be done by a minister—1. To read the Bible over and over; 2. To pray earnestly; 3. Always to be a learner; and that they were the best preachers who spake as to babes in Christ, in an ordinary strain, popularly and most plainly." He said "that in the cause of God he was content *totius mundi odium et impetum sustinere*,—to undergo the hatred and violence of the whole world." As he was mighty in prayer, so, in his sermons, God gave him such a gift,

that when he preached, his hearers thought their own temptations were noted and touched. Some of his friends asking him the cause of this, "Mine own manifold temptations and experiences," said he, "are the cause of it." Wellerus also, a disciple of Luther, records that he often heard him say that he had been frequently assaulted and vexed with all kind of temptations, except to the sin of covetousness.

A special providence most noticeably attended the footsteps of Luther throughout, raising him up on the one hand suitable assistants, and on the other needful protectors. Much has been heard of Frederick's fidelity and devotion to him; but it is not so generally known that the Prince was the subject of one of the most remarkable dreams upon record. It is as follows :

THE ELECTOR FREDERICK'S DREAM.

"Having gone to bed yester-evening, fatigued and depressed, I fell asleep soon after my prayer, and slept soundly for two hours and a half. Having then awoke, I had all sorts of thoughts thronging in my head till midnight. I mused about how I should like to keep the festival of all the saints; I prayed for the poor souls in purgatory, and besought God to conduct me myself, my counsels, and my people, according to the truth. I again fell asleep, and then I dreamed that Almighty God sent me a monk who was the real son of the apostle St. Paul. All the saints accompanied him, by an order from God, for the purpose of testifying before me in his favour, and declaring that he did not come to plot any deception, but that all he did was according to the will of God. They begged of me that I would be so good as graciously permit him to write something on the door of Wittenberg castle church, which I granted through the chancellor. Thereupon the monk went to the church door, and began to write. He did so, in letters of such size that I could read what he wrote all the way from Schweinitz. The pen he used was so large that the end of it reached to Rome; it tickled the ear of a lion that was lying there, and shook the triple crown on the head of the Pope. All the cardinals and the princes ran up in haste, and tried to keep it steady. Even I, and you too, brother, would have lent our aid; I stretched out my

arm . . . but at that moment I awoke, with my arm held out, at once frightened, and very angry with the monk for not being able to hold his pen better. . . . I recovered myself a little. . . . It was but a dream.

"I again shut my eyes, and lay half asleep. The same dream returned. The lion, continuing to be annoyed by the pen, began to roar with all his might, so that all Rome, and all the states of the holy empire, ran to see what was the matter. The Pope besought them to oppose the monk, and addressed himself chiefly to me, as he was in my territory. Again I awoke, repeated the Lord's prayer, besought God to preserve his holiness, and again fell asleep.

"I then dreamed that all the princes of the empire, including ourselves, hastened to Rome, and one after another tried to break the pen; but the more we attempted this, the stiffer it became. It rattled as if made of iron. At last we grew tired. I then made the monk be asked (for I was sometimes at Rome, sometimes at Wittenberg), where he got that pen, and how it was so strong. 'The pen,' he replied, 'belonged to an old Bohemian goose,* a hundred years old. I got it from one of my old schoolmasters. As for its strength, it is owing to this that no one can deprive it of its soul and marrow; I myself am astonished at it.' . . . All at once I heard a loud cry; from the monk's long pen a great many other pens had gone forth. . . . I awoke for the third time, and found it was day."

As we are upon the subject of dreams, we may as well state another, which was rendered instrumental of furnishing Luther with one of his most efficient coadjutors, and runs thus :

THE DREAM OF MYCONIUS.

In the life of Myconius, the friend of Luther, as given by Melchior Adam, we have the following beautiful and striking account of an event which proved the turning-point in his history, and led him to devote his energies to the cause of Christ. The first night that he entered the monastery, intending to become a monk, he dreamed; and it seemed as if he was ranging a vast wilderness alone. Suddenly a guide appeared, and led him onwards

* John Huss. This circumstance may have been added afterwards, that there might be an allusion to what John Huss said.

to a most lovely vale, watered by a pleasant stream; but of that he was not permitted to taste; then to a marble fountain of pure water. He tried to kneel and drink; when lo! a crucified Saviour stood forth to view, from whose wounds gushed the copious stream. In a moment his guide flung him into the fountain. His mouth met the flowing wounds, and he drank most sweetly, never to thirst again! No sooner was he refreshed himself, than he was led away by his guide, to be taught what great things he was yet to do for the crucified One whose precious wounds had poured the living water into his soul. He came to a wide-stretching plain, covered with waving grain. His guide orders him to reap. He excuses himself by saying that he was wholly unskilled in such labour. "What you know not, you shall learn," was the reply. They came nearer, and saw a solitary reaper toiling at the sickle with such prodigious effort as if he were determined to reap the whole field himself. The guide orders him to join this labourer; and seizing a sickle, showed him how to proceed. Again the guide led him to a hill. He surveys the vast plain beneath him, and, wondering, asks how long it will take to reap such a field with so few labourers? "Before winter the last sickle must be thrust in," replied his guide; "proceed with all your might. The Lord of the harvest will send more reapers soon." Wearied with his labour, Myconius rested for a little. Again, the crucified One was at his side, wasted and marred in form. The guide laid his hand on Myconius, saying, "You must be conformed to him." With these words the dreamer awoke. But he awoke to a life of zeal and love. He found the Saviour for his own soul, and he went forth to preach him to others. He took his place by the side of that noble reaper, Martin Luther. He was stimulated by his example, and toiled with him in the vast field, till labourers rose on every side, and the harvest was reaped before the winter came.

GREAT SPIRITUAL AWAKENING IN NEW ENGLAND.

In following up the article of our last Number on the subject of spiritual awakening, in addition to the foregoing case of Luther, we shall now subjoin Mr. Blair's account of the results of a

spiritual baptism upon his flock, and throughout the district in which he laboured. Mr. Blair was a man of excellent ability and seraphic piety, who laboured hard, and was remarkably blessed in his deeds. Addressing himself to Mr. Prince, of Boston, author of the History, who had requested specific information, he gives the following, attested by six of his principal men, officers and others. To lighten the letter, as well as to exhibit the several important points apart, we have inserted headings.

A FORM OF GODLINESS WITHOUT THE POWER.

REVEREND SIR,—That it may the more clearly appear that the Lord has indeed carried on a work of true religion among us of late years, I conceive it will be useful to give a brief general view of the state of religion in these parts before this remarkable season. I doubt not then but there were some sincerely religious people up and down; and there were, I believe, a considerable number in the several congregations pretty exact, according to their education, in the observance of the external forms of religion, not only as to attendance upon public ordinances on the Sabbath, but also as to the practice of family worship, and perhaps secret prayer too; but with these things the most part seemed, to all appearance, to rest contented, and to satisfy their consciences just with a dead formality in religion. If they performed these duties pretty punctually in their seasons, and as they thought with a good meaning, out of conscience, and not just to obtain a name for religion among men, then they were ready to conclude that they were truly and sincerely religious. A very lamentable ignorance of the main essentials of true practical religion, and the doctrines nextly relating thereunto, very generally prevailed. The nature and necessity of the new birth was but little known or thought of. The necessity of a conviction of sin and misery, by the Holy Spirit opening and applying the law to the conscience, in order to a saving closure with Christ, was hardly known at all to the most. It was thought that if there was any need of a heart-distressing sight of the soul's danger, and fear of Divine wrath, it was only needful for the grosser sort of sinners; and for any

others to be deeply exercised this way (as there might sometimes be before some rare instances observable), this was generally looked upon to be a great evil and temptation that had befallen those persons. The common names for such soul-concerns were melancholy, trouble of mind, or despair. These terms were in common, so far as I have been acquainted, indifferently used as synonymous; and trouble of mind was looked upon as a great evil, which all persons that made any sober profession and practice of religion ought carefully to avoid. There was scarcely any suspicion at all, in general, of any danger of depending upon self-righteousness, and not upon the righteousness of Christ alone, for salvation. Papists and Quakers would be readily acknowledged guilty of this crime, but hardly any professed Presbyterian. The necessity of being first in Christ by a vital union, and in a justified state, before our religious services can be well-pleasing and acceptable to God, was very little understood or thought of; but the common notion seemed to be, that if people were aiming to be in the way of duty as well as they could, as they imagined, there was no reason to be much afraid.

According to these principles, and this ignorance of some of the most soul-concerning truths of the Gospel, men were very generally through the land careless at heart, and stupidly indifferent about the great concerns of eternity. There was very little appearance of any heart-engagedness in religion; and indeed, the wise, for the most part, were in a great degree asleep with the foolish. It was sad to see with what a careless behaviour the public ordinances were attended, and how people were given to unsuitable worldly discourse on the Lord's day. In public companies, a vain and frothy lightness was apparent in the deportment of many professors.

COMMENCEMENT OF SPIRITUAL AWAKENING.

Thus religion lay as it were a-dying, and ready to expire its last breath of life in this part of the visible church; and it was in the spring, in the year 1740, when the God of salvation was pleased to visit us with the blessed effusions of his Holy Spirit in an eminent manner. The first very open and public appearance of this gracious

visitation in these parts was in the congregation which God has committed to my charge. This congregation has not been erected above fourteen or fifteen years from this time. The place is a new settlement, generally settled with people from Ireland (as all our congregations in Pennsylvania, except two or three, chiefly are made up of people from that kingdom). I am the first minister they have ever had settled in the place; having been regularly liberated from my former charge in East Jersey, above a hundred miles north-eastward from hence (the rev. Presbytery of New Brunswick, of which I had the comfort of being a member, judging it to be my duty, for sundry reasons, to remove from thence). At the earnest invitation of the people here, I came to them in the beginning of November, 1739, accepted of a call from them that winter, and was formally installed and settled among them as their minister in April following. There were some hopefully pious people here at my first coming, which was a great encouragement and comfort to me.

I had some view and sense of the deplorable condition of the land in general; and accordingly the scope of my preaching through that first winter after I came here, was mainly calculated for persons in a natural, unregenerate state. I endeavoured, as the Lord enabled me, to open up and prove from his word the truths which I judged most necessary for such as were in that state to know and believe, in order to their conviction and conversion. I endeavoured to deal searchingly and solemnly with them; and through the blessing of God, I had knowledge of four or five brought under deep convictions that winter. In the beginning of March I took a journey into East Jersey, and was abroad for two or three Sabbaths. A neighbouring minister, who seemed to be earnest for the awakening and conversion of secure sinners, and whom I had obtained to preach a Sabbath to my people in my absence, preached to them, I think, on the first Sabbath after I left home. His subject was the dangerous and awful case of such as continue unregenerate and unfruitful under the means of grace. The text was Luke xiii. 7: "Then said he to the dresser of his vineyard, Behold, these three years I come seeking fruit

on this fig-tree, and find none: cut it down; why cumbereth it the ground?" Under that sermon there was a visible appearance of much concern among the hearers; so that some burst out with an audible noise into bitter crying (a thing not known in these parts before). After I had come home, there came a young man to my house under deep trouble about the state of his soul, whom I had looked upon as a pretty light, merry sort of a youth. He told me that he was not anything concerned about himself in the time of hearing the above-mentioned sermon, nor afterwards, till the next day he went to his labour, which was grubbing, in order to clear some new ground. The first grub he set about was a pretty large one, with a high top; and when he had cut the roots, as it fell down, these words came instantly to his remembrance, and as a spear to his heart, "Cut it down; why cumbereth it the ground?" "So," thought he, "must I be cut down by the justice of God, for the burning of hell, unless I get into another state than I am now in." He thus came into very great and abiding distress, which, to all appearance, has had a happy issue; his conversation being to this day as becomes the Gospel of Christ.

THE WORD COMING WITH POWER.

The news of this very public appearance of deep soul-concern among my people met me a hundred miles from home. I was very joyful to hear of it, in hopes that God was about to carry on an extensive work of converting grace amongst them. And the first sermon I preached after my return to them was from Matt. vi. 33: "Seek ye first the kingdom of God and his righteousness." After opening up and explaining the parts of the text, when, in the improvement, I came to press the injunction in the text upon the unconverted and ungodly, and offered this as one reason among others why they should now henceforth first of all seek the kingdom and righteousness of God, viz., that they had neglected too long to do so already. This consideration seemed to come and cut like a sword upon several in the congregation; so that, while I was speaking upon it, they could no longer contain, but burst out in the most bitter mourning. I desired them, as much as possible, to restrain themselves from

making any noise, that would hinder themselves or others from hearing what was spoken; and often afterwards I had occasion to repeat the same counsel; I still advised people to endeavour to moderate and bound their passions, but not so as to resist or stifle their convictions. The number of the awakened increased very fast; frequently under sermons there were some newly convicted, and brought into deep distress of soul about their perishing estate. Our Sabbath assemblies soon became vastly large; many people from almost all parts around inclining very much to come where there was such appearance of the Divine power and presence. I think there was scarcely a sermon or lecture preached here through that whole summer but there were manifest evidences of impressions on the hearers; and many times the impressions were very great and general. Several would be overcome and fainting; others deeply sobbing, hardly able to contain; others crying in a most dolorous manner; many others more silently weeping; and a solemn concern appearing in the countenances of many others; and sometimes the soul-exercises of some (though comparatively but very few) would so far affect their bodies as to occasion some strange, unusual bodily motions. I had opportunities of speaking particularly with a great many of those who afforded such outward tokens of inward soul-concern in the time of public worship and hearing of the word; indeed, many came to me of themselves in their distress, for private instruction and counsel; and I found, so far as I can remember, that with by far the greater part their apparent concern in public was not just in a transient qualm of conscience, or merely a floating commotion of affections; but a rational, fixed conviction of their dangerous, perishing estate. They could generally offer as a convictive evidence of their being in an unconverted, miserable estate, that they were utter strangers to those dispositions, exercises, and experiences of soul in religion, which they heard laid down from God's word, as the inseparable characters of the truly regenerate people of God; even such as before had something of the form of religion, and I think the greater number were of this sort; and several had been pretty exact and punctual in the

performance of outward duties. They saw they had been contenting themselves with the form, without the life and power of godliness; and that they had been taking peace to their consciences from, and depending upon, their own righteousness, and not the righteousness of Jesus Christ. In a word, they saw that true practical religion was quite another thing than they had conceived it to be, or had any true experience of. There were likewise many throughout the land brought under deep, distressing convictions that summer who had lived very loose lives, regardless of the very externals of religion. In this congregation I believe there were very few that were not stirred up to some solemn thoughtfulness and concern more than usual about their souls. The general carriage and behaviour of people was soon very visibly altered. Those awakened were much given to reading in the Holy Scriptures and other good books. Excellent books that had lain by much neglected were then much perused, and lent from one to another; and it was a peculiar satisfaction to people to find how exactly the doctrines they heard daily preached harmonized with the doctrines maintained and taught by great and godly men in other parts and former times. The subjects of discourse almost always when any of them were together were the matters of religion and great concerns of their souls. All unsuitable, wordly, vain discourse on the Lord's day seemed to be laid aside among them; indeed, for anything that appeared, there seemed almost a universal reformation in this respect in our public assemblies on the Lord's day.

HUNGER FOR THE WORD OF LIFE.

There was an earnest desire in people after opportunities for public worship and hearing the word. I appointed in the spring to preach every Friday through the summer when I was at home, and those meetings were well attended; and at several of them the power of the Lord was remarkably with us. The main scope of my preaching through that summer was, laying open the deplorable state of man by nature since the fall; our ruined, exposed case by the breach of the first covenant; and the awful condition of such as were not in Christ, giving the marks and characters of such as were

in that condition; and moreover, laying open the way of recovery in the new covenant through a Mediator, with the nature and necessity of faith in Christ the Mediator, &c. I laboured much on the last-mentioned heads, that the people might have right apprehensions of the Gospel method of life and salvation. I treated much on the way of sinners closing with Christ by faith, and obtaining a right peace to an awakened, wounded conscience, showing that persons were not to take peace to themselves on account of their repentings, sorrows, prayers, and reformations; nor to make these things the grounds of their adventuring themselves upon Christ and his righteousness, and of their expectations of life by him; and that neither were they to obtain or seek peace in extraordinary ways, by vision, dreams, or immediate inspirations, but by an understanding view and believing persuasion of the way of life, as revealed in the Gospel, through the suretyship, obedience, and sufferings of Jesus Christ, with a view of the suitableness and sufficiency of that mediatory righteousness of Christ for the justification and life of law-condemned sinners; and thereupon, freely accepting him for their Saviour, heartily consenting to, and being well pleased with, the way of salvation, and venturing their all upon his mediation, from the warrant and encouragement afforded by God thereunto in his word, by his free offer, authoritative command, and sure promise to those that so believe. I endeavoured to show the fruits and evidences of a true faith, &c.

In some time many of the convinced and distressed afforded very hopeful, satisfying evidence that the Lord had brought them to a true closure with Jesus Christ; and that their distresses and fears had been in a great measure removed in a right Gospel way, by believing in the Son of God. Several of them had very remarkable and sweet deliverances this way. It was very agreeable to hear their accounts, how that when they were in the deepest perplexity and darkness, distress and difficulty, seeking God as poor, condemned, hell-deserving sinners, the scene of recovering grace through a Redeemer has been opened to their understandings with a surprising beauty and glory, so that they were enabled to believe in Christ with joy unspeak-

brought to some solemn thoughtfulness and concern about her soul's case by seeing others so much concerned about their souls. When she saw people in deep distress about the state of their souls, she thought within herself how unconcerned she was about her own. And though she thought that she had not been very guilty of great sins, yet she feared she was too little concerned about her eternal well-being; and then the sermons she heard made her still more uneasy about her case; so that she would go home on the Sabbath evenings pretty much troubled and cast down, which concern used to abide with her for a few days after; but still towards the end of the week she would become pretty easy; and then, by hearing the word on the Sabbath-days, her uneasiness was always renewed for a few days again. And thus it fared with her, till one day, as she was hearing a sermon preached from Heb. iii. 15, "To-day if ye will hear his voice, harden not your hearts;" the minister, in the sermon, spoke to this effect, "How many of you have been hearing the Gospel for a long time, and yet your hearts remain always hard, without being made better by it! The Gospel is the voice of God, but you have heard it only as the voice of man, and not the voice of God, and so have not been benefited by it." These words came with power to her heart. She saw that this was her very case; and she had an awful sense of the sin of her misimprovement of the Gospel, of her stupidity, hardness, and unprofitableness under hearing of the word of God. She saw that she was hereby exposed to the sin-punishing justice of God, and so was filled with very great fear and terror; but she said there was no other sin at that time applied to her conscience, neither did she see herself as altogether without Christ. This deep concern on the fore-mentioned account stuck pretty close by her afterwards. There was a society of private Christians to meet in the neighbourhood some day after in the same week, for reading, prayer, and religious conference. She had not been at a society of that kind before, but she longed very much for the time of their meeting then, that she might go there; and while she was there she got an awful view of her sin and corruption, and saw that she was without Christ and without grace; and

her exercise and distress of soul was such, that it made her for awhile both deaf and blind; but she said she had the ordinary use of her understanding, and begged that Christ might not leave her to perish, for she saw she was undone without him. After this she lived in bitterness of soul; and at another time she had such a view of her sinfulness, of the holiness and justice of God, and the danger she was in of eternal misery, as filled her with extreme anguish; so that, had it not been that she was supported by an apprehension of God's all-sufficiency, she told me she was persuaded she should have fallen immediately into despair. She continued for some weeks in great distress of spirit, seeking and pleading for mercy without any comfort, until one Sabbath evening, in a house where she was lodged during the time of a sacramental solemnity, while the family were singing the eighty-fourth Psalm, her soul conceived strong hopes of reconciliation with God through Jesus Christ, and she had such apprehensions of the happiness of the heavenly state, that her heart was filled with joy unspeakable and full of glory. She sung with such elevation of soul, as if she had sung out of herself, as she expressed it. She thought at the time it was as if the Lord had put by the veil, and showed her the open glory of heaven. She had very enlarged views of the sufficiency of Christ to save. She was clearly persuaded, to the fullest satisfaction, that there was merit enough in him to answer for the sins of the most guilty sinner; and she saw that God could well be reconciled to all elect sinners in his Son, which was a most ravishing, delightful scene of contemplation to her.

After this she continued very much under grievous dejections for about two years, and yet enjoyed considerable sweetness and comfort at times. She often came to hear sermons with a desire to get clearly convinced of her being yet in a Christless state, and with a formed resolution to take and apply to herself what might be said in the sermon to the unconverted; but most commonly she returned very agreeably disappointed. She would generally hear some mark of grace, some evidence of a real Christian laid down, which she could lay claim to, and could not deny; and thus she was supported and comforted from time to time. During

that two years' space it was still with much fear and perplexity that she adventured to communicate in the Lord's Supper; but she could not omit it, and she always found some refreshing sweetness in that ordinance.

After she had been so long under an almost alternate succession of troubles and supports, the Sun of Righteousness at length broke out upon her, to the clear satisfaction and unspeakable ravishment of her soul, at a communion table. There her mind was let into the glorious mysteries of redemption with great enlargement. While she meditated on the sufferings of the Lord Jesus, she thought with herself he was not just a man who suffered so for sinners, but infinitely more than a man, even the Most High God, the eternal Son, equal with the Father; and she saw his being God put an infinite lustre and value upon his sufferings as man. Her heart was filled with a most unutterable admiration of his person, his merit, and his love. She was enabled to believe in him with a strong, self-evidencing faith; and when she thought that he had suffered for her sins, that she was the very person who by her sins had occasioned his sufferings, and brought agony and pain upon him, the consideration of this filled her with the deepest abhorrence of her sins, and most bitter grief for them. She said she could have desired with all her heart to have melted and dissolved her body quite away in that very place, in lamentation and mourning over her sins. After this enjoyment her soul was generally delighting in God, and she had much of the light of his countenance with her. And, oh! her great concern still was how she might live to the Lord, how she might do anything for him, and give honour to him. The Lord condescended to be much with her by his enlivening and comforting presence, and especially sacramental seasons were blessed and precious seasons to her. At one of those occasions, she was in a sweet frame, meditating on the blood and water that issued from the wound made by the spear in her Saviour's side. She thought, as water is of a purifying, cleansing nature, so there was sanctifying virtue as well as justifying merit in the Lord Jesus; and that she could no more be without the water—his sanctifying grace—to cleanse her very polluted soul, than she could be without his blood, to do

away her guilt; and her heart was much taken up with the beauty and excellency of sanctification. At another time, a communion solemnity likewise, she was very full of delight and wonder with the thoughts of electing love; how that God had provided and determined so great things for her before ever she had a being. And a very memorable enjoyment she had at another time, on Monday after a communion Sabbath, when these words came to her mind, "The Spirit and the Bride say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." The glory and delight let in upon her soul by these words were so great that it quite overcame her bodily frame. She said it seemed to her that she was almost all spirit, and that the body was quite laid by; and she was sometimes in hopes that the union would actually break, and the soul get quite away. She saw much at that time into the meaning of her Lord in those words, "Because I live, ye shall live also."

After a time of sickness she had had, concerning which I had inquired of her, she told me she expected pretty much to die then, and was very joyful at the near prospect of her change, and sensibly grieved to find herself recover again,—chiefly because that while she lived here she was so frail and sinful, and could do so little for the Lord's honour. I was with her in the time of that sickness, and indeed I scarcely ever saw one appear to be so fully and sweetly satisfied under the afflicting hand of God. She manifestly appeared to lie under it with a peaceful serenity and Divine sweetness in her whole soul. In a word, her whole deportment in the world bespeaks much humility and heavenliness of spirit.

EXPERIENCE OF A MAN ADVANCED IN YEARS.

One of our Christian friends, a man about fifty years of age, was removed from us by death in the beginning of May last, of whom I can give some broken, imperfect account, which, perhaps, may be of some use. His name was Hans Kirkpatrick. He was a man of pretty good understanding, and had been, I believe, a sober professor for many years, though he had not been very long in America. After the work of religion began so powerfully amongst us, I found in conversation

with him that he believed it to be a good work, but seemed very unwilling to give up his good opinion of his own case. He told me of some concern and trouble he had been in about his soul in his younger years; but yet the case looked suspicious that he had got ease in a legal way, upon an outward form of religion. At another time, being at his house, and taking up a little book that lay by me on the table, which I found to be Mr. Mather's "Dead Faith Anatomised, and Self-Justiciary Convicted," he said to me that was indeed as strange a book as ever he saw, and that according to that author, it was a great thing indeed to have a right faith that was true and saving, another thing than it was generally supposed to be, or to this purpose. He seemed to me at that time to be under more fears about his own case than I had observed in him before. Not long after this, as he was hearing a sermon one day, the word was applied with irresistible evidence and power to his heart, so that he saw himself as yet in a perishing, undone case; whereupon the distress and exercise of his soul was so great that he fell off the seat on which he was sitting, and wept and cried very bitterly. A little after this he went to Philadelphia at the time of the meeting of the synod, in hopes that perhaps he might meet with some benefit to his soul, by hearing the ministers preach there, or by conversing with some of them. He told me afterwards that while he was there, and as he walked the streets, he was unspeakably distressed with the view of his miserable condition, so that he could hardly keep his distress from being publicly discerned upon him, and that he seemed sometimes to be even in a manner afraid that the streets would open and swallow up such a wretched creature. He told me of his trouble, and his very sweet relief out of it, in a most moving manner, under a very fresh sense and impression of both; but the particulars of his relief I have quite forgotten. He was afterwards chosen and set apart for a ruling elder in the congregation. He died of an imposthume, and gradually wasted away for a long time before his death, and was for about two months entirely confined to his bed. He told me that for some time before he was laid bedfast he had been full of very distressing fears and jealousies about his soul's

state, and was altogether unsatisfied about his interest in Christ; but that soon after he was confined to his bed, the Lord afforded him his comforting presence, cleared up his interest, and removed his fears. After this he continued still clear and peaceful in his soul, and sweetly and wholly resigned to the Lord's will until death. While he had strength to speak much, he was free and forward to discourse of God and Divine things. One time, as two other of our elders were with him, he exhorted them to continue steadfast and faithful to God's truths and cause, for he said if he had a thousand souls he could freely venture them all upon the doctrines which had been taught them in this congregation. One time, when I took leave of him, he burst into tears, saying I had been the messenger of the Lord of Hosts to him, whom the Lord had sent to call him out of the broad way of destruction. For some days before his decease he could speak very little; but to all appearance, with a great deal of serenity and sweetness of soul, he fell asleep in Jesus.

EXPERIENCE OF CHILDREN.

There have been very comfortable instances of little children among us. Two sisters, the one being about seven, the other about nine years of age, were hopefully converted that summer, when religion was so much revived here. I discoursed with them both very lately, and both from their own account and the account of their parents, there appears to have been a lasting and thorough change wrought in them. They speak of their soul experiences with a very becoming gravity, and apparent impression of the things they speak of. The youngest was awakened by hearing the word preached. She told me she heard in sermons that except persons were convinced and converted they would surely go to hell, and she knew she was not converted. This set her to praying with great earnestness, with tears and cries; yet her fears and distress continued for several days, till one time as she was praying, her heart, she said, was drawn out in great love to God, and as she thought of heaven and being with God, she was filled with sweetness and delight. I could not find by her that she had at that time any explicit particular thoughts about Christ as a Redeemer, but she said she knew then

that Christ had died for sinners. She told me she often found such delight and love to God since as she did then, and at such times she was very willing to die that she might be with God; but she said she was sometimes afraid of going to hell. I asked her if she was troubled at any time when she was not afraid of going to hell? She said, Yes. I asked her what she was troubled for then? She said because she had done ill to God, meaning that she had done evil and sin against God. Some time after she first found comfort, one night, when her father and all the rest of the family but her mother and herself were gone to a private society, she said to her mother that the people were singing and praying where her father was gone, and desired her mother to do the same with her; and after they were gone to bed she desired her mother to sing some psalms which she had by heart, for she said she did not want to go to sleep.

Her sister was brought into trouble about her soul that same summer, by sickness. It continued with her some time after her recovery; until one day, coming home from meeting, as she heard some people speaking about Christ and heaven, her heart was inflamed with love to Christ. She says that when she has Christ's presence with her, she does not know what to do to get away and be with God. Their parents told me that for a long time they seemed to be almost wholly taken up in religion; that no weather through the extremity of winter would hinder them from going out daily to by-places for secret prayer; and if anything came in the way that they could not get out for prayer at such times as they inclined and thought most proper, they would weep and cry. Their parents say they are very obedient children, and strict observers of the Sabbath. There are likewise other young ones in the place, of whom I know nothing to the contrary, but that they continue hopeful and religious to this day.

CONCLUDING REMARKS.

This blessed shower of Divine influences spread very much through this province that summer, and was likewise considerable in some other places bordering upon it. The accounts of some ministers being something distinguished by their searching, awakening doctrine, and solemn, pathetic man-

ner of address, and the news of the effects of their preaching upon their hearers, seemed in some measure to awaken people through the country to consider their careless and formal way of going on in religion, and very much excited their desires to hear those ministers. There were several vacant congregations without any settled pastors, which earnestly begged for their visits; and several ministers who did not appear heartily to put their shoulder to help in carrying on the same work, yet then yielded to the pressing importunities of their people in inviting those brethren to preach in their pulpits; so that they were very much called abroad, and employed in incessant labours, and the Lord wrought with them mightily. Very great assemblies would ordinarily meet to hear them, on any day of the week; and oftentimes a surprising power accompanying their preaching was visible among the multitudes of their hearers. It was a very comforting, enlivening time to God's people, and great numbers of secure, careless professors, and many loose, irreligious persons through the land, were deeply convinced of their miserable, perishing estates; and there is abundant reason to believe and be satisfied that many of them were in the issue savingly converted to God. I myself have had occasion to converse with a great many up and down, who have given a most agreeable account of very precious and clear experiences of the grace of God. Several even in Baltimore, a county in the province of Maryland, who were brought up almost in a state of heathenism, without almost any knowledge of the true doctrines of Christianity, afford very satisfying evidences of being brought to a saving acquaintance with God in Christ Jesus.

Thus, Sir, I have endeavoured to give a brief account of the revival of religion among us in these parts; in which I have endeavoured, all along, to be conscientiously exact, in relating things according to the naked truth, knowing that I must not speak wickedly even for God, nor talk deceitfully for him. And upon the whole I must say, it is beyond all dispute with me, and I think it is beyond all reasonable contradiction, that God has carried on a great and glorious work of his grace among us.

SAMUEL BLAIR.

Ecclesiastical Affairs.

ADDRESS AT THE ORDINATION OF DEACONS

By the Rev. Josiah Viney, Bethnal Green, London.

MY BELOVED FRIENDS,—As you are aware, we have met together this evening not only to discharge the duty we have just fulfilled, but also to attend to another, viz., that of publicly recognizing you, the deacons, who have recently been elected by this Christian church. Such a public recognition appears sanctioned, if not required, by Apostolic authority and primitive usage.

In the chapter of the Acts which gives us an account of the first diaconal election, is a statement to this effect: "Whom they set before the Apostles; and when they had prayed, they laid their hands on them." This statement, while it fully confirms the idea that the church was the electing body, equally intimates the fact that the Apostles subsequently took part in the service, and that, before the whole church, they set the newly-elected deacons apart, praying, perhaps addressing, and ultimately laying on them their hands. It is scarcely necessary to observe, that anything like Apostolic authority your minister, in common with his brethren, utterly disclaims; and for this reason it may be that the imposition of hands is not generally practised. In the case of ministerial ordination, it is so; because, in this instance, Apostolic precedent refers to the laying on of the hands of the presbytery, or neighbouring ministers, who were united with the Apostles: but in the case before us, no other presbyter than your own is admissible; and the imposition of his hands solely might seem to indicate usurped authority and power.

Our recognition this evening, therefore, will consist only of counsel and prayer,—prayer by the entire assembly; counsel by your minister, on his own behalf, and on theirs.

In addressing two or three observations, in my own name, and in that of the church, to you, my dear friends, who have just been elected to the office of deacon, I will confine myself to these two points—duty and character. I might say something on the office itself,—its authority, Divine appointment, history, and general bearing. I

might also allude to the *honour* which its possession involves; for though I am well aware this would be lightly esteemed by men of the world, and has not been the object sought by you, yet I cannot but think it is great and important. It *is* an honour, in my judgment, to be connected in any way with the church of Christ; it *is* an honour to have the good opinion of the members of that church; it *is* an honour, and no slight one, to receive the independent votes or silent voices of a large number of fellow-Christians, calling to an important post of office; and come what may, in the form of sacrifice, labour, self-denial, and even obloquy, such an honour is ever to be highly esteemed,—worn, indeed, with all humility and lowliness, but not the less thankfully received. Without dwelling upon these and similar topics, however, let me take up the two points suggested; and,

I. As to DUTY.

This, I need scarcely tell you, is a feature pertaining to every position. Duty is universal. No sphere is without it; no relation free from it; no moment in existence without its binding force. It is an element of all time; it is equally so of eternity. Such being the case, of course it belongs to the diaconate. You have been called by the voice of the church to a post of duty; not of honour alone, not of ease, not of aggrandizement, but of duty,—serious, solemn, weighty duty: and you have responded to this voice with the full knowledge of the fact that its discharge is expected of you. Amongst the duties pertaining to this office, many, of course, will arise incidentally, and will be born of passing circumstances. Such will be met as they arise, and of them we may say, "Sufficient unto the day is the evil thereof." There are others, however, known, recognized, stated, and essentially belonging to the office itself. To these suffer me briefly to allude.

As deacons, my dear friends, it will be your duty to attend to the temporalities of the church. I mention this first, because it is the most distinctive. It was for this the office was appointed;

it is for this mainly it exists. Nor ever allow yourselves to think of this lightly. Secular it is, but it is connected with sacred things, and with persons dear to Christ. You will have to administer the church's bounty to Christ's poor. Let this ever be done, I will not say with strict integrity, for I should scorn to suppose the opposite possible, but with strict impartiality, economy, caution, and care; so done, moreover, that you shall not be regarded as administering private patronage, but the benevolence of the church; done, too, only in concurrence with the voice of your brethren; and done altogether in a Christian and business-like manner. Your attention to the temporalities will include not the poor of the flock alone, but its overseer and guide. He may be poor, or not; in any case, and always, your duty will be to relieve him, as far as possible, from anxiety on this score, and to do it with all delicacy and refinement of feeling. You will also have to think of the tabernacle,—oil for the lighting, incense for the lamps, and all the various appurtenances which, under the old dispensation, included the boards and hangings, and so forth, and which does not include less under the new. All this is to be done with discretion, tact, forethought, energy, and quiet perseverance; nor will less than these qualities suffice, while, in the spirit of the Apostolic precept, I think it should be done with great openness and candour, "providing for honest things, not only in the sight of the Lord, but also in the sight of men." It may be that an annual balance-sheet, and audit of some kind, should be presented to the church.

Another duty connected with the present position of the office, and which you will be called to discharge, is, visitation of candidates for fellowship. How far this is necessarily confined to the deacons, and whether it might not, especially in the case of female candidates, be extended to suitable and selected matrons and sisters of the church, I am not prepared to say. According to our usage, it will devolve upon you; and, oh! the intelligence—the discrimination—the knowledge of the human heart—the moral power, if not the intellectual, of discerning spirits—the tenderness—the meekness—the aptness to elicit utterance from the timid, and to restrain loquacity in the

forward—the ability to distinguish between impression and conversion, nature and grace, which this duty requires! I confess that of all the duties I have to discharge, I feel none more responsible than this one. What if, on the one hand, I should break the bruised reed,—offend one of Christ's little ones? or, on the other, should admit the wolf in sheep's clothing, who might damage and destroy? And such will be your liability.

One great point in this matter, which belongs to you, I think, is the discernment of outward deportment. Inward experience, perhaps, in this particular, belongs specially to the minister,—the ascertaining how far the candidate is of good report, to the deacon; but in either case, care and skill are equally necessary. Whatever is done in this department, let it be done with great wisdom, and without respect of persons, consulting alike the interests of the church and the feelings of the perhaps trembling applicant. Neither are for a moment to be trifled with. How best to unite the two will often put Christian ingenuity severely to the test.

There are other duties. In a large and increasing church, there will always be some sick. The Scriptural rule in such cases is, "Is any sick among you? let him send for the elders of the church." Nor has any one a right to complain of non-visitation, when such a rule is neglected. The visitation of the afflicted, when known, will always be felt by your minister as his duty, and will be discharged to the best of his ability. In this, as in all other cases, however, your co-operation will be hoped for and valued. In some instances, it may be the only aid available. The pastor himself may be sick, or absent, or more than ordinarily engaged; and to whom will the afflicted then look more naturally than to the deacons? while, at all times, a visit from the pastor and deacon will be regarded as of double interest and value.

Closely allied to this is another duty—that of visiting the absentees. By your published rules, "if a member is absent three consecutive months, he is to be visited by one of the deacons;" a plan which has only fallen into desuetude from the non-distribution or non-employment of the communion tickets, but which, as one of great value, I hope you will endeavour to revive.

But I will not either weary your patience or awaken your fears, by dwelling longer on your official duties, though I might refer to others. I know and have confidence in your sympathy with your minister, your love for the church, and your zeal for the neighbourhood; and I need not therefore enlarge. You know how valuable it is to have public spirit in the deacon's office; to have an example set in the vestry of liberality, benevolence, and zeal; to have, on the part of the deacons, accommodation of strangers within the sanctuary, and invitation to strangers without; to have regular, or, at least, frequent attendance on the week services; to have a seemly and devout distribution of the sacramental symbols, the support of the church's institutions, the promotion of the church's peace; and you know the duties arising from each of these particulars. You know, too, my dear friends, the source of grace and strength; and you will not, therefore, faint in the prospect of all. I trust, by system, division of labour, district arrangement, and co-operation, you will not find any of them burdensome. As far as the sympathy and aid of your pastor goes, I need scarcely say you have that; and while I am sure you will feel it your duty to co-operate with and sustain him, as well as to keep him informed, as far as needful, of the state of affairs in each department of the church, he will ever feel it his to do all in his power to strengthen your hands and encourage your hearts. May God give us all grace intelligently to know our duty, and faithfully to discharge it!

Having said thus much on the subject of duty, let me offer a word or two in reference to the other point referred to, viz.,

II. CHARACTER.

This is, perhaps, even more important than the former, and forms its foundation. Without character, a man is disqualified for office of any kind, and for none more so than that of the deanship. There are some duties which, from want of gifts or opportunity, a man may be unable to perform. Without character, he is incompetent for any. It is the very essence of official qualification, and without it a man is nothing, can do nothing, deserves nothing but reprobation. That you have character, and this known, recog-

nized, unequivocal, your present position implies. Yet it may not be unimportant to suggest the necessity of its development and growth.

The character which the Apostles deemed indispensable to the office is indicated in the New Testament allusions: "Look ye out," said they, "seven men of honest report, full of the Holy Ghost and wisdom;" and, says Paul, "the deacons must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of faith in a pure conscience," and let them be elected, being "found blameless." And, oh! my dear friends, how much is included in these few but significant phrases! Without entering upon minute detail, especially after having given an exposition of them previous to election, you will observe they include moral, intellectual, and social characteristics.

The deacons are to be full of the Holy Ghost,—recognizing his existence, in common with all other doctrines of Scripture, which they are to hold as the mystery of faith. They are also to live under his influence, being by him regenerated; from him they are to seek daily sanctification. They are to be full of the Holy Ghost; their piety is to be marked, eminent, commanding, and such as to show that they are full of holy thought and feeling, holy purpose and motive; in fact, of every principle of which the Holy Spirit is the author. Strive, my brethren, to secure this feature of character as your first aim. Live near to God; be much in prayer; grow in grace; be humble, holy, and spiritually-minded; like Stephen, devout and devoted; like him, your face may shine, and all may take knowledge of you that you have been with Jesus. Nothing will compensate for the absence of piety, and your duties will be light or burdensome, your office happy or the reverse, in proportion to the amount of it you possess. May God make you burning and shining lights!

In connection with piety, it is of great importance you should possess the characteristic of wisdom. Some good men are greatly wanting here: they have no tact, no skill, no discernment, no common sense; they seem always at a loss, behind-hand; and their piety is consequently tarnished. Let it be otherwise with you. Your duties will often require great judg-

ment, comprehensive thought, clear perception, a business-like conduct. As the wise man expresses it, let your heart be at your right hand. Be not left-handed in your mode of doing anything; do all things well; and while utterly free from anything like the policy of the serpent, be still "wise as serpents, and harmless as doves," seeking to possess the wisdom which is "pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." How gracious the promise, "If any man lack wisdom, let him ask of God, and it shall be given him!"

In connection with the moral and intellectual, let there be what I have called the social; that is, in your conduct with the world and the church, not only be holy and wise, but everything that is lovely and of good report. With becoming gravity, as sensible of the responsibility of your office, unite candour, frankness, openness and impartiality, temperance, uprightness, affability, and a blameless life. Give none occasion to the enemy to speak reproachfully. Never let religion be wounded through you, her friends. Be Christian-like—that is, Christ-like—in all your relations to the world and the church. Let your families be well regulated, ruling your children and your own houses well. In a word, be all which an enlightened conscience dictates, which the church has a right to expect, and which the word of God requires.

I have thus suggested a few, and but few, of the points to which it is important your attention should be turned in entering upon your new office. To this office you have been called by the independent suffrage of a large number of your fellow-Christians, and thus, as I think, by the providence of God. Such being the case, you have a right to expect from your constituents, if I may so call them,—from the church by which you have been elected,—confidence, co-operation, sympathy, and prayer; nor will you expect these aids in vain. I am sure I express the feelings of all, when I say they are prepared to sustain you in all your duties, and to put the kindest construction on all your motives and acts; and as long as you shall be enabled to exhibit the character I have endeavoured to delineate, so long will you

find a confiding and affectionate brotherhood, ready to back you in all your efforts, and to bear you upon their hearts in prayer. Nor must I omit to refer to our brethren already in office. It is cause for universal regret that those whose places you are to occupy should have found it their duty to vacate their posts, and they do so with the gratitude and affection of the church; but there are two still in office. Without indelicate personality, I may say of them, they are men of whom any church has reason to be proud, and for the services of whom, in many ways, and for years past, no church could be unmindful, without ingratitude and sin. I may also say, what I am sure is the truth, though I speak only on my own authority, that they are prepared to receive you as coadjutors with the most cordial welcome. As having long served the church faithfully, you will, I am sure, feel delighted to defer to their experience and judgment, while they will rejoice in the accession of strength which your appointment secures, and will hail you as fellow-workers in a cause which lies near their hearts. You will thus, I trust, be strengthened and encouraged by the thought of those for whom and with whom you work.

You do not take office in a divided or distracted church. You are not, I trust you never will be, the representatives of a party. Ye are servants of the church, and you serve also the Lord Christ. May you be good and faithful servants! The course upon which you are entering is one replete with interest, with promise, and with hope. In a neighbourhood like this, and with a fellowship such as the one you represent, no limit can be put to the extent of influence you may exert, and the amount of blessing you may convey, if you are only faithful to your trust, and fervent in effort and prayer.

Brethren! "gird up the loins of your mind;" nerve yourselves for holy action; "stand fast in the faith, quit you like men, be strong." "Take to yourselves the whole armour of God;" "be watchful and faithful, even unto death." In all the future changes which may come over this church, of whatever kind,—changes by removal, by defection, by death,—"be ye steadfast, immovable, always abounding in the work of the Lord." Many eyes

will be upon you. You are surrounded by a great "cloud of witnesses." Oh, that you may serve and live in prospect of the day when we must all give an account of our stewardship, having to be no longer stewards! Your witness is in heaven, and your record is on high; and there you must look for reward. "Whatever ye do, do it heartily, as unto the Lord, and not unto men." Esteem it your highest honour to serve the Lord Christ, and may you have his approbation and smile!

In the name of this Christian church, "I commend you to God, and the word of his grace." As its minister, and your fellow-worker, I bid you welcome

to your office, and promise you my best help and prayers. Your most efficient aid, however, must come from above, and you must "be strong," if strong at all, "in the grace that is in Christ Jesus." May we all, in our several spheres, work and live for Him! "As every man hath received the gift, even so let him minister the same, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God. If any man minister [literally, deaconize], let him do it as of the ability which giveth, that God in all things may be glorified, through Jesus Christ, to whom be glory and dominion for ever and ever. Amen."

The Union Meetings.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

THE Twenty-fourth Annual Assembly of the Congregational Union of England and Wales took place on Tuesday, May 9th, at New Broad-street Chapel, under the presidency of the Rev. Dr. BROWN, of Cheltenham. The attendance was, as usual, very large. After devotional exercises, the Chairman proceeded to deliver the following

ADDRESS.

BELoved AND HONOURED BRETHREN AND FATHERS,—At the call of the Committee of your Union, I occupy this chair. A respected brother had last year consented to discharge the duties of this responsible position, but events have occurred to postpone the fulfilment of his engagement. In these circumstances, when an appeal was made to me to take his place, as a matter of choice, instantly I felt inclined to negative the request; as a matter of duty, I durst not shrink from serving my denomination. Esteeming very highly that section of the Church of God with which I am connected, and having near my heart the best interests of this Union, with the utmost confidence I throw myself at once upon your kindness, entreating your forbearance, and asking for your prayers, that I may be enabled, with wisdom and discretion, to preside over your deliberations.

The age in which we live is one both of earnestness and expectancy. Among all classes in society there is an increasing unwillingness to allow things to remain as they are—the demand is for progress, and nothing less will

satisfy. The human mind has been awakening from its slumbers and casting off its shackles; knowledge has been running to and fro, men have tasted somewhat of the pleasure of its attainment, and, in connection with almost every department of life, the cry is for information and advancement. The same may be affirmed of liberty, both civil and sacred; men have rejoiced so far to find themselves free, and they long to possess it in greater perfection. These remarks are especially true in regard to the religious cravings of the world; in a vast variety of forms, there seems to be a general anticipation of great changes as about to occur; while it is a subject for real thankfulness, that the more common tendency in relation to this desire is, for the development of the useful and practical, rather than the visionary. The necessity is felt to be, not the revelation of a new religion, but a living realization of that already possessed! This, we believe, is the want of the Church and the world; and in accordance with this conviction will be the special purpose of the observations now to be offered.

The period in which we are met is one of peculiar interest. Nearly forty years of peace have scattered large and valuable blessings among the nations. The mind of man, long previously led away from the spheres of its highest and best achievements, by the great commotions and vast revolutions resulting from a protracted and painful war, has, during this period, had time largely to concentrate and exercise itself on almost every description of human improvement and Divine work. A proper estimate of man as man, the rights of man apart from caste or class, the emancipation of the slave and the common brotherhood of the races, unshackled freedom of opinion, the regeneration and elevation of the masses, and the refinement of society generally, through truth and sanctity,—these are subjects which have commanded the attention and enlisted the services alike of statesmen, philanthropists, and divines. Science and the arts, too, throughout this interval, have advanced at a ratio unknown in former times, assisting on every hand the work of the world's civilization; while literature has been collecting its stores from all quarters of the globe, and sending them forth in "people's editions," rendering the cottage now more wealthy in sound learning than was formerly the cloister or the college. Nor has religion stood, with folded arms, an idle spectator throughout this epoch. Her great and noble institutions—her Bible and Missionary Societies—cradled amid the hurricanes of the late war, have, during the reign of peace, grown up into a giant manhood, and done illustrious work, demonstrating to a doubting age, that her truth is as fresh, and her strength as vigorous, as in the days of the Apostles.

But this work of general progress has, at least, suffered a check. After the diplomacy of peace has been long and carefully exercised to avert bloodshed, War has at last been proclaimed. In the developings of an inscrutable Providence, the kingdoms of the earth have become embroiled, and who can say where the complication will terminate? To us what has been done appears but the beginning of an end not soon to be reached. The nations are not yet either proportioned, constituted, or governed, so as to tend to the enjoyment of freedom, truth, and righteousness. Almost all of them

require re-adjusting and re-forming. However much we may regret the instrumentality,—and from our inmost soul we do regret it,—still, it must be confessed, that war has often been the deep subsoil plough, permitted to be used by Him whose ways are unsearchable, for the turning up and furrowing afresh of the kingdoms, preparatory to their receiving the seed of a quickened humanity, an enlarged liberty, and a pure and revived religion. The shakings of empires are always connected with a sifting of the spirits of men, of communities, and of churches. At such seasons, tyrants tremble—Christians confide in their over-ruling Lord; false systems fear where the light may penetrate—the Church of God rejoices that it must win its way; and as when the harrow passes across the earth, breaking it up and bruising it, the sturdy sower hurries in his work, so when God in his providence thus crumbles the crust which has grown hard on the surface of the nations, then is the season to scatter broadcast the seed of the kingdom.

Such is this age—such the period in which we are assembled—such the work begun in the world, and which must advance. The nations of the earth sigh for a better time, the Word of God cherishes the expectation, and the Church of God has a summons to arise and hasten its approach. To do so she must herself appreciate the coming conflict and promised triumph; she must herself be true and free, devoted and godly in every member, faithful and spiritual in all her ministers, free as a religious and unworldly incorporation, alive and active, instinct with the love of God for the welfare of men, and willing to spend and be spent for their salvation. This is what is now desiderated! It is not novel developments in Divine worship or church government,—it is living, moving, acting, God-glorifying piety; a devout, spiritual life, breathing peace and good-will; men conformed to the image of their Maker, and churches holy and useful, by pastors and people being like their Lord. Brethren, let us contemplate ourselves in this light, let us test ourselves by the standard of these requirements, let us endeavour to understand our day and its demands, and let us manfully "serve our generation, according to the will of God."

First. It may be assumed that no portion of the Church will live through the storm which is to shake all things, in order to make place for what is to remain, but that which is in unison with the spirit and purpose of Him who is Lord of all. This is the true Evangelism of a Christian community. The type of all we have to desire must be sought for primarily in the Divine will and mind. Here everything is complete, everything is supremely and sublimely exalted, everything is infallible. Arrive at the knowledge, retain the possession, and act in accordance with the plan of this original, and all you do—at the best time and in the most abiding form—will succeed, because it will harmonize with the decrees of Infinite Wisdom above, and with the acts of an uncontrollable Providence beneath. Diverge from this in however small a degree, and your system will become decrepid, limp, or jar; while the greater the divergence, the more the mixture of the merely human, the greater the perversion of your scheme, and the more assured its final failure.

Nor are we left to our unaided wisdom to make this requisite discovery. That Spirit whose prerogative it is to search the hidden things of the Most High, and to reveal them according to our need, has given us God's method of salvation direct from the mint of his own immaculate mind. Infinitely interesting to us is this fact, and unspeakably precious does it render its record. No wonder that false systems should eschew the publicity of such an inspired volume, and dread its study in the honest light of a believing and prayerful spirit. We should lack evidence of its being what it professes, had not this resulted. Yet this is the very reason why we should wish this blessed book, which is the birth-right inheritance of every human being, to be conveyed to them all; and why we should rejoice in the unparalleled success which has attended upon the efforts of that admirable Institution, which is the very glory of this Protestant country, the British and Foreign Bible Society; for all that it has accomplished and is still accomplishing; that it has seen the close of its year of Jubilee amid so much sympathy and support; that it has been asked to furnish and been enabled to undertake the task of sending into

China a million of New Testaments; and that the sole purpose of its existence is, to provide the whole world with the Word of God. May its heart be warm, its hand strong, and its step unflinching till it has done its work!

And in our interpretation of this Holy Volume, which we gratefully possess, and whose teaching alone we receive as of supreme authority, we as a denomination have been brought to discern, not only the limitation of one economy of grace after another, but that we are shut up to the impossibility of resuscitating in perfection any past dispensation (and we would have no dispensation in a condition necessarily imperfect), till we are led to and left with Christ to be instructed. By Him and his Apostles we have presented to us truths needed by all nations, doctrines adapted to the spiritual necessities of all orders of men, and a scheme of moral and religious principles elevating all who embrace them to Heaven and God. And in the primitive time of this Gospel's proclamation, amid the fearful conflict with principalities and powers in which it had to engage, what, we ask, was the embodiment which it assumed, and the organization in which it warred? With no stereotyped creed, with an unshackled ecclesiastical polity, churches in different parts formed and governed congregationally, yet free unfettered Christianity made its way, multitudes welcomed savingly its truths, and became lights in the world; showing, that its age of primitive power and conquest was an age of the irresistible vigour of truth, just because its faith, and love, and practice were in unison with the mind of God!

And what do we now witness? After the experience of centuries, we are in an advantageous position in which to judge. Human expedients of every order and kind, generation after generation, have been tried. And what is the testimony? Those sections of the Church of God which have attempted to give permanency and pre-eminence to their peculiar tenets, and to render their church polities unalterable, are everywhere rent and torn. And, while we would speak of all other denominations in the spirit of Christian kindness and affection, rejoicing in all that is good in them, and remembering their evangelism both with satisfaction and

gratitude, still, we dare not overlook historical facts in gathering up God's lessons both to ministers and people. The Church of England, as by law established, is "a house divided against itself, which cannot stand." The vast ecclesiastical creation of the remarkable John Wesley, which has done so much to advance religion, with all the wisdom and care of its Conference, is now in a condition in which it has suffered irreparable damage. And a body of men of later times, who attempted to form out of all Christian communities a kind of forced fraternisation, is now the most divided and sectarian of all the sects. Yet Congregational Independency, without such appliances, and with no desire to possess them, still remains; with its ministers (we believe it, and therefore speak) untainted with prevailing heresies, its people unattracted by surrounding novelties, and its communities at rest and multiplied.

True, here and there we may have churches suffering both from debate and division—but these do not and cannot affect the whole body. Nor ought we, where freedom of opinion is esteemed a sacred inheritance, to be astonished at some such exuberances. The distinction of our country is its free institutions, both local and national! A noble foreigner, during the year of the Great Exhibition, paying a visit to one of its provinces, at the time of an annual meeting, in which there was abundance both of plain speaking and noise, on returning from it exclaimed—"Happy country! in giving liberty to your inhabitants freely to grumble, debate, and do their own work, all your institutions become self-educating and self-governing, from the parish meeting of the people to the august assembly of the Peers." Such is Congregational Independency, free to speak, free to grumble, free to unite or separate, free to protest against every form of Popish error and superstition on the one hand, and of infidelity on the other; free to labour for the diffusion of the knowledge of "pure and undefiled religion" among young and old, and in every possible way to advance the cause and kingdom of God. While we hesitate not to affirm our belief that the very absence of any attempt at uniformity among us has been the occasion of our continued harmony—a fact which affords an

encouraging testimony, in our estimation, to our simple mode of operation, as being in strict accordance with the Divine will and mind!

Secondly. The certainty of the continuance and success of any portion of the Church of God may be inferred—from the purity of the witness for truth which it has borne, and the power of propagating the Gospel which it has evinced. These together constitute the Evangelistic character of a Christian community. We esteem the witnessing part to be, its efficacy in retaining both the doctrine and discipline of the New Testament alive within itself, and in withstanding the errors and impurities which may defile other sections of the Church; and we consider its propagating power to consist, as a matter of course, in its spirit of Missionary enterprise. Nor must these be taken separately. The latter must not, for in this depraved world nothing is so self-propagating as error and corruption; and the former must not, as there may be a cold, clear orthodoxy, cold and clear as a winter night, where all is death, while what we require is, the warm geniality of a summer day, full of light and life! They ought to be taken together—a noble Bible testimony for the truth of God, and a loving, hearty putting forth of power for its furtherance.

Here, let it be remembered, that one of the fundamental principles of the constitution of our churches is, that, as far as men can judge, their members be Christians. This is an essential part of our Scriptural charter, according to which, alone we expect to enjoy immediate connection with the Divine Head; this is a main arm of our religious strength, by which we are more powerful for doing good than if we were sustained by governments or patronised by princes; and this is a distinguished portion of the glory of our churches: fail here, and we all but fail entirely. And this forms a special share both of our strength and glory, because, the moment a converted person is received into the communion of a converted church, that moment there is an increased alliance among men with the one Divine Centre of life and influence; an extension of all the vital instrumentalities of Christian usefulness; and a multiplication of lever power for moving the world. But here, it should be observed, how need-

ful it is that every care be exercised in receiving members. To increase the world in the church is to paralyze the church and to delude the world. As far, however, as our experience goes, due allowance being made for the shortcomings of human nature, we believe that among our churches there is a prevailing desire to walk according to this rule. Nevertheless, we would kindly commend the subject to the prayerful and watchful concern of the brethren. Many a ministry has been marred, many a church has been torn asunder, many a soul has suffered spiritual loss, by the introduction of a worldly, politic, self-seeking professor into a place and influence in the House of God.

Having enunciated with all requisite clearness the importance which we attach to those elements properly constituting a Christian community, we now proceed to inquire into the witness borne by our Nonconformist churches, and what, in this respect, has been their history. And here, thank God, they are not without a history. The very existence of evangelical truth in our land is due to their uncompromising piety and long unwavering testimony. To go no further back than to the times when "toleration would not be tolerated," and conformity was sought to be enforced by pains and penalties; when the portion of truth which existed in the Church was diluted, and all but destroyed by Popish admixtures, even then Puritanism was at work, and though persecuted, imprisoned, burnt, would not die, but dared to live. And as, in after times, it grew and became a great fact, which could neither be overlooked nor resisted, who but knows, that, from that period, "divinity," so-called, flowed in two distinct streams,—the one Popish and the other Puritan; the channel of the one the church of the State, and that of the other unshackled Nonconformity?

Yes; and if we come down to more modern times still—to the times when the coldness, the indifference, the Socinianism, and Infidelity of endowed churches, both prelatical and Presbyterian, became so notorious—where are we to look for the sources of that revival, both of doctrine and practice, which the Lord vouchsafed? Where but to the various sections of the Nonconformist Churches in England,

and of the Secession in Scotland! By their flame a few had their hearts warmed up into holy, Gospel love,—a love which could only live by embracing those great evangelical truths so nobly maintained by the Puritans, which in their churches they faithfully preached, and for which they were branded as schismatics and shunned as Dissenters. While to what does that large and excellent section of the Church of England, designated evangelical—in all its ramifications, with all its pious ardour, all its Missionary zeal, all its educational and evangelistic apparatus—owe its life-blood and its learning? Though they may not wish it so, nevertheless it is true, that they are indebted to the Puritanism of Dissent for their doctrines, and the practices of Nonconformity for their methods of usefulness. And, even now, where would the Church of England be, with its tendencies to Romanism among clergy and laity, in its colleges and schools, but for the sturdy arm and large-hearted Protestantism of Nonconformity? Nor can we look at these facts, so interesting and so instructive, without unfeigned, devout, and humble gratitude to Almighty God for the honour which he has conferred through centuries upon our churches—an honour which we delight to share with others—and for the merciful evidence which we feel it affords, amid all our short-comings, of our unison, both in will and work, with the mind of God, and of his high approval.

Nor has a like Divine benediction been withheld from Nonconformist churches, in connection with their more direct, evangelistic efforts. To them the distinction of commencing and calling forth the great Missionary institutions, which are the glory of our age, the honour of our country, and the annual life-utterances of our Christian communities, must be conceded. To them the distinction of translating the Holy Scriptures into those different languages and dialects, which now renders unnecessary the miracles of tongues, must largely be accorded. And in their ranks must be numbered the most holy, devoted, and successful of missionaries—men who have really been modern Apostles, and whose doings—apart from working miracles—have been as wonderful as the acts of the early Apostles. While that strange, and on ordinary

principles altogether unaccountable movement, that great revolution of this generation, the opening of China and the marvellous change which has been effected in the opinions of its people, has been instrumentally accomplished, under God, by Nonconformist missionaries.

Nor shall we overlook, in this enumeration, the self-denying toil of our poorer brethren in the ministry, and especially of our home missionaries (a class of most valuable men, and whose number, in the present circumstances of our country, ought at once to be doubled), labouring in parishes and districts where the Church affords no Gospel, but rather opposes it, or where it has shown itself either unwilling or incapable of overtaking the religious necessities of an increased population,—preparing the country for that exodus to far distant lands which has of late years so distinguished England—peopling various parts of the earth with a mighty race, ready to withstand error, to propagate truth, and to retain and perpetuate liberty, proving themselves to be the worthy sons of a soil which boasts of having sent forth the Pilgrim Fathers. In like manner, and from similar causes, Ireland—the long-unsolved difficulty both of legislation and religion—has at length been ventilated. Emigration has happily revolutionized that lovely island. Numbers of those who have left its shores have no sooner felt themselves free, than they have cast away from them the shackles of Popery; while the reflex influence of their conversion on those who remain behind, and the powerful tide in favour of Protestantism which has set in throughout different districts, are producing in the minds of multitudes a spirit of inquiry unknown before among the people—saying to us in a language not to be misunderstood: “If ever you intend doing anything for the evangelization of Ireland, it must be done now!” Our Colonial Missionary Society, in the unwonted circumstances in which it has found itself, has shown that it thoroughly appreciates its vocation, and has been sending forth brethren, well-beloved and trustworthy, who have a right to our warmest sympathies and best support, and who are in every way capable of doing a great and good work in the lands whither

they have gone. May the Lord preserve them in the love of his holy Gospel, and strong to disseminate its doctrines; for what are now but Colonies of the Mother Country, will most assuredly, in the world's future history, become vast empires!

And what would we infer, from this accumulated evidence, in the history of our churches,—of their witnessing power,—even to the keeping alive of evangelical truth in our land, and of their aggressive energy, in extending at home, and sending abroad, the Gospel of Christ? Why this,—that our Congregational Independency has not faltered in its purpose, but that it has enjoyed, and is still receiving, the Divine blessing; and that it has accomplished, and is still accomplishing, a high and holy mission. Where would our country have been,—where would the Church of God have been without it? Humanly speaking, truth would have been extinguished, liberty been exiled, and the free and full privilege of searching the Scriptures, and of worshipping God according to the dictates of conscience, been unknown. Our fathers suffered and bled for these privileges, and praised be the Most High, we, their children, have not diminished the inheritance. The Lord requires us still. The work is not all done. The necessity for our testimony is not yet removed. Evangelical truth is neither pre-eminent nor all-powerful. Popery has a battle still to lose,—and heart and soul, life and limb, we are Protestants. The field is the world, and the world is not yet “Paradise Regained.” Our covenant God as plainly says to us as if we heard his voice, “You are needed; arise, prepare, gird on your armour, and do your duty.”

Thirdly. We now glance at our present position, and attempt an estimate of our future work. It has been no intention of ours, in the remarks which we have offered, to pourtray our churches as perfect, or to consider either our past history or present state as sufficient to satisfy us. Very far from it. Much in our condition appears to demand immediate and sincere humiliation before God, accompanied with special prayer, that the spirit of piety, for which our forefathers were so honourably distinguished, may be revived and extended. Still, that wonderful volume of statement and statis-

tic, prepared for publication by Horace Mann, sufficiently proves that there is nothing in our present position of which we ought to be ashamed, or through which to be discouraged; but everything calculated to stir us up to new and nobler efforts, confident that the success which the Lord has afforded us in the past, is only a pledge of far greater and more Divine blessings awaiting us in the future. And have we not, in the same volume, sufficient information to move our inmost souls? Properly to be impressed with our responsibility, and to be constrained to its amplest discharge, we mention two facts. In our country there remain more than a million and a-half of immortal beings for whom the means of grace are not provided, and who are, if not as destitute as the heathens of Central Africa, at least, in multitudes of instances, far more depraved; while there are above five and a quarter millions who, with the means actually provided, are in the constant habit of neglecting all the ordinances of the Gospel. Five millions and a-quarter! more than two Londons of godless men and women; nearly seven millions, in all, of boiling, burning, accumulating sinfulness—still existing, dishonouring God, and destroying humanity throughout our land. Well may we ask, What can be done? Our Denomination, indeed, may neither be able nor be expected to do all; but shame upon us, if we do not our part!

Much has been already accomplished, and much more will, doubtless, be effected by the erection of new places of worship by our "Metropolitan Chapel-Building Society,"—an institution whose history strikingly illustrates what may be done by a few earnest, right-minded Christian men, united together with a simple desire to do the Lord's work; and by "the English Congregational Chapel-Building Society," which has commenced its career under the most pleasing auspices, and from which we anticipate the most favourable results—Societies, both of them, which well deserve and ought to receive all possible encouragement. Great good has likewise resulted from both Day and Sunday-school efforts; from the labours of Scripture-readers and City Missionaries; from tract distribution and Christian Instruction Societies. But as yet all have fallen short of the

mark. More must be attempted—and what must it be? Churches must be brought to feel that on them vast responsibility is placed, that wealthy Christians, educated and intelligent members, yea, every gift and grace enriching the churches, are the bestowments of God to be used for the world's conversion.

More fully to develop the resources of our churches, we cannot say that we are prepared to recommend, to any extent, new agencies; our organizations are already numerous, and by increased support may be made far more efficient. If our minds dwell upon any instrumentality beyond those now in use, it is to suggest our belief that we still lack among us one class of primitive labourers—the class of evangelists; men especially qualified and sent forth to the highways and hedges, to the districts, and into the dens of heathenism; and who by open-air preaching, by domestic visitation, and by stirring personal appeal, labouring in distinct localities for a season, and gathering the nuclei of future congregations, may then go on to other parts, leaving to men more adapted to the pastorate, the duty of raising the future superstructure of useful churches. The same class of brethren might also prove great blessings in visiting for a time declining churches, and in awakening and reviving them, as well as in arousing into a livelier existence the whole neighbourhood in which they are planted. We speak it with great deference to the opinions of others, and with a sincere respect for the perfect integrity of their purpose, when we affirm the conviction which has been forced upon us, that a thousand-fold more good would be done by this direct Christian work, in saving the masses from damning doctrines and soul-ruining infidelity, than by all that controversy can achieve, however complete its arguments or masterly its management. But here, as in other fields of usefulness, the difficulty meets us, Where are the men? Luke x. 2: "Therefore said He unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

But, after all, the hopes of the age, the certainty of success in the future, and the want of the present, may be thus summed up—a spiritual ministry, and

a revived church. To enjoy the latter, in connection with fervent, believing, and importunate prayer, the following things are necessary,—more union among Christians, and a greater desire to be useful. More union is necessary. And by this we do not mean a union of the members of churches, arising out of attachment to their pastors and agreement among themselves. These are most desirable, and may subserve many great and important purposes. But, if these are all, they are bonds too frail to sustain a full burden, and too tangible not to be liable to frequent interruption. It must be union originating in a common love to Christ and his cause, cemented and strengthened by an endearing communion in his ordinances, and fellowship in his work. No other will be lasting or beneficial. This is to be one in principle, in affection, in character, and in aim. And who can question either the necessity or advantage of such co-operation? Alas! our churches everywhere languish from the absence of this holy brotherhood. The world understands the benefit of combination. Union has, of late years, numbered many a bloodless victory. And so convinced are men of its importance, that minor differences of opinion are immediately merged, and private and personal prejudices are laid aside, for the attainment of their purpose. When will the children of God be wise in their generation as the children of the world? Is the object for which Christian churches are formed less important, is less at stake in connection with its possession, is it less worthy of our time, our heart, our ability, than are the schemes of selfish and carnal men? No! the cause is one which has engaged the counsels of eternity, for which Christ died, on account of which he now lives and reigns at God's right hand, interceding, till it is finished. It is one in which angels are employed, into which they desire to look, and for which they joyfully minister. In one word, it is the cause of eternal salvation. No work can so ennoble man or glorify God. To neglect it, is to neglect the souls of the perishing, the immortal interests of the dying. Were the members of churches to keep only these things in view, looking more to the realization of the glorious purpose of Jehovah, and less to themselves,

smaller matters would quickly cease to trouble them, and a God-honouring union, both of heart and hand, would, with all the solemnity of eternity upon their spirits, be constantly cultivated.

A greater anxiety to be useful is necessary. The members of our churches, in general, do not so much lack religious knowledge as scriptural zeal. Yet both are, or ought to be implied, in the very fact of membership. Nevertheless, we very much doubt, whether in ninety-nine cases out of every hundred, the question is asked of candidates for church-fellowship, as to their desire for becoming useful. If Christian love does anything for a human soul, it not only calls forth its affections to embrace Divine objects for itself, but inflames them with an ardent and unquenchable longing to recommend them to others; leading them to seek out opportunities of advancing the Divine will, of glorifying God, and benefiting man. But how far, practically, is this from being the case throughout the churches! In many instances, the most able are the least willing to engage in efficient efforts to do good; and the least prepared are often the most forward. And grateful as we are for the labours of all the brethren, still, this state of matters indicates both a diseased condition of Christian life, and a painful waste of Christian power. There must be a mighty leavening and purifying work among the churches, before they take the stand and do the work which their Great Head has intended from the beginning they should accomplish. How much this is needed now! To promote this purpose, our brethren in the ministry will bear with us when we say, we must pray and toil; educate and agitate; leave nothing undone or untried; and must determine that no difficulty shall stand in the way of so blessed a consummation, believing that every effort of faith and love in the cause of Christ will meet its reward.

Chiefly, our success in the future depends, under God, on an enlightened, spiritual ministry. We name this subject with feelings of the most respectful delicacy; still it must be approached. A few years ago, the cry of the churches was for wonderfully gifted men and learned ministers. "We must have intellectuality; our children are all becoming so educated,

and the public so enlightened, that none but highly intellectual men will succeed." And this demand created a supply; and the public had numbers of elaborate disquisitions, instead of warm-hearted, soul-stirring sermons. Now, the requirement begins to assume another shape. Spirituality—great spirituality—is becoming the grand pre-requisite. For our own part, we believe that both are best; as acute and massive intellects as the Church of God can supply, and as large and loving hearts as the Spirit of the Lord may enkindle. We confess that we have no sympathy with the opinions of any class of men of the present day, who would disparage the necessity of the most careful preparation for the office of the Christian ministry; and would do all in our power to encourage all possible training, whether more domestic or more public, for the discharge of its high and sacred duties. And for this purpose, we need no new institution. We have already colleges of both orders, which require but to be properly appreciated and fully sustained, to do a large and lasting service to the churches. While it is ever to be borne in mind, that, to teach Christ to the world, that which is the first essential is true piety; to proclaim spiritual life, we must have spiritual men; to cultivate the Church's graces, we must have ministers, first, and especially, devoutly religious. Bring, if you will, learning from every source; bend, if you can, seraphic intellect to the work of winning souls; but we must have all this learning baptized by the love of the Cross—all this ability sanctified and subordinated to the truths of the Gospel of God. The pulpit is no arena of mere intellectual gladiatorship—the pastorate is no field for mere refined literature; but in every form of sublime and spiritual attraction, both in public and from house to house, the purpose of the ministry is—that "Christ be lifted up, to draw all men unto Him."

And now, beloved brethren, to deepen and increase in our souls our love of this work, and the need that there is of wholly giving ourselves to it, suffer for a moment the word of exhortation. "The fathers, where are they? and the prophets, do they live for ever?" The incomparable Wardlaw is no more—a name never to be spoken without reverence, so long as

sanctified mental power, holy devotedness to Christian truth, and undaunted courage and mastery in its maintenance, demand respect. After long and honourable toil, he has withdrawn to his rest and reward. The venerable Jay, "the prince of preachers" of his order, is gone. His quaint aphorism, his terse antithesis, his happy illustration, his striking texts and their admirable appropriation, his pathos and his power, will long be remembered, and in his valuable writings he daily speaks; but we shall see his welcome face and knowing look no more. "He rests from his labours, and his works do follow him." And Collyer, with his polished understanding, his warm heart, his kindly gleaming countenance, and silvery voice, which, in preaching the Gospel, ever gave forth a certain sound; in his earliest, as in his latest years, truth's unflinching advocate and steady adherent. Never shall we forget, so long as memory holds her seat, on a late missionary occasion, Jay in the pulpit, and Collyer in the desk of Surrey Chapel—now they are both gone! Nor can we overlook Thomas Stratten, and one of another and kindred denomination, but with a heart large enough to embrace all the sections of the Church of Christ, the late Dr. Cox, both of them with us in our annual assembly in this place last year—true men both, sagacious, spiritual, affectionate, and successful in the work of the Saviour, and both departed to their Lord.

There are moments, in the still breathlessness of midnight hours and dying scenes, when we appear to get so near the invisible world as all but to hear the rush of angel wings, as those messengers of God haste to carry to Heaven departing saints; when we all but see the waiting, worshipping spirits of our loved and glorified ones before the Throne, looking down upon us, interested still in the movements of the Church below; and when we all but catch their voices as they seem to say to us yet in the field, "Go forward; look not behind you; preach Christ,—preach Christ,—preach Christ; remember death will soon take from you the privilege; 'work while it is called to-day, the night cometh, when no man can work.'" So now do those departed fathers and brethren admonish us. Ministers of the everlasting Gospel, be faithful,—the hour is at hand.

Labour to save sinners; labour for Christ. Rise up to the demands of your day,—meet the wants of perishing millions! Solemnly, before God, we implore you to “fulfil your course.” And may the Holy Spirit be abundantly poured out on these our assemblies and deliberations, that when we retire to our different spheres of Christian labour, both the pastors and delegates of the churches may find that we have received a fresh baptism of life, and love, and energy, to discharge the duties of our holy calling! Amen.

REVIEW OF PROCEEDINGS.

THE Meeting of the Congregational Union was one of much interest. The number of members and delegates was large, and the business varied as well as important. The Address of Dr. Brown, who, at the eleventh hour, kindly consented to occupy the Chair, in the absence of Dr. Halley, whom circumstances have led to the Continent, was one of great excellence; thoroughly seasonable as to the times which are passing over us, and specially pertinent to the business of the Union, the objects of its pursuit, and the Societies with which it is affiliated. On no former occasion has a more thoroughly business-like Address been delivered. Its views are wide, and everywhere luminous; it will richly reward perusal in private, in the family, and among the churches.

The Report of the Union, read by the Rev. George Smith, was masterly and complete, touching on all the chief subjects which have occupied the Committee of the Union for the year just closed, and which are now before the public. That document, also, cannot be too extensively read, nor too seriously considered. The churches of the Independent Body, above every other, must be enlightened. They cannot afford to be ignorant; for to be ignorant is to be weak, and to be weak is to be useless. A state of darkness is a state of danger, which may, in the end, issue in desolation. If knowledge be indispensable not only to the health, the order, the prosperity, and the happiness, but to the very existence of free churches, assuredly ignorance can be neither salutary nor safe. Christians now must read and hear, think and inquire; and hence the absolute necessity of Denominational Literature.

But it will not be enough that such literature exists; if it be not used, it may as well not be. Let us only suppose, confining ourselves to the present occasion, that one-half of the members of the Independent Body were to read with care, and with repetition, the Address of the Chairman, and the Report of the Secretary, and to digest them; and that another half were to remain ignorant, not only of their contents and character, but of their very existence,—it is easy to conceive of the very different mental states and moral conditions of the two classes, in point of fitness for the efficient discharge of their duties as members of churches of the Independent Denomination. Other things being equal, the man whose knowledge is the most extended, and who most successfully combines and connects everything with the principles of the Gospel, will, to the extent of the difference, in point of usefulness and happiness, excel all others. Now, means have been adopted for the last few years to give full and complete reports of the whole of the Union business, and the meetings of the affiliated Societies,—the Home, the Irish, and the Colonial Missionary,—in the *British Banner*, by which all who chose, for a few pence, have been enabled thoroughly to familiarize themselves with the subject. On the present occasion, however, for the sake of the multitudes whom circumstances may have precluded from this means of information, we have prepared for the present Number an outline of the whole. The following, then, records chronologically the entire proceedings.

The Rev. John Alexander moved, and the Rev. Thomas Binney seconded the following Resolution:

That the cordial thanks of this Assembly are hereby presented to their esteemed brother, the Rev. Dr. Brown, for his kindness in accepting the office of Chairman to the Congregational Union, under the circumstances of difficulty in which the Committee were placed, by the absence from England of their respected Chairman; and that, thanking him sincerely for his most excellent and appropriate opening Address, he be requested to place it at the service of the Union, to be printed with the Minutes of the Session.

The Rev. George Smith introduced to the Union the Rev. J. R. Campbell, a delegate from the Scottish Congregational Union, and Mr. Foss, one of the deacons of Dr. Ross's Church, Sydney, both of whom were cordially received.

Mr. Smith then proceeded to read the following

REPORT OF THE UNION.

DEAR AND HONOURED BRETHREN,—The Committee of the Congregational Union of England and Wales cannot more appropriately commence this, the twenty-fourth annual Report to the assembled Pastors and Delegates comprising the Union, than by placing on record the sense of obligation they entertain for the considerate kindness of the Rev. Dr. Brown, in promptly acceding to their request to preside over the deliberations of your assemblies for the present year. Your chosen and expected chairman, the Rev. Dr. Halley, was, much to his own regret, and to the disappointment of the Committee, prevented from fulfilling his engagement by an extended continental journey, from which he has not yet returned. In the difficulty thus created they applied to their friend and brother now presiding in this assembly, who, disregarding the shortness of the notice, obligingly undertook to serve the Union, and to relieve the Committee from the anxiety which they naturally felt in relation to the subject. In presenting their cordial thanks to him for this act, which will be properly appreciated by the assembly, they have much pleasure in announcing that Dr. Halley has not declined, but merely postponed the honour of serving you, and that he is willing to accept the Chairmanship of the Union for the year 1855; should you think proper again to appoint him to the office.

CONGREGATIONAL UNION OF AMERICA.

Before proceeding to report on the important matters committed to their attention by the last Annual and Autumnal Assemblies, your Committee have great satisfaction in adverting to the homage paid to the principles involved in this Union, by the formation, in May last, of a similar organization on the part of the Congregational churches of the United States of America. The want of such an Association had been long felt and deplored by many of the pastors and churches in the land of the Pilgrim Fathers. Closely connected as they were with the Presbyterian Associations of the different States, they suffered in public estimation from the want of any adequate visible bond of union, and were often exposed to incursions and losses from the want of that sympathy and effort which a more extended combination of counsel and prayer could afford. After due deliberation, the basis of a Union has been laid in such a way as is likely to be permanent, and to secure all the advantages of mutual affection and co-operation, without endangering in any degree the independence and entire freedom from all external control of each separate but associated church. The outline of your constitution has been adopted by this newly-formed Union; it has already published one impression of a Year-book not unlike your own; it has even now its Congregational library in the City of New York; the churches and associations attached to it are considerable and increasing; and the first Annual Assem-

bly of the American Congregational Union will hold its sessions to-morrow and on Thursday, in the city of Brooklyn, under the presidency of its first chairman, the Rev. Dr. Bacon, of New Haven. The brethren connected with this movement are anxious to place themselves in friendly relationship with you, and during the present session you will have opportunity afforded of reciprocating their fraternal emotions by the adoption of a Resolution expressive of your pleasure in the formation of the Union. Your Committee have voted for the use of their library a copy of all your publications, and they will be most happy, in every practicable way, to testify their affectionate regard for the associated Congregational churches of the United States, in the earnest hope that the Scriptural unity of these communities, now spreading from the Atlantic to the Pacific, may be manifested by the increase of sympathy and the consolidation of effort for the advancement of the Gospel.

AUTUMNAL MEETINGS IN MANCHESTER.

It is the pleasing duty of your Committee now to report on the way in which they have endeavoured to carry out your wishes, and to conduct the multimform business of the Union during the past year. By a Resolution of the last Annual Assembly, the following Autumnal Meetings were to have been held in the town and neighbourhood of Newcastle, and your Committee not only cheerfully anticipated the privilege of assembling in that important district of our country, but had made all their arrangements complete for the gathering, when the providence of God disappointed their expectation by visiting the locality with a fearful epidemic disease, which rendered it on all accounts undesirable, if not impracticable, to assemble there. An application was made to the pastors and churches of our denomination in the city of Manchester to entertain the Union a second time, which they promptly and generously undertook to do, and which they carried out with a liberality and completeness worthy of themselves and of that metropolis of British manufacture in which they reside. The meetings for conference were large and earnest, and characterized by Christian affection, intelligence, and zeal. The public assemblies were of unusual size and interest, arising partly from the largeness of the neighbourhood, which is one of the strongholds of evangelical Nonconformity, and partly from the fact, that the public and solemn designation of the Rev. R. Fletcher, and the Rev. J. L. Poore, as agents of the Colonial Missionary Society, took place in connection with the meeting. An eminently devout and holy feeling pervaded that service; while large and earnest assemblies testified their satisfaction at the proceedings of the meetings for the illustration of our principles and the advocacy of British Missions, and for promoting the objects of the Congregational Chapel-Building Society, and those of the Board of Education. There is every reason to believe that much good resulted to our churches from this visit. The friends who entertained the pastors and delegates were cordially hospitable, and the

Committee paid over a balance of £36 18s. 1d. to the funds of the Union from the contributions made for public entertainment.

AMERICAN SLAVERY.

At the sessions of that Assembly, as well as at those of the Annual Meeting, a number of resolutions appertaining to the welfare of the Congregational Body and to the interests of religion, and of Christian liberty at large, were adopted, and it was entrusted to your Committee to carry them out, or to take such further action on the subjects referred to as opportunity might furnish. Among other things, it was referred to the Committee of the Union to ascertain and employ the best means of conveying to American Christians the sentiments of the Assembly on Slavery, as expressed in the lengthened Resolution then adopted. Accordingly, a copy of this document, accompanied with an affectionate letter signed by the officers of the Union, was sent to all the principal religious denominations of the United States, with a request that they might be laid before the next ecclesiastical gathering of the Body, or be published in the periodicals belonging to that denomination. In some cases, the wish has been kindly attended to, and a grateful acknowledgment returned of your Christian fidelity and affection. In the larger number of instances no reply as yet has been received; and in one case, the Bishop of the Methodist Episcopal Church, in New Orleans, has thought it right to return the document to your Committee without a line of explanation as to the reason for its non-retention. It is mournful to reflect on the growing slave-power of the United States, and the attempt now made to consolidate this infamous domestic institution by the adoption of the Nebraska Bill, which, in all probability, will be successful. There is, however, a bright light in this dark cloud, supplied by the increasing energy of the Christian Church, in relation to this painful subject. A protest against this Bill has been presented to the Senate, signed by upwards of three thousand ministers of New England, of all denominations, except the Roman Catholic, in which they declare it to be a great moral wrong, exposing the country to the judgments of God; and a similar protest has been presented by a hundred and fifty of the clergy of New York and its vicinity. The only hope for the slave, under God, is to be found in the Christian compassion and effort of the Protestant Churches of America, and to stimulate this is an obvious and imperative duty devolving on their brethren in this land.

RELIGIOUS LIBERTY.

The repeated infractions of religious liberty in Tuscany and other Roman Catholic States of Europe, led the Assembly, at Manchester, to record its solemn protest against the invasion, in Continental countries, of that freedom of speech and religious worship freely accorded to all persons in this land, and to call upon the British Government to use its best endeavours to prevent the infraction of the liberty of our countrymen and countrywomen. Your Committee have been in correspondence with Her Majesty's Government on this

subject, and have received from them distinct assurances of their vigilant concern respecting it, and their anxiety to obtain the same liberty for Englishmen abroad as that which is enjoyed by all foreigners while resident in Great Britain. The growing claims which our Protestant brethren on the Continent have on the kind feeling and co-operation of British Christians have not escaped the notice of your Committee. Invitations were addressed to some of the foreign pastors to attend the Autumnal Meetings. Your Secretary has, by letter, assured the Congregational Churches of France and Belgium of your desire to aid them in their evangelical efforts; and you have published the valuable paper of Mr. Prust, in which the duty of vigorous and systematic effort, on the part of the Congregational churches, is urged upon their attention. The continued and extending persecutions suffered by the Baptist and other churches in many of the Protestant countries of Europe, from Sweden to Switzerland, are happily now attracting the notice of the friends of Christian liberty in Great Britain; and your Committee think it will be the duty of this Assembly to consider in what way you may strengthen the protest against this tyranny, which is the more hateful because exercised by the descendants of men who wrung their own liberties from the grasp of Papal despotism in the glorious era of the Great Reformation.

CO-OPERATION WITH OTHER BODIES.

Resolutions of congratulation addressed to the British and Foreign Bible Society, the London Missionary Society, and the Sunday School Union, on the peculiarly interesting condition of these Institutions, were adopted in Manchester, and have been duly conveyed to their Committees. In each case the communication has been acknowledged in suitable terms of reciprocal kindness, with an expression of the conviction, that sentiments of approval from an Association like yours were adapted to promote their great and important objects.

Your Committee have co-operated during the year with the Committee of the Dissenting Deputies in strenuous endeavours to obtain the removal of some injurious restrictions which are yet in existence, and are felt to be a burden and injustice to the various Nonconforming bodies of this land. They have been allowed to join in two large influential Deputations to Lord Palmerston, accompanied by a considerable number of Members of the House of Commons. In these interviews they have urged on the attention of Her Majesty's Government the importance of carrying through the Registration Bill introduced and withdrawn by them last session, of abolishing the vexatious and unjust exaction of Church-rates, and of amending the Marriage Laws as to place Dissenters on a fair equality with Churchmen. To all these questions the most courteous and candid attention has been paid. The Government have promised, through the Premier and the Home Secretary, to originate a measure for the settlement of Church-rates; but nothing short of their total abolition can be a settlement so far as we are con-

cerned. The draft of a Bill for amending the Marriages Act has been prepared by the Registrar-General, and as it embodies most of the provisions asked for by your Committee, they have expressed their approval of the same, with the earnest hope that means may speedily be taken to give to it the effect and force of law. However wishful the Government may be to meet the reasonable requests thus presented to them, there is some reason to fear that the commencement of the present war will lead to the inevitable postponement, at least for a time, of these, as well as of many other plans of social improvement and reform. A petition praying that the Universities of the country, as they are national, might be rendered accessible to all classes of British subjects, without regard to religious distinctions, has been presented from your Committee to the House of Commons. After due consideration of the probable working of the Metropolitan and Provincial Cemeteries' Acts, your Committee have resolved that the distinctions sought to be maintained between consecrated and unconsecrated ground are puerile, and unsuited to the intelligence of the present age; and they much regret that ecclesiastical prejudices and secular interests have rendered any appeal for their removal unavailing. They are happy to report, as they are advised, that the last Cemeteries' Interment Act makes it compulsory to erect a chapel on the unconsecrated as well as on the consecrated part, and that Dissenters will not be charged the fees paid to clergymen and clerks, when their services are not required. After due inquiry, your Committee have arrived at the conviction that it would be useless to ask for compensation to Ministers and Trustees, on the closing of Dissenting Burial Grounds, as the plea for their being closed is that their further use would be injurious to the public health.

DENOMINATIONAL LITERATURE.

And now, in directing your attention to a very different subject, the Committee have pleasure in expressing the conviction that there is reason to believe that your denominational literature is, upon the whole, in a healthy and prosperous condition. It is matter for congratulation and encouragement, in this age of growing intelligence and mental activity, that we can present, through the medium of the Press, evidence that we are not as a body deficient in the fruits of scholarship and ripe learning. Of this ample proof is afforded in the "Congregational Literary Register," which appears annually in the *Year-Book*, and which, if properly studied, would be a good guide to the members of our congregations in purchasing books which might be read with advantage to themselves, and be committed with safety to the perusal of their children. The periodical publications, which bear the editorial stamp of well-known minds among us, from the beautiful and attractive *Pictorial Pages* of our beloved brother, Mr. Henry Townley, up to the massive and manly *Quarterly* of our friend, Dr. Vaughan, contain an amount of information and valuable thought of which we have no reason to be ashamed. Your Committee are happy to state, that the pub-

lication department of the Union, during the year, exhibits gratifying results. The sale of the "Year-book" has reached 4,700 copies, which is about 400 in advance of last year's sale. New editions of the "Congregational Hymn-book" have been published, and the sale of this work has exceeded that of the previous year to an extent which indicates the circulation to have exceeded by many hundreds that of any preceding year. The sale of the "Church Records," in like manner, is steadily increasing. The Committee have published two additional tracts during the year, the one containing the admirable and suggestive speech of the Rev. Charles Beecher, on "The Mission of Congregationalism," which he delivered at your last Annual Assembly; and the other the valuable paper prepared by the Rev. Henry Allon, on "Our Young Men in their Relation to the Church." Both these tractates, it is hoped, will obtain, as they deserve, a wide circulation. "Hanbury's Memorials," "Jethro," and the other publications of the Union, have met with a steady demand. It is much to be desired that all your works should be increasingly circulated, as from their profits your Committee are able to meet the deficiency which otherwise would appear in your annual income; and, with an augmenting revenue from this resource, they would be enabled more effectively to serve the denomination in a variety of ways, which are at once practicable and important.

As the publication of the cheap and uniform edition of the Congregational Lectures originated in a suggestion made in your assembly, the Committee have pleasure in intimating, that the issue of a second set of four volumes was made towards the end of last year, and, as these have sold not quite so rapidly as the first issue did in the same length of time from its publication, the hope is properly expressed by the publishers, that all persons who originally encouraged them in their design will continue to support them, so that they may be able, without loss, to complete the undertaking.

THE MAGAZINES.

But your Magazines, the *CHRISTIAN WITNESS* and the *CHRISTIAN'S PENNY*, have a character and a design stamped upon them which make them peculiarly your own. They record denominational intelligence generally, are the chosen vehicle for reporting the working results of your missions to England, to Ireland, and to the Colonies, and they contain extended accounts of the operations of the Congregational Union. The enlightened advocates of our church polity and time-honoured theological truth, they breathe a catholicity of spirit, and a desire for the advancement of Christian truth, which might entitle them to the respect of all good men. The flight of time has left no mark of feebleness on their pages, and our beloved brother, their Editor, earnestly and efficiently continues to conduct these periodicals on the principles which from the beginning have met your approval, and with a skill and talent which render them acceptable and improving to the cultivated and erudite members of our churches,

and to the simple and unlearned, who are labouring to attain to a knowledge of the truth, as it is in Jesus. An appeal, extensively circulated by the Editor at the beginning of the year, asking our pastors and deacons to aid in the endeavour to increase their circulation, has been heartily responded to by many individuals, and, in some cases, by county associations, who have marked their approbation of the design by adopting and publishing Resolutions urging the churches within their bounds, and the Christian public generally, to countenance these cheap and instructive serials. Large as their circulation is, it might be rendered still larger if a deeper interest were taken in it by our ministers and officers,—if more of systematic effort were employed to promote their sale in our congregations,—if they were made the subject of occasional commendation in church-meetings, and if a friendly notice were now and then obtained of them in the Liberal Provincial Journals of the country. This subject is the more earnestly commended to the consideration of our pastors from the fact, that all the profits of your Magazines are devoted to the benefit of ministers of our denomination. The profits during the past year, from the two Magazines, have amounted to £731 2s., out of which the distributors of the Fund yesterday voted the sum of £334 to forty aged and infirm ministers, who greatly need the relief you are able thus to afford. This makes a total of nearly £4,000 which has been voted in annual grants from the beginning, to comfort and cheer the declining hours of faithful servants of our Lord who have borne the burden and heat of the day. The sum of £500 has been invested in the Three-and-a-Quarter per Cent. Stock in augmentation of the Deferred Annuities Fund. Fifteen brethren are now participating in the benefit of this fund, and the sums annually paid for them to aid in entitling them on arriving at their sixtieth year to receive an annuity of not less than £50. Your Committee think that some relief might be granted from this fund to pastors, when laid aside from their work by sickness, or when permanently incapacitated for labour, before reaching the age required for admission to the Fund in Aid of Aged Ministers; and, should the Assembly approve the suggestion, they will bring their best endeavours in constructing some recommendation to be submitted to the Autumnal Assembly, by which occasional aid may be granted to urgent cases of ministerial want not already provided for by your rules of distribution.

PASTORS' INSURANCE AID SOCIETY.

The constitution of the Pastors' Insurance Aid Society, which had been carefully prepared and frequently reviewed, was cordially adopted by the Assembly at Manchester, with an instruction to the Committee to take the necessary steps for forming the Institution. This they did, and a Committee appointed by the subscribers, with Mr. Edward Swaine as the Treasurer, and the Rev. Henry Bromley as the Secretary, have undertaken to conduct the affairs of the Society, which will be perfectly independent

of the Committee of the Union. They cheerfully defrayed all the preliminary expenses of the formation of this new Institution, and rejoice greatly that the objects contemplated by it are likely to be secured. Donations and subscriptions have already been promised, amounting to nearly £700; a considerable part of this, according to the provisions of the Society, is funded, to assist in paying the annual premiums. The Committee are now in a position to aid suitable cases. From the limited number already presented to them they have selected seven, to which they have made grants, varying from £4 to £8, for the year; in two instances, to save brethren from losing the advantage of insurances already effected; and in the five others, to aid them in effecting insurances in the Protestant Union for the benefit of their widows and children on their own decease. The importance of this Society is evinced by the fact, that a minister, educated in one of our Colleges, and honourably sustaining the pastoral office, died recently, leaving a widow only thirty-one years of age, and, therefore, not eligible for relief from the Evangelical Magazine Fund, with five children, under ten years of age, totally unprovided for. Such painful destitution may, in future, be avoided by making that timely provision which this Society will stand prepared to help.

CONGREGATIONAL UNION OF SCOTLAND.

Your Committee must not close this Report without expressing their regard for the Congregational Union of Scotland, in whose welfare they cherish the deepest interest. We had the pleasure of receiving the Rev. W. Swan as a delegate to your assembly at Manchester, who there read an excellent paper "On the Mutual Intercourse and Fellowship of Churches," which was published with the Minutes of the Sessions. The Rev. John Kelly, of Liverpool, kindly undertook to represent your Union at the Scottish Annual Meeting, which was to have been held in Edinburgh last month; but an unexpected change in the time of the meeting prevented him from fulfilling his mission. Your Secretary was unable, at a short notice, to obtain the services of any other brother, and your Committee were compelled to content themselves with sending a fraternal, affectionate letter to the assembled pastors and delegates, who met last week, and that for the first time without the presence and counsel of their lamented friend and brother, the Rev. Dr. Wardlaw.

Nor can the peaceful departure of that distinguished servant of Jesus Christ be alluded to without our being reminded of the fact, that many of our honoured brethren have, during the last year, fallen asleep, among whom were some who were wont to take part in our assemblies for conference and devotion. They have finished their course, they have kept the faith, and have entered into rest. Our day of labour, like theirs, is short; with some of us the noontide hour has arrived, and around others the shadows of evening are gathering. Let us work while it is day, for the night cometh in which no man can work.

The Rev. S. M'All, of Nottingham, moved the adoption of the Report; and as we consider his address was one of great importance, and specially opportune, we give it entire. The speaker said:

There was not any one of the proceedings of the Committee to which he could take exception, and he knew not how those proceedings could be better detailed than in the admirable Report just read. (Hear, hear.) At no period did the Committee enjoy, as he believed, more fully the confidence of the body at large; and, though it was a great thing to say, yet every hour must increase the conviction, that the loss suffered by the removal of the first admirable Secretary of the Union had been filled up so efficiently that it could scarcely, if at all, be felt. (Hear, hear.) Speaking on so general a question as the adoption of the Report, he would avail himself of the opportunity of drawing the attention of the Assembly, and especially of the younger portion of it, to that part of the statement just read which related to the provision made for aged ministers, and for the widows of such as might be cut down in the flower of their life. He would point their attention to a question which underlays every other of this nature, viz., what constituted a due introduction to that ministry, and with what understood conditions was the office itself held. (Hear, hear.) For what he might advance, of course, the speaker alone was responsible; but, perhaps, it might go forth with greater weight as uttered in the midst of such an assembly. It was, he thought, to be regretted that there was in some quarters a tendency summarily to discard those grave and seemly usages by which their churches had so long thought fit to invest a full entrance upon the ministerial function. Ordination rites tended, indeed, to surround the office with respect, but still they served to place it under certain understood limitations, and to remind those who held it of their grave responsibility. (Hear, hear.) In proportion as you divested that work of an official character, you allowed the personal element in it to predominate, as though the pastor taught because he was the wisest, and presided over others because he was the best. Now the true theory of the ministry, as he apprehended, was, that the office itself was of Divine appointment, and that this or that man held it as in the judgment of others not altogether unqualified, and in his own persuasion providentially moved to seek it; while they might all feel constrained to ask, Who is sufficient for these things? For the sake, then, of preserving to the laity a due position of honour and independence, he thought it most desirable that there should be a formal and approved method of institution to the ministry; and that the honour it received should be understood as yielded first and principally to the office itself, and only in a secondary sense to the individual who held it. Such departures from their ancient and simple ordination rites as had occasionally taken place seemed to him, without exception, changes for the worse.

(Cheers.) It was to be regretted when a young minister, who, whatever his recommendations, could not have his judgment matured by experience, chose to set aside those long-established and approved usages which had obtained the sanction of a body to which they might all feel it an honour to belong. A man might at five-and-twenty think that there was a beauty in change; but few lived to five-and-forty without seeing that there was also a beauty in regularity and order. (Hear, and cheers.) One reason why a running down of everything that might be called "Priestism" was to be feared was, that it might beget a reaction towards the opposite extreme. (Hear, hear.) Such reactions were common. They must have observed that when any man deemed it to be his peculiar vocation to tear to tatters, and to scatter to the winds, anything which he might deem to be a rag of Popery, it not unfrequently turned out that this over-zealous and tempestuous sort of Reformer was not such a stranger to the spirit of the Vatican as might be wished. Nay, he sometimes proved, though in miniature, a true and veritable Pope, whom the tiara fitted only too well, whose crosier was iron, and whose proceedings no conclave was permitted to controul. (Laughter and cheers.) And so in other things there had been reaction. They would all remember that, a few years ago, there arose a very earnest, a very sincere, but still impetuous, species of Dissent, which left all moderate men and all old-fashioned things in the rear; and what had they beheld? Why, following very closely in the wake of that agitation there was such a copying of the Establishment as had never been witnessed among them before. Moderate Dissenters, who wondered whereunto this would grow, soon came to hear their ministers, in some quarters, called elergymen; the structures that were rising around called churches, and see a style of architecture coming into request which they could not but regard as too mediæval—nay, to the consternation of some, who, having drunk of old wine, did not straightway desire the new. (Laughter and applause.) The very speech of some of their good brethren was confounded, so that they spoke half in the language of Ashdod, and half in the Jews' language. (Much laughter and applause.) They might well consider whether the wisest policy in reference to the few distinguishing rites they possessed was not a conservative policy; and that the more, as they were charged with being at the mercy of every fitful blast, and as they could not, when opinions balanced, ask the magistrate to throw his sword into the scale. Let there be order amid their variety, permanence along with freedom; that when a man embraced Congregationalism he might know to what he gave his adhesion; and when he was preserving it, might know what he was bequeathing to his children. (Loud cheers.) On another point bearing on the ministry he must add a few words. What was the latitude to be admitted in reference to the doctrines held by the body? From that perfect toleration towards men of every faith, and even no faith, which, from the beginning,

had been the distinction and glory of Independency, he would not have them swerve. Toleration Congregationalism had demanded in the worst of times, and had conceded it in the best. (Cheers.) As to their Communion, also—the fellowship of the Lord's Table—let them be as Catholic as Catholicity itself—receiving all pious Romanists themselves, if they came, whom the Lord himself had received. (Cheers.) But as to the teaching of the body, that could not be too decided and uniform. They owed their present soundness, he believed, on the Trinitarian question, to the jealousy and determination with which their predecessors had opposed the least taint of that most subtle and most specious of all errors—Arianism. And now, in the presence of that assembly, he must proclaim the conviction that the differences between Calvinistic and Arminian views of theology, were not matters on which the Congregational body were prepared to take, or could honourably take, neutral ground. (Hear, hear.) Their doctrinal standards, the Westminster Confession, the Declaration of the Savoy Conference, the Declaration put forth by that Union—were Calvinistic. (Hear, hear.) Every one of their colleges had been founded to teach a theology in its essence Calvinistic. (Hear, hear.) Their Trust Deeds, under which they held all the property that was at their disposal, when they recognised doctrinal matters at all, were Calvinistic. It was not, then, in a spirit of dictation, or of inquisitorial narrowness, but of simple candour and honesty, he affirmed, that a Congregational church did not act a consistent part, if it asked a minister, with whatever excellencies he might be adorned, to preside over it that did not hold opinions which were substantially Calvinistic; and that a minister would only bring himself and others into a false position by accepting such a call. (Hear, hear.) Let not the extreme delicacy which the churches had in reference to whatever might infringe upon the liberty and independence of each other, be understood as implying that they were indifferent as to this question; and even at the risk of incurring some odium, he thought it but fair and candid to make the most explicit testimony respecting it. (Cheers.) The rev. gentleman concluded by saying that whatever might be thought of some of the sentiments he had expressed, he was sure every hand would be held up in favour of the Resolution itself.

The Rev. J. C. Harrison cordially seconded the Resolution, which was unanimously carried.

On the motion of the Rev. John Burder, seconded by Mr. Thodey, the Committee of the Union for the year was appointed, after which Dr. Massie read a paper on the subject of British Missions, when a resolution was moved by the Rev. S. R. Ward, seconded by Mr. Gunn, and supported by Thomas Thompson, Esq., on behalf of the Board of British Missions.

Mr. Henry Child next presented a statement relative to the Congregational Board of Education, after which Mr. Samuel Morley, the Treasurer, made a financial statement, congratulating the meeting on the fact that the position of the Union, financially, was stronger, healthier, and in a better state than it ever had been since its establishment. Mr. Josiah Conder moved a Resolution expressive of satisfaction relative to the Board of Education, which was seconded by his son, the Rev. E. Conder, and supported by Mr. Edward Baines. As the more intelligent portion of our readers are ever glad to meet with Mr. Baines, we give his statement in full:

I had intended, if time permitted, to lay before you some facts which I think of the utmost importance to us as a denomination, to our country, and to the great principles which are at stake among us—facts founded upon two documents, one of which came out yesterday, after three years' preparation, and the other on Saturday last, containing an analysis of some 60,000 or 80,000 schedules. The facts given in connection with our own denomination are such as would confirm you in your attachment to the Congregational Board of Education, which is now identified with this Union. I may state briefly, that though the Congregational body comes third among the religious bodies of England in the number of its places of worship, and its attendants, and its Sunday-schools, it becomes second in the number of its Day-schools. (Hear, hear.) Since 1843 this body has established 453 schools, containing upwards of 50,000 scholars; and Mr. Horace Mann, the author of the Report, states that this is only a part of what is done by the Congregational body, forasmuch as they have for many years been among the most zealous supporters of the British and Foreign School Society. When I state that that Society, which has existed since 1805, has not more than 514 schools and 80,000 scholars, and that our own number of schools (after having existed only a fourth of that time) is 453, and our scholars 50,000, I think you will regard it as a very strong proof of the wisdom of the course you took in 1843 in forming a distinct educational organization in connection with the Congregational body. I admit, however, that the number of day-scholars connected with our body is not what it ought to be, considering the number of our attendants and the number of our Sunday-schools and Sunday-scholars; but it is very satisfactory to find that such progress has been made within so short a time, and undoubtedly it affords a promise of very great things if you respond to the appeal which has been made to you by Mr. Morley and Mr. Conder. (Hear, hear.) Whatever controversy there may be as to the number of day-scholars there may have been at any former given period, such as in 1818 or 1833, there is no controversy about the fact that in 1783 there was not one Sunday-

school or Sunday-scholar in England. In 1818 the number of schools was returned as 5,463, and of scholars 477,000,—being one scholar to every 24 of the population; or, assuming this to be below the actual state of the fact, one in every 20 of the population. But what is the state at present? In 1851 the number of Sunday-schools had risen to 23,514, containing no less than 2,407,000 scholars, or one scholar to every 7·45 of the population. (Hear, hear.) But, perhaps, a still more delightful fact was, that the number of voluntary teachers was 318,135, being one teacher to every 56 of the whole population of England and Wales, men, women, and children. (Applause.) He entreated the attention of the meeting to two points of immense significance; first, that our Sunday-schools contain at one time or another nearly the whole of the children of the working classes; and, secondly, that in the host of Sunday-school scholars we have the most powerful moral agency existing in England. (Hear, hear.) How to employ to the full that mighty instrumentality for the purpose of forming a virtuous and religious principle is one of the most important inquiries that can engage ministers and teachers, and churches and congregations, throughout the whole of this kingdom. The proportions of the Sunday-schools belonging to the different sects differ curiously from those of day-schools. The Church of England has 10,427 schools, with 935,000 scholars; being 39 per cent. of the whole number of Sunday-schools. The Wesleyan Methodists have 4,126 schools, with 429,000 scholars; the Independents, 2,590 schools, with 343,478 scholars; and the Baptists, 1,767 schools, with 186,510 scholars. I need scarcely say that the Sunday-schools of England are altogether the creation of the religious principle in unendowed and voluntary action. (Hear, hear.) I will only make one additional remark, founded upon these facts; it is, that of all the classes of Day-schools existing in this country, I believe I may say there is not one single class in which religious instruction is not a distinctly recognized feature of education. I say that, in order to show the utter and absurd hollow hopelessness of ever thinking of bringing the people of this country to a plan of secular education. (Applause.)

The Rev. John Kelly then moved, and Mr. Barffit seconded, a Resolution requesting Dr. Halley, who was unable to serve this year, to accept the office of Chairman for the Union during 1855. Mr. Swaine then addressed the Assembly on the subject of the Ministers' Insurance Society, moving a Resolution expressive of satisfaction at the statement made in the Report relative to the institution and progress of this organization, and cordially recommending it to the liberal support of the churches, and men of opulence. Mr. Swaine expressed some doubts as to the soundness of the views of Mr. McAll, adding his opinion, that if a

minister were efficient in turning sinners from the evil of their ways, although not very sound in the matter of Calvinism, he should be disposed to compare his work with his creed, and to set somewhat lightly by the difference. Dr. Burder expressed his deep conviction of the great importance of the Society, and earnestly hoped his ministerial brethren and others would afford to it the generous support it so much needed.

The Rev. John Fleming moved, and Mr. Davids seconded, a Resolution to the effect that the Autumnal Meeting should be held in Newcastle and the adjoining towns. At this stage of the business came forward

THE MAGAZINES.

The Rev. GEORGE SMITH moved,—

"That this assembly is gratified to learn that the circulation of the CHRISTIAN WITNESS and the CHRISTIAN'S PENNY MAGAZINE is still so large, and even increasing; that it recognises the great value conferred upon the cause of Christian truth and freedom by these periodicals; rejoices in the large amount of benevolent contribution made by the appropriation of their profits to the necessities of Christian ministers; would cordially present the thanks of his brethren to the Rev. Dr. Campbell for his invaluable services as their Editor; and urge upon the attention of the churches the appointment of an Officer of Literature in each congregation."

He said: It is a fact on which I think we may congratulate ourselves, that, notwithstanding the great competition going on in cheap literature in the present day, the circulation of both our Magazines keep up to a most wonderful point. Indeed, after paying all the expenses connected with the production and the editing of the Magazines, they have realised more than £800 profit during the year, which we have been enabled to bestow upon those who greatly need our help. I think you cannot remember the contents of the Magazines without feeling that they are just of the order described by the Resolution. If, at any time, there was any doubt as to the temper and manner in which they were conducted, I think all that feeling has entirely disappeared, and there is a deep conviction that our brother the Editor is characterised, not only by great manliness of thought, great firmness of purpose, and nobility of mind, but also by great urbanity of manner, in conducting the Magazines. (Applause.) It appears to me that the suggestion which the Editor has again and again thrown out as to the appointment of an officer of literature in every congregation is of great moment. I would urge it upon the attention of all pastors and deacons, that they should appoint an officer who will take the Magazines and other books, and labour diligently, not merely as a matter of gain, but as a matter of principle, to put them

into circulation. This plan is adopted by many congregations, and with much success. (Hear, hear.)

The Rev. ROBERT ASHTON: I feel great pleasure in seconding the Resolution; and allow me to say, by way of supplement to the observations of Mr. Smith, that the CHRISTIAN WITNESS stands at the head of the religious periodicals now published; and further, that where the plan of adopting an officer of literature has been tried, it has been found to be an exceedingly practicable measure. (Hear, hear.)

The Rev. George Conder, of Leeds, made some observations disapproving of the course recently pursued by the *British Banner* relative to certain ministerial settlements. The Chairman, however, apprised him that the Resolution referred only to the Magazines, and, consequently, he was out of order. He was, nevertheless, allowed to continue his observations, after which the Editor made a few remarks in reply, with which we shall not trouble our readers.

The Assembly then adjourned to Radley's Hotel, to a cold collation, when the large room was crowded, and a smaller one put in requisition, to accommodate the overflowing company. On this occasion, the Rev. J. R. Campbell, of Edinburgh, and the Rev. W. Tarbotton, of Limerick, successively addressed the meeting. The following is the substance of their appropriate and well-received observations:

The Rev. J. R. CAMPBELL, in expressing the pleasure he felt in being present, as the representative of the Scottish Congregational Union, observed, that in Scotland, if they were not in the midst of Popery, they had difficulties as great to contend with in the character of Established Presbyterianism; and, though there might be ecclesiastical changes that had taken place in reference to it, yet the exclusiveness of its spirit was not in the slightest degree abated. The Independency of Scotland was, however, of a somewhat hardy growth, and though not, perhaps, in a very flourishing state, the Congregational Union friends there were not under circumstances of peculiar discouragement. Nor, he begged to observe, were they dependent upon their friends in England—"hear, hear," and a laugh—indeed, they were rather desirous to put the fact of their having been once indebted to their English brethren among the ancient recollections of the churches. ("Hear, hear," and laughter.) The great need of the country now was, a more earnest, simple evangelism, that should permeate all classes of the community. (Cheers.)

The Rev. W. TARBOTTON, as the representative of the Congregational churches of Ireland, referred to the difficulties with which Protestantism in that country had to con-

tend, and said that not the least among those difficulties had originated from the late visit of the hundred ministers. (Hear, hear.) He deemed it a misdirected, Utopian, and unhappy enterprise, since it had been the means of closing doors of usefulness which had, up to that period, been opened. Roman Catholicism, however, was not their only difficulty. The very Protestantism of Ireland required Protestantizing; the converted required reconversion. (Hear.) Some of the so-called Protestants of Ireland displayed a most criminal indifference to the subject of religion, in both its form and its spirit. One institution, in connection with the work of evangelization going on in Ireland, he would refer to specially, and that was the Irish Evangelical Society. (Cheers.) That Association was doing a great work there, and he had the fullest confidence in its mode of operation, and in the ultimate success of its efforts. (Applause.)

On Friday, Mr. Rice Hopkins, Sub-Treasurer to the English Chapel-Building Society, brought forward the subject of its labours, by reading an abridgement of a luminous, comprehensive, and most interesting Report, which runs thus:

CHAPEL-BUILDING.

In consequence of the illness of the Rev. J. C. Gallaway, their Secretary, the Committee have requested the Sub-Treasurer to submit to this assembly a brief Report of their proceedings and prospects, with a view to the continuance and increase of the sympathy and exertions of the pastors and delegates, under whose auspices and promises of support this Society was formed. As scarcely a year has elapsed since its organization, the Assembly will not expect to hear that much has been effected; but the Committee hope that their past proceedings will receive the approbation and confidence which they have endeavoured to deserve. The total amount of funds received during the first year of the Society's existence is £2,743 4s. 6d.; and the promises for the ensuing four years, on condition that fifty chapels be erected during the five years, amount to £9,094; being a total of payment and promises amounting to £11,837. The Committee feel grateful for this result, but they earnestly desire to reach a permanent income of at least £6,500 per annum, which would ensure the erection of ten chapels at least in every year; because it is found by experience that the counsel and suggestions of this Society, with grants of about one-fourth of the cost, or even less, will secure the erection of chapels, in numerous localities, by stimulating and guiding the energies and resources of the districts themselves. The direct income of the Society is, therefore, a very inadequate criterion of its usefulness. In fact, it may be safely assumed, that whatever is expended by this Society, will be increased at least fourfold by local exertions and specific contributions.

Forty-three applications for aid have already been made to the Committee, and they

have come from almost every part of the kingdom. To seventeen of these applications the Committee have promised aid; and as to the remaining twenty-six, they are now waiting for further information. Two chapels, aided by this Society, are already opened, viz., at Dunstable, in Bedfordshire, and Marsh Gibbon, Bucks. Two are in course of erection, at Brighton and New Bexley. The remaining thirteen, to which grants have been voted, are to be erected at Yarmouth, Barnsley, Nottingham, Stanningley, Birstal, Bournemouth, Smethwick, Petworth, Stoke-upon-Trent, Folkestone, Beaufort, and Bangor. It is also intended to rent an existing chapel at Devonport for one year, as an experiment.

The sums already paid by the Society amount to £1,095, and the grants promised (the period of payment extending over two or three years) to £4,375; making a total of payments and promises amounting to £5,470. All the grants have been made subject to such conditions as will tend to insure the proper erection of the chapels, and their retention for the diffusion of Evangelical Congregationalism. The chapel at Brighton is being erected under the direct superintendence of the Committee of this Society, to whom all contributions towards its cost are paid. In all the other places there are Local Committees, who act in concert with the Committee of the Society.

The twenty-six applications still under consideration are for chapels in Aylesbury, Birmingham, Bristol, Batley, Brighouse, Brightingsea, Cambridge, Carlisle, Coventry, Cardiff, Eastbourne, Elland, Gateshead, Gloucester, Great Grimsby, Hartlepool, Hastings, Herne Bay, Hitchin, Luton, Margate, Newcastle-on-Tyne, Rugby, Surbiton, Swindon, and Vale Tunstall. The bare mention of these names will suggest to those acquainted with the localities the great importance of the applications for aid in chapel extension.

The recent publication of the Census, showing the returns of accommodation for religious worship, are the most striking proofs of the importance of the objects of this Society. The deficiency of accommodation within the limits of the sphere of its operation (which excludes London and Lancashire, for which efficient Societies are in operation) is no less than 598,589 sittings. As Congregationalists now provide one-tenth of the accommodation for religious worship, it is our duty to provide at least one-tenth of the additional accommodation which is requisite. To effect this will require seventy-five chapels, each containing, on an average, 800 sittings, besides those continually wanted for the increasing population.

The Committee of this Society have recently addressed a letter to the pastors, deacons, and members of the Congregational churches in the large towns and cities of England, urging their attention to the special wants of their localities, as revealed by the Census, and offering co-operation in chapel building. Of all the towns in the kingdom, Birmingham is returned as the most destitute, but it is earnestly hoped that this stain will soon be obliterated. London, Liverpool,

Manchester, Bradford, and other large towns are also remarkably deficient; but in all these places exertions are being made towards supplying their urgent claims. The London and Lancashire Congregational Chapel Building Societies are both rendering essential aid in the good work.

The Annual Meeting of our Congregational Chapel Building Society was held last evening, under the presidency of the Rev. Dr. Campbell, when a full report of the origin, principles, proceedings, and prospects of the Society was read. As that Report will shortly be printed, the Committee beg to call the serious attention of the pastors, deacons, and members of all our Congregational churches, to the facts therein narrated, in order that they may be more deeply convinced of the vast importance of the Society, and the urgent duty of aiding in its support. Although £11,837 have been promised to the Society, to be paid within five years, including the £2,743 already paid, the contributors are only 110 in number, and £7,000 are promised by seven generous friends, who have paid one-fifth thereof. Surely there are, in various parts of the kingdom, a large number of individuals to whom God has entrusted property; who, if they were but fully acquainted with the importance and claims of this Society, would speedily supply the funds which are so urgently required.

The Committee, therefore, entreat the pastors of our churches to bring before their congregations the appeals made on behalf of this Society, and to make public collections, as well as to aid in obtaining private contributions to the good work of erecting places for the worship of God. Glad, indeed, would the Committee be if they could obtain simultaneous collections equal to those for British Missions; and there is reason to believe that in numerous congregations this may be obtained so soon as the pastors and deacons are as much impressed with the claims of this Society as the Committee themselves already are. Would that all would prayerfully ponder the words of a great man, now departed to his rest: "In regarding the claims of a house for the service of religion, let it be considered how long the utility may endure—one long lapse of years after another, co-extended with the life of several generations. What a countless series of sentences of instructions! Petitions in prayer, so many that He alone to whom they are made can keep the vast account! What blessings from Him in consequence! So that the contributed property—money deposited in the walls (*sunk*, in commercial phrase) will be yielding spiritual interest indefinitely onward. And this is one of the ways in which some of those will reap who are not weary in giving aid to the object." (Cheers.)

The Rev. Charles Gilbert, one of the Secretaries of the Metropolitan Chapel Building Association, moved, and the Rev. Henry Batchelor seconded, an appropriate Resolution, commending the English Congregational Chapel-Building Association to the support and liberality of the Congregational churches.

Mr. Rice Hopkins said, in reference to a remark of Mr. Batchelor, that the London friends, notwithstanding their contributions to the London Society, had actually contributed £6,000, out of the sum of £12,000, for the new Institution!

The Rev. George Smith stated that hitherto the English Chapel-Building Society had been worked gratuitously by three or four zealous brethren, but that it was found necessary, from the increasing burden of the business, that some gentleman should be set specially apart to that work, and that, with a view to meet the expense, and thus save the funds of the infant Institution, Mr. J. Crossley, and a few friends in Halifax, would bear the expense of such an officer. The Report to which we listened at the Annual Meeting of the Society tempted us to envy the Rev. George Smith, for the noble and beneficial conception—for with that gentleman it originated—of this organization. There is reason to anticipate from it incalculable good. It is most gratifying to see the extent to which the suggestions of the Society have been everywhere met. Those localities in which it is proposed to rear edifices seem to have been ripe and ready for the appeal, while the help which has been discreetly proffered by the Society has everywhere engendered or elicited a desire among the people to help themselves.

THE MARRIAGE LAW.

Mr. James Spicer brought forward the subject of the Marriage Law, by moving a Resolution touching its inequalities with respect to Dissenters, and calling upon those concerned to adopt suitable means, in connection with Parliament, for removing the grievance. Mr. Spicer, in very emphatic terms, denounced the injustice to the Dissenters of compelling them to adopt means for securing their marriages to which it was not necessary that any other parties should have recourse. He held it most disgraceful that their marriage records should be compulsorily submitted to the Board of Guardians, and called for a united attempt to alter the objectionable provisions which now existed, that Dissenters might be placed upon a level with Churchmen. The Rev. John Kelly noticed a remarkable fact,—that, as a safeguard, it was utterly useless;

forasmuch as while improper marriages were of constant occurrence, not one of them could be traced to Nonconformist chapels.

CONTINENTAL PERSECUTIONS.

Mr. Kelly then moved a Resolution of sympathy with suffering Protestants in various countries of Europe, deploring that persecution, extending to fine, imprisonment, and even outlawry, had fallen on the heads of Christian men, who had been guilty of no offence, political or moral; and expressive of a hope that the sufferers would prove steadfast in the hour of trial, maintaining their religious convictions, and that Protestant Governments, who are the authors of such outrages, may be induced to pursue a line of conduct in harmony with the claims of truth and liberty. Mr. Kelly interspersed throughout his speech important facts, illustrative of his motion. Dr. Gordon considered that there was nothing like real religious liberty existing from the shores of the Mediterranean to the Gulf of Finland; but while Protestant Governments, in some cases, were bad, those under Romish influence were still worse. Mr. Josiah Conder moved a Resolution expressive of good-will towards the Free Congregations in France and Switzerland, and referred it to the Committee of the Union to consider and report to the next Assembly the most suitable and practical mode of carrying into effect the object contemplated by the Resolution. Mr. Addiscott seconded Mr. Conder, and recommended the Quarterly Paper of the Evangelical Continental Society.

STATISTICS OF PUBLIC WORSHIP.

The Rev. John Kennedy read a paper on the Statistics of Public Worship, setting forth the condition of Nonconformists in England absolutely; historically, distributively, and relatively, embodying the facts of the Census, and drawing from them appropriate deductions. The Rev. Thomas James moved, and Dr. Massie seconded, a Resolution acknowledging the services of Mr. Kennedy, and requesting him to allow it to be printed in the Minutes, and circulated under the direction of the Committee. Mr. Edward Baines supported the Resolution, observing that the proportion of the whole increase in Established Church sittings has been 24 per cent., while the increase

of sittings in connection with the Nonconformist Bodies has been 455 per cent.; but of that of the 24 per cent., by far the largest proportion was furnished on the voluntary principle. The conclusion, therefore, reached by Mr. Baines is, that if you add the accommodation furnished on the voluntary principle by the Established Church to the Nonconformist additional accommodation, you will find, that, taking the whole 100 per cent., one-fourth per cent. only has been furnished by money granted by the State, and 96 per cent. supplied by voluntary contribution,—a tolerable argument that the support of the State is not altogether indispensable to keep alive the forms of religion in the midst of us.

MISSION TO THE WORKING CLASSES.

Mr. Brewin Grant, who had been requested to give a statement of the objects aimed at by his Mission, was then called forward, when he read a paper of the deepest interest, as touching the spirit and procedure of the Working Classes, in which much light was thrown upon their intellectual and moral condition. Mr. Grant, after his brilliant statement, paid a grateful tribute for the sympathy and personal hospitality he had so widely received throughout the country, commending the evangelization of the Working Classes to the devout feeling, practical wisdom, and enlarged benevolence of the churches in general. Mr. J. W. Wilson, of Aberdeen, moved a Resolution touching Mr. Grant's paper, in the course of which he stated some interesting facts bearing on the crusade which had been made against Infidelity in Scotland, commenced by Professor Martin, some years ago.

THE UNIVERSITIES.

Mr. Reed moved, and Dr. Harris seconded, a Resolution on the Universities, complaining of the exclusion of Dissenters, and demanding for them, as their right, full admission to those seats of learning,—in all respects National Establishments.

Thus ended the business of the Session, which the Rev. S. S. England closed with prayer.

THE DINNER.

The Assembly then adjourned, as on Tuesday, to Radley's Hotel, to partake of a cold collation; after which business

was resumed, when Resolutions were passed of thanks to the Minister and Deacons of Broad-street Chapel, for their liberal use of that edifice,—to Messrs. Spicer and Peachey, for their kindness in making and conducting the arrangements for the refreshment of the members; and on a statement made by the Rev. C. Young, relative to the spread of the Gospel in Turkey, and by Mr. Owen, on the subject of American Slavery, expressing joy at the defeat of the pro-slavery party, in the matter of Nebraska and Kansas,—stating the glorious fact that more than 3,000 ministers of the Gospel have entered their solemn protest against this most injurious and unjust proceeding, rejoicing in the success which had attended their philanthropic labours, and calling on all the ministers of the Gospel, and members of the Church of Christ, to lift up their voices against all attempts to spread the territory of Slavery.

Where are the Garrisons now? Where are the infidel host of the United States,—the men who represented it as essential to the liberty of the slave that Christianity should be destroyed, and that, at whatever cost, the ties which federate the States shall be burst asunder? Who has arrested this cruel project for covering an area of 485,000 square miles with whips and chains, and bedewing it with the tears and the blood of oppressed men?

After an appropriate acknowledgment of the services of the Chairman, the proceedings terminated with prayer.

HOME MISSIONARY SOCIETY.

THE Thirty-fifth Annual Meeting of the Home Missionary Society was held at the Poultry Chapel, under the presidency of Thomas Thompson, Esq.

THE CHAIRMAN having addressed the meeting, the Rev. Dr. MASSIE read the Report, of which the following are extracts:

"The population, in the midst of which the agents and grantees of this Society are called to discharge their sacred duties, numbers at least 500,000; for every one of whom the Gospel of the grace of God provides a way of pardon and salvation. The stations are 122, selected from forty counties in England and Wales; and embrace, especially, 304 parishes, within which are situated 388 hamlets, villages, and towns, scattered in isolated and remote districts. 396 chapels and rooms are periodically opened, and inviting to a full acceptance of the blessings of salvation, the poor, and the sinful, who will be as welcome to Divine favour as the rich and great. In these places assemble an

average attendance of 34,740 hearers, with an aggregate of 12,971 Sunday-scholars, to whom is addressed intelligible evangelical teaching, and who are led in devout worship to the Father of the spirits of all flesh. The male and female Sunday-school teachers, who conduct 172 schools, form a goodly band of 1,660; and, aided by 162 lay coadjutors in strengthening the hands of the agents and grantees, they afford good reason to believe that their willing service will be accepted of God; and that the ministerial labours will be blessed to the people of their charge. One hundred and fourteen Missionaries and Grantees, to whom may be added five students under the Rev. John Frost, are every week engaged seeking the diffusion of the Gospel and the conversion of sinners unto the faith of Jesus. Eighty-two Bible-classes, attended by 1,311 pupils, are a fit nursery, from which a seed may hopefully be raised to replenish the churches; into which, during the past year, 452 new members were introduced. 4,818 members, in the regular fellowship of the Mission and grantee churches, afford evidence that saints are edified, while wanderers are reclaimed. The devout aspirations of many will arise to the Throne of the Heavenly Majesty that these churches may be multiplied and increased abundantly; yet will they with gratitude recognize the blessing of God on the work. Let each one of these Christian professors live consistently, and they will be witnesses for God and benefactors to their neighbours around. The Society which has been instrumental in such a work is not unworthy of a generous liberality. Let it be remembered, how many members have been transferred from the Mission to city, metropolitan, and colonial churches, who, had they not migrated to other regions, would have rendered the birth-place of their own spiritual life a prosperous and happy home.

"The resources of the Society have depended chiefly on the subscriptions, collections, and donations of its living friends. During the three preceding years, legacies amounting to £3,171 were received; and this year only £300 have been thus devised, though some liberal legacies are in the near prospect of payment. The regular income has exceeded the receipts of the year 1852-3. The liberality of the people, to whom the ministrations of the Society are devoted, give assurance, that as they have freely received, some have learned also freely to give. The contributions at the stations towards the funds of the London Missionary Society, have amounted to £300; exceeding the most reasonable expectations, when it can be safely affirmed, that not one of these congregations could have maintained a separate existence, or an ability to give, but for the aid of the Home Missionary Society. To the British and Foreign Bible Society nearly £100 has been devoted for the Chinese New Testament Fund, by the Home Missionary congregations; and to other benevolent organizations willing help has been yielded. While the agents of this Society have efficiently co-operated in the domestic work of the Bible Society, having circulated 1,451 copies of the

Scriptures this year; and as workers together with the Tract Society, they have distributed upwards of 120,000 religious tracts; and while seeking to be themselves watered with the rich blessings of the Divine Spirit, their supplications have been also offered on behalf of other churches and administrations. By these means not a few, in retired corners, have been numbered as those who make mention of the Lord, and have not kept silence; but have prayed that God would make Jerusalem a praise in all the earth. Now, for our brethren and companions' sake, we would say, Peace be within thy walls, and prosperity within thy palaces."

The balance-sheet showed an income of £5,343 5s. 1d., and an expenditure of £6,400 1s. 10d.

The Revs. J. Alexander, J. W. Richardson, and W. Leask, severally and ably addressed the meeting, after which

The Rev. J. H. WILSON spoke as follows: He would wish to do something like justice to the aggressive principle involved in the efforts of the Society to reclaim those who were without God in large towns. He could scarcely say that he regretted that the Missionaries were exposed to opposing influences. He should have no great fear of meeting the squire, or his lady either, if he only had a fair field and a stand-up fight for the glorious cause of truth. It was discouraging to meet with insidious influences; but, while they had God's blessed promise on their labours—while they were under a Constitution and a Government that protected them when they went forth to the highways and hedges, or took up their position within doors when they were privileged to meet there—he thought that, instead of complaining at meeting with opposition, they should rather rejoice at being counted worthy to suffer for Christ; and he for one, he trusted, would never tremble at the thought of facing a noble Lord or Puseyite Bishop, though clothed in his surplice, and adorned with all the honours of his name. But with regard to the subject before the meeting—that of reclaiming the outcasts in large towns, three things presented themselves for consideration. They must have, first, a favourable field of effort; they must then know how to work upon it; and they must be guided by right motives in order to be sustained in their work. With regard to the field of effort. Where could they have one of a more responsible character than that by which they were surrounded? If the Census returns and the reports of local Missionaries spoke truly, there were at least half a million of souls in London who attended no place of worship. (Hear, hear.) In other large towns of Great Britain the moral statistics were equally alarming. The present Prime Minister, at a public meeting in Aberdeen, said it had been ascertained, after careful examination, that in Edinburgh and Glasgow, there were 300,000 persons who attended no place of worship; and he (Mr. Wilson) could testify from experience that in Aberdeen, where there were fifty churches (nearly all the ministers being evangelical), and forty schools, in 1849 there were 10,000 persons who were living without God, and without

hope in the world. Here, then, was a field of effort on which every Christian man and woman was called to labour, for the time was gone by when ministers alone had to do that duty, or claimed a right to do it; and the time had come when every man who loved God ought to realise the responsibility of being a king and a priest unto him. With regard to the way in which they should work, he thought he could not do better than relate what had been done in Aberdeen, in the hope that, seeing one small field rightly cultivated, they might bring the same machinery into operation on a larger field. In the year 1848, after returning to that city of Aberdeen (having been four years in London), he (Mr. Wilson) felt that while much had been done to reclaim the outcast young, little had been done to reclaim the outcast old. It was true they had their City Missions, but they were scattered over a wide field; and, while believing that those missions ought to be encouraged, it was his conviction that unless they could concentrate their efforts upon given spots, they would never be able to cultivate the moral wastes of that city. They then selected for their field of operation a district which was notorious as the very worst part of the town, and of which a policeman had said, that it was entitled to be called the mouth of hell, for a more depraved and destitute locality did not exist throughout all Scotland. On the one side was a penny theatre, requiring sometimes the presence of three or four policemen to keep the peace. On the other side were three brothels, which were literally occupied from top to bottom. He (Mr. Wilson) went to one of the proprietors of these houses, and asked to hire one of the rooms. The man consented, the rental being 6d. a week. Eighteenpence having been laid out for seats, and a penny for a candle, the first congregation assembled in that room, numbering from fifteen to twenty persons, some of them belonging to the house; and he should never forget the attention, the earnestness, and the feeling that were exhibited on the occasion of the preaching of the Gospel in that place. It so happened that a fever broke out in the house, and it was deemed necessary to seek a new place close at hand. He then went to the proprietress of the piece of ground on which the theatre stood, and asked if she would give him a site on which to erect a "timmerm" tabernacle. She said she received a rent from the proprietor of the theatre, and did not wish to have any dispute with him. He (Mr. Wilson) said, he did not want to remove him by physical power, but only wanted a site close by the theatre, that the Gospel and the devil might stand side by side, and try each other's strength. She then granted permission, and, before the site was used, such was the moral influence of the Gospel, and of the means then employed, that the proprietor of the theatre took himself off, and never afterwards returned. (Applause.) He was literally obliged to close his doors for want of customers. When the new place was built, people came every Sunday to hear the preaching of the Gospel, and God was pleased to own the proclamation of his truth by the conversion of several who had been

notoriously the leaders of every kind of riot, but who afterwards became the best supporters of the new movement. But they felt that they must do something more than preach the Gospel. Man being an animal as well as a rational being, they appealed to his body as well as his soul. Finding that drunkenness was the principal evil with which they had to contend, they told them that there was no more hope for the drunkard to become a good and useful man unless he abstained totally, and for ever from whisky, than there was hope of a fire going out while fuel was continually added to it. (Hear, hear.) Their object was to get the soil drained, that they might sow the seed of the Gospel in the hearts of the people. (Applause.) Having induced the people to forsake the public-house, their desire was to fill up a vacuum thus formed by means of lectures on science, philosophy, and the like; and they accordingly obtained the services of learned members of the university and ministers of various denominations, who lectured to the people on astronomy, electricity, and other branches of the sciences. But this was not enough. They said to the people, "You must have schools for your children, and you must pay for them too, for we will not apply to Government for a farthing." (Applause.) They succeeded in getting a piece of ground for a school-room, and then arose the question of the funds. The Provost gave £3 to begin with, and as the head of the city had favoured the undertaking, he (Mr. Wilson) thought he might apply to the head of the country. He accordingly wrote a short Memorial addressed to the Queen, who was then at Balmoral. The then first minister of the Crown did not think the Memorial should be placed before Her Majesty, because it did not refer to a class of subjects whom she was in the practice of patronising. He then tried another, and was equally unsuccessful through him; but he contrived to get a simple private letter sent directly to her Majesty through her own letter-bag, and immediately afterwards he received a cheque for £25 for the chapel, and £20 for the schools. (Applause.) After a short effort about ninety children were collected into one of the schools, who paid a penny a week for their education, the school being furnished with books, fire, and light, by voluntary contribution. The school was soon completely filled, and then an evening class was established for the girls at the factories, of whom sixty joined in three weeks. About a third part of them could neither read nor write, though they were between fourteen and eighteen years of age; but they soon learned not only reading and writing, but all those domestic acquirements which were calculated to make them fit to discharge the duties of working-men's wives. Since that time the enterprise had been attended with the greatest success. A plan had been adopted for receiving deposits from those who desired to save something from their earnings. During the first six months the sum of £30 was received from 180 depositors; during the second six months £30 15s.; during the third, £36; the fourth, £124; the fifth, £195; and the sixth, upwards of £200 from 600 depositors.

(Applause.) Another school had been opened, and a new chapel built, in which all the reclaimed assembled, with others who were desirous of attending. 200 children were under instruction, and fifty adults were being taught to read and write at one of the day-schools. But there was still higher and better encouragement than this. Seven years ago, in that city, they might have witnessed on one night the police struggling to apprehend a man who had been the terror of the neighbourhood for seventeen years, with the view of putting him, for the ninth time into gaol. Now, however, they would find him at the head of one of the most valuable institutions of the city; and he had been for five years an honourable and consistent member of a Congregational church. (Applause.) If, again, they had passed down that street seven years ago, their ears would have been assailed with language of the most obscene and awful character, from one who had been pronounced to be the most irreclaimable of all the women ever known in the city; they might have seen her with her family, living in wretchedness and misery; but now he could point to that family exhibiting the power of God's grace in their hearts; and for the mother, he would have to point to Heaven, where she now dwelt, a triumph of redeeming love. If we would work our Home Missions successfully, we must take with us all the evangelical assistance that we can possibly get around us. It was well known that he was, and had been for many years, a Radical, a Teetotaler, and a Peace-man, but his pulpit was supplied by ministers of all evangelical sections of the Christian church, who took a deep interest in the work which he had been the means of commencing in Aberdeen. As a proof also of the continued interest which was felt by her Majesty, he might mention, that he had received a second donation of £50, and that the household, the Premier, and others in the service of the Queen, had liberally contributed. He did not believe that there were any other means than those to which he had referred of reclaiming the outcast population of our large towns; but of the success of these, if earnestly worked, he had no doubt whatever. We must, he contended, attend to the wants of the bodies as well as the souls of the masses, before we can sow the seed of God's Word in the full confidence that there will ultimately be gathered an abundant harvest into the garner of the Lord. (Loud cheers.)

The Revs. John Corbin, S. R. Ward, W. Charlton, and Dr. Brown, occupied the rest of the evening.

COLONIAL MISSIONARY SOCIETY.

THE Annual Meeting was held at Finsbury Chapel; THOMAS CHAMBERS, Esq., M.P., in the chair.

The proceedings having been commenced with praise and prayer,

The Rev. THOMAS JAMES, the Secretary, read the Report, from which we give the following extracts, with a few gems of the several speeches:—

British North America.—"On the truly wonderful progress, and the bright and glowing prospects of Canada, every one acquainted with its past history and present condition must look with great surprise and high expectation. In the year 1793, the site of the city of Toronto was occupied by a single wigwam, inhabited by two families of Indians. By the Census of 1862 its population was more than 30,000, and is now, probably, nearly, or quite, 40,000, while the assessed value of property exceeds £3,000,000 sterling! The whole country is being intersected by railways, which will greatly accelerate the progress already so wonderful. The completion of the line of railway from Niagara, opposite Buffalo, to Windsor, opposite Detroit, has recently been celebrated with great rejoicings. This work, running through the entire province, while it opens a direct line of communication between the States of New York on the east, and Michigan, Ohio, and Illinois on the west, will be of incalculable advantage to the whole country through which it passes. Thousands of American citizens and British subjects united, at either terminus, in celebrating, with jubilant rejoicings, the completion of this mighty undertaking, and in the utterance of their hopeful and confident anticipations of the benefit that will accrue to both countries. It would be very easy to illustrate the rapid progress of this important colony by a great variety of particulars, were this the proper medium for conveying such information. What has just been stated is given as a type of the whole, and given for the purpose, and with the hope of exciting in the minds of our British churches a deeper sense of the importance of diffusing among such a people the principles of truth, holiness, and freedom, by which our Congregational church polity is pre-eminently distinguished. The churches throughout the province are in the enjoyment of undisturbed peace, and some of them of great prosperity. They are increasing in numbers and strength, and progressing as rapidly as can be expected, to a state of self-sustentation. One of the great hindrances to their reaching the desired point of self-sustentation has been the necessity of erecting their places of worship. Mr. Gallaway, in his visit to British North America in 1852, ascertained that no less a sum than £45,000 had been expended on this object, besides a further sum of £3,000 on college buildings; an amount nearly, if not quite, equal to the contributions, at that period, of all the British churches for Colonial Missions in every part of the world.

"The Theological Institute at Toronto, prospers under the able superintendence of the Rev. Professor A. Lillie. Thirty-two young brethren have completed their course of study, and are all (with but two or three exceptions) labouring in the Colonies, for whose spiritual benefit the Institution is intended.

"Passing from Canada to New Brunswick, the Committee report in the most favourable terms of the prosperity of the church at St. John's. The efforts of this church to liquidate the debt on their chapel, have been attended with success similar to that which has been realised in Canada. By

their exertions a debt of £1,000 has been reduced to about £800, which, Mr. Mackay states, will be liquidated by the end of the present year.

"The affairs at Gorham College, Liverpool, were prospering greatly. The number of students was so increased, that additional accommodation had to be provided. Its reputation was high, and everything began to wear the most promising aspect, when, on the 7th of February last, a fire broke out, which soon consumed the entire building. In comparatively a few hours after the fire, however, and while the ruins were sending up a column of smoke, £1,000 were subscribed. The Committee would bespeak the sympathy of all the friends of the Society for their much-valued brother, Mr. Tomkins, not only on account of the College buildings, but also for his personal loss.

"The important station of Yarmouth, in this colony, having become vacant by the removal of Mr. Heudebourck to Quebec, the Committee invited the Rev. R. Wilson, of Charlesworth, Derbyshire, to succeed him."

After an allusion to the Cape of Good Hope and Port Natal, the Report proceeded to speak of Australia:

"The town of Sydney presents a sphere of Missionary effort the most important and the most promising. Its population, including the immediate suburbs, exceeds 100,000 souls, while the means of evangelical instruction are totally inadequate to meet the necessities of the case. The Local Committee, therefore, determined to locate Mr. Slatyer in a part of the city called the Surrey Hills, towards which it is rapidly extending itself. Ground has been purchased, and a temporary place for worship has been secured. An iron chapel has been constructed in this country, purchased by the Sydney Chapel-building Society, and is now on its way to the colony. On its arrival, it will immediately be set up for Mr. Slatyer's use, and, there is every reason to expect, will very shortly be filled with attentive and devout worshippers. In another of the suburbs Mr. Gordon is labouring with diligence and success. His friends are exerting themselves to erect a chapel for his use, towards which the Committee of the Chapel-building Society have voted a considerable sum in aid. There will, therefore, be four Congregational ministers in Sydney, besides Mr. Waraker, at Maitland, and Mr. Gibson, at Newcastle. To these will be added Mr. Griffith, who sailed in the *Nile*, in the month of September last.

"The New South Wales Congregational Home Missionary Society continues in vigorous operation. The amount of its receipts for the year ending June 30th, 1853, including a small balance brought forward from the preceding year, was £746 9s. 2d. From this amount was remitted last year the sum of £300, in aid of the expenses involved in sending Messrs. Slatyer and Griffith to the colony. Their annual meetings were held immediately on the arrival of Mr. Fairfax from his visit to England, when contributions were made to meet the outlay for the following year, and the noble sum of £1,400 was subscribed.

"The friends in Sydney, feeling that if ministers are solicited, and this Society sends them, they must have chapels to preach in, resolved to form a Chapel-building Society. Though they had subscribed so liberally to their Missionary Society, they met again, and resolved to raise the sum of £10,000 for the erection of chapels.

"These gratifying results of the Society's early efforts in New South Wales, led the Committee to direct their attention to the neighbouring colony of Victoria. In Melbourne, its capital, the Rev. A. Morison, whom the Society sent in 1838 to Van Diemen's Land, had been labouring for several years alone, but with as much success as the limited population at that time justified him in expecting. A few years since, the Rev. T. Odell, formerly occupying a Home Missionary station in Leicestershire, found his way thither, and by the countenance and aid of Mr. Morison and his friends, succeeded in gathering a second congregation. These two esteemed brethren were assiduously labouring, when the discovery of gold first in New South Wales, and subsequently in Victoria, attracted myriads of our countrymen; so that the population of the entire colony is now not fewer than a quarter of a million, of whom it is estimated, that in Melbourne and its immediate suburbs are to be found at least 100,000. Under these circumstances the Committee felt that they would not be faithful to the trust reposed in them, did they not use their best energies to send some suitable men to preach to these multitudes the word of life and salvation, and to gather the outcasts into the fold of Christ. After much prayerful and anxious consideration, they resolved to invite the Rev. R. Fletcher and the Rev. J. L. Poore, of Manchester, with the Rev. E. Day, of Hyde, to devote themselves to this work. These honoured and beloved brethren, after due consideration, consented to relinquish the comforts of their home, the scenes of their ministerial usefulness, and the wide circle of friends to whom they were attached by a thousand tender endearments.

"In Western Australia (late Swan River Settlement), Mr. Leonard continues to labour at Perth with diligence and success. At Freemantle, Mr. Johnson, who was sent, with his family, last year, has had to struggle with many difficulties and discouragements. This is now the only penal colony in Australia, and the presence of convicts induces many of the free labourers to migrate to other colonies which present greater attractions, either at the 'diggings,' or in the various works that are being conducted.

"South Australia continues greatly to prosper, though little or no gold has been discovered within its boundaries. Free from the pernicious consequences of the land monopoly which prevails in New South Wales and Victoria, the colony is rapidly acquiring a large agricultural community. The sale of Crown lands for the year 1853 has produced nearly £300,000,—a conclusive evidence of the rapid progress of the colony, and that on the most satisfactory of all

grounds, a freehold interest in the soil. There can be nothing ephemeral in these investments in land. The navigation of the river Murray promises to be of immense advantage to the colony. A charter has been applied for on behalf of a Steam Navigation Company, which, if obtained, will be the means of opening a communication with the interior, the commercial advantages of which it is impossible to calculate. The population of the colony, it may moreover be stated, are less scattered than in any other colonies, but are concentrated in villages, which are rapidly becoming towns, and will, there can be no doubt, ultimately swell to the magnitude of great cities. This is highly favourable to the operations of this Society—as congregations will be more easily gathered. There are already eleven or twelve Congregational ministers in the colony, all of whom, with one exception, are supported without assistance from the Society. Mr. Stow continues his valuable labours in Adelaide, though his health has of late greatly suffered. The Committee are anxious to send a well-qualified minister to North Adelaide, where Mr. Stow states a Congregational Church may be soon gathered.

“Van Diemen’s Land, one of the fairest regions in the southern hemisphere, is grievously suffering for want of labour. The horrors of convictism having hindered the immigration of free labourers, now that no ticket-on-leave men are to be obtained, the country is almost on the verge of ruin. ‘Unless we can speedily satisfy,’ says a correspondent, ‘the urgent, begging, praying, demand for labour, Tasmania must receive an irrecoverable shock. This country, so fertile in vegetation, so beautiful in ‘mountain scenery and smiling landscape,’ unequalled by most of her sisters, will languish or expire for the want of industry—of cultivation—of labour.’ A document on the subject, signed by all the Protestant ministers of religion, Episcopalians, with Bishop Nixon at their head; Presbyterians, Congregationalists, and Methodists, has recently reached this country, and been published in the periodical press, calling for help in this matter. In the midst of this perplexity our ministers continue their labours with encouraging success. The Van Diemen’s Land Home Missionary Society, aided by a small annual grant from this Society, is well sustained, and diligently pursues its work. The Committee have to acknowledge the receipt, since the last annual meeting, of the munificent donation of £500 from their long-tried and faithful friend, Henry Hopkins, Esq., of Hobart Town.

“From New Zealand, the Committee have recently received letters which convey the gratifying intelligence, that Mr. Hamer is progressing in the most satisfactory manner. He is gaining the esteem of all classes in Auckland, and gathering a congregation that, it is hoped, after another year, will sustain him without further assistance from the funds of the Society. Ground has been secured for the erection of a chapel in an eligible part of the city. When this object is accomplished, the full success of the Society’s labours in that important city may be anti-

cipated. A minister has been solicited for Wellington, where a goodly number of Christian friends are gathered in a chapel they have erected.

“It now only remains to report to this meeting the state of the Society’s finances. The Committee have great satisfaction in the growing esteem in which the Society is regarded by the British Churches; by no means commensurate, they think, with the unspeakable importance of its operations, as at present conducted, or the extent to which they might be carried, were more abundant resources placed at their disposal. Additional labourers could be advantageously employed in those colonies already occupied by the Society’s agents, while there are many other of the numerous dependencies of the British Crown, in which the labours of Congregational ministers would be highly appreciated, and might be pre-eminently useful. Still the Committee cannot refrain from expressing their thankfulness that the amount received during the past year far exceeds that of any former year since the formation of the Society, even when special efforts have been made to meet extraordinary contingencies. The amount received during the year is £5,782 17s. 10d., which added to the balance in hand of the former year, makes a total of £7,112 12s. 8d. The disbursements during the year amount to £7,189 19s. 4d., leaving a debit balance of £77 6s. 8d.

“To the Congregational Churches of Britain, and especially to those among them who are entrusted with a large measure of this world’s wealth, the Committee would especially appeal. Will you not then sustain, liberally sustain, a work to which God’s providence, and fidelity to your own principles, are so manifestly calling you? Other denominations are in the field; systems of church polity which you disapprove are zealously advocated. Puseyism is there, and Popery is there, and both are striving to occupy the high places of the land. Will you stand quietly by while you possess the means to dispel the delusions by which these are seeking to blind the minds of men? Your ministers, if men of piety, zeal, and enterprise, are universally listened to, and successful. Assist the Committee by your prayers, and your contributions, and they will endeavour to select and send forth men whose memory will be as fragrant to future generations as that of the Pilgrim Fathers still is to their descendants in the New England States of America. The present is a crisis in which prayer, effort, and zeal, are indispensably required. The destinies of the world will be much influenced for good or for evil by the British Colonies. Be it yours, dear brethren, so to exert yourselves, that these fair regions may be thoroughly Christianised, and thus be instrumental in hastening on the period when all the nations of the earth shall bow to the dominion of Emanuel, and crown him Lord of all.”

The CHAIRMAN then rose and said, that, before calling upon a gentleman to move the adoption of the very excellent Report which they had just heard, he would say a few words in fulfilment of the duty devolving

upon him. He regarded the Colonial Missionary Society as having one great object in common with all Christian associations of every kind—the spread of evangelical religion among the people of the world; but then it had also this special peculiarity, that it was endeavouring to accomplish this work in connection with the Congregational discipline and polity—a discipline and polity which he could not help regarding as pre-eminently adapted to the wants of colonial life. (Hear, hear.) It was exceedingly natural and appropriate that while, as Christians, the supporters of this Society sought to spread evangelical religion, that they should also, as Congregationalists, seek to perpetuate it in that form of ecclesiastical discipline which they must necessarily regard as the best adapted for promoting the true end of all Christian efforts. There had been a good deal of discussion lately in the House of Commons about the “disabilities” of a certain class of colonial clergy; and he congratulated this Society that its ministers had no disabilities of the class complained of. (Hear, hear.) He was, indeed, exceedingly desirous that what is true of the clergy connected with this Society should be true also of every church in the colonies of Britain; that they should have no disabilities at all in their religious or ecclesiastical operations. (Hear, hear.) But at the same time he must say, also, that those who are in bonds can only obtain their freedom on one condition. If they desired to be free from the control of the state, they must be willing to relinquish the pay of the state. (Cheers.) It would not be safe to remove those disabilities of which they were found to complain on any other condition. In England the condition of things had long been of a very anomalous character, and which was being felt more and more every day. Time was when the commonwealth and the church were one body, but now they were no longer so. (Hear.) The Census had shown, indeed, that the time has come when the majority of the population are not members of the Established Church. (Hear, hear.) The whole framework of the legislation of this country had proceeded upon the theory that the Established Church is the church of the nation, so that our legislation had been the most inconsistent thing; and he feared that it would be so for some time to come, because of the difficulty of altering a state of things which had once become established. But this need not be so in the colonies; there all might very easily be made to stand on an equal footing, and there was nothing in the nature of things which prevented the most thorough harmony of action between all parties in their efforts for the promotion of the common good. (Hear, hear.) The chief desire of Christian Englishmen, therefore, ought surely to be thoroughly to impregnate the colonies with Christian sentiments and feelings, that, even when they become separated, they shall continue the ornaments and the glory of the nation whence they sprang. (Cheers.) Under these circumstances, the Colonial Missionary Society would come in for a large share of the honour and the praise for having so zealously and effectively contributed to bring about so blessed a result. (Cheers.)

The Rev. THOMAS BINNEY moved the adoption of the Report, and the appointment of the Committee for the year ensuing. Some of the audience probably thought it a little too long. (Cheers.) You mean (said he) by that cheer that you think so. (Hear, hear.) Then it is a proof to me that we have not yet arrived at the beginning of the Millennium. (Laughter.) There will, of course, be no Reports of Societies then, because there will be no Societies which need such Reports; but one feature of the arrival of that period will be that a meeting of this sort will pay more attention to the Report than to the speeches. (Laughter and cheers.) The fact of your getting tired of a Report only shows that you are in a very imperfect condition of character. Where shall we get information if we do not get it out of the Report? (Hear, hear.) There are two things to be done for the perfection of the Christian Church, so long as these institutions continue; the one is the art of making Reports, and the other is the art of listening to them. (Laughter and cheers.) Who could have listened, without much gratification, to the statement which was made in the Report about what the friends are doing in Sydney, and the manner in which large sums have been subscribed for extending the Gospel to those places which are still destitute? (Hear.) Now I believe they would not have done what they have if it had not been for this Society, and what this Society has done in the first instance. (Hear, hear.) Let us remember that the present condition of the colonies, in a moral point of view, is such that if efforts like those put forth by us be not made at all, the people will remain very much as they now are; but that if we devote a little time and money to their elevation and improvement for awhile, they will then be prepared to provide the means of moral and religious education for themselves. (Hear.)

The Rev. J. C. HARRISON seconded the Resolution. He supposed that there was no institution which awakened in the minds of British Christians more sympathy than the present. Probably there was not a single person in the audience who had not some relation or friend in one or other of the colonies. In the case of very young men, who constituted a large portion of the emigrants to Australia, it was of the first importance that something effective should be done to prevent their sinking away into infidelity or habits of indifference to moral and religious sentiments. Who could tell what a charm the influence of home exercised upon the youthful mind in restraining young men from evil habits and practices? (Hear, hear.) Now the only way in which it seemed possible to continue something of this influence upon the young men who emigrated to our colonies, was by sending Christian Missionaries to preach to them the great and glorious truths of the Gospel, and as far as possible to watch over them, and show them that they had still friends who were anxious to promote their best interests, both in relation to this world and the world to come. (Hear, hear.)

The Rev. S. R. WARD moved,—

“That this meeting has derived much satisfaction and encouragement from observing

the increasing efficiency of the Colonial Missionary Society, the general and cordial approval of its object and operations, the increased pecuniary resources it has recently obtained, the success of its Missionaries already sent out, and the increasing number of applications for ministers addressed to the Committee from various districts in the British colonies. This meeting would, therefore, urge the Committee to proceed vigorously with their work, not doubting that the British churches will sustain them in all their well-directed efforts to evangelize the rapidly-augmenting population of these distant regions."

The Rev. J. D. SMITH, of Dublin, seconded the Resolution.

The Secretary then introduced Mr. ANDREW FOSS, of Sydney, who moved,—

"That this meeting would record its devout thankfulness for the extraordinary success with which it has pleased Almighty God to bless the operations of the Society, especially in Canada and Australia; and would respectfully, but earnestly, call on the British churches throughout the land to sustain, with increasing ardour, an institution which appears so pre-eminently adapted to the moral and spiritual necessities of these important portions of the British empire."

He had (he said) resided in Sydney for upwards of twenty-seven years. It was in 1828 when only two individuals started the first Independent chapel there, and that chapel was built for upwards of three years before it was opened. Then there was the difficulty of getting a pastor, and they applied to the Rev. Dr. Campbell and the Rev. Dr. Henderson, and others. A suitable man was found at last, but his ministrations were not deemed successful, and the church applied to the Colonial Missionary Society, and from them they received the excellent man with whom it had been his honour, as deacon of the church of Dr. Ross, to be connected ever since the period of his arrival in the colony. (Hear, hear.) When Dr. Ross arrived, that church consisted of twenty-five members, and when he (Mr. Foss) left, the number exceeded 200. (Cheers.) They had in connection with the church Sabbath and day-schools in a flourishing condition, and from Dr. Ross's church had emanated the church of Mr. Beazley, an edifice capable of holding about 600 persons,—Dr. Ross's church being capable of seating 1,000 persons. (Hear, hear, and cheers.) He had seen nothing in the fatherland that would gain by comparison with these two churches. Their own was a noble building, and the pastor was most efficiently sustained. In connection with the church was a City Mission cause, and the Missionary was doing a great amount of good. Connected with their own immediate body, there was a Bible Society, a Tract Society, and various other benevolent institutions, that would do honour to any country. (Cheers.)

IRISH EVANGELICAL SOCIETY.

THE Annual Meeting was held at Finsbury Chapel, under the presidency of JOHN CHEETHAM, Esq. M.P.

The Rev. Dr. MASSIE, the Secretary, read the Report, which stated, that "The changes manifestly passing on the people of Ireland in the present day are indicative of progress. The Society continues to direct its principal energies in sustaining the full and affectionate ministrations of the Gospel of peace and love at all the stations occupied by its agents. The operations conducted at Galway have been attended with many gratifying indications of acceptance among the people, and of Divine favour towards the labourers there employed. The population of the city have all the characteristics which appeared to the apostle among the inhabitants of Athens, under the engrossing influences of superstition. A priesthood, whose numbers may be reckoned by scores, aided by monkish fraternities and conventual women, with vigilant hostility, obstruct every effort made for the Scriptural instruction and evangelization of the people, both old and young; while a ritual of mummeries, and a ministration of ghostly interestors, are substituted for the essential doctrines of Christ's holy Gospel. In the county of Antrim, as in other northern counties, where Presbyterian bodies have possessed an influence since the days of Milton and Cromwell, the Papal power, in secular things, is weak and crawling. But evangelical piety does not prevail as widely as Protestantism is professed, and many who have been trained to hate the Pope, and denounce a Romish priesthood, yet require to be taught what are the first principles of the oracles of God. The agents of the Society labour faithfully and hopefully in the midst of a population, many of whom have a name to live, but are dead. The work is conducted in village stations, open-air preaching, Sabbath-schools, Bible-classes, and pastoral ministration. The Missionaries and Scripture-readers happily co-operate and strengthen each other's hands, and the blessing of God rests on the services among the people. In the counties situate between Antrim and Dublin, the Society sustains agencies at four stations, where the work of Missions is not less required, since the parochial clergy and State-endowed Presbyters prove insufficient to withstand the proselyting aggressions of the Papal mystery. In Down, Armagh, and Tyrone, seven brethren are actively employed every day, and, aided by believing fellow-workers in seeking the diffusion of the Gospel truth, are providing the ministrations of Evangelical Home Missions in hamlets and villages, as well as in the larger towns. In Limerick, Cork, and Kerry counties, under the operations of the Society's agents, prospects of usefulness daily open, and encourage the missionaries to anticipate increase to their congregations, accessions to the churches, and ultimate triumphs over Popish influences and superstitions. The funds received during the year have been equal to the expenditure, though not sufficient to warrant as extended an increase to the Mission-field as other indications would have encouraged. The income during the year from regular sources, has been £1,945 11s. 11d., to which is to be added the payment of a legacy bequeathed by the late John Broadley Wilson, Esq., of £450,

Three per cent., after the payment of the legacy duty. The expenditure has been in the support of stations, and work connected with the missions, £1,730 11s. 4d. Official salaries and expenses for deputations, printing, &c., have been £335 11s. 11d."

The meeting was addressed by the Revs. John Ross, Dr. Brown, Dr. Archer, William Tarbotton, J. D. Smith, and S. R. Ward.

CONGREGATIONAL BOARD OF EDUCATION.

THE Tenth Annual Meeting of the Congregational Board of Education was held at Crosby-hall, SAMUEL MORLEY, Esq., in the chair. The meeting was well attended, and an unusually large number of gentlemen, well known for their devotion to the cause of popular education, occupied the platform.

The Rev. JOSIAH VINEY read the Report of the Board, which stated that a sense of the importance of the objects contemplated by the Board has been annually deepening in the minds of those who have been most closely identified with it. They are anxious that this feeling may be more generally shared; and it is believed that the publication of the returns on education, comprehended in the last Census, will produce this effect. Since the last Report twenty-two young persons have been admitted into Homerton College; twenty-eight have been appointed to schools. The reports of the examinations during the year have been satisfactory, but it is felt that an extension of the term of training will, ere long, become necessary, to secure a yet greater improvement in elementary schools than has hitherto been attained; and while the term is restricted to a single year, it becomes a matter of great importance that the ministers and members of our churches should look out suitable persons for the important engagements of teaching, affording, when necessary, some direction as to a course of preparatory study, before they enter into a Training Institution. The schools in connection with the College, serving the twofold purpose of practice for the students, and instruction to the children, have satisfactorily progressed. The number of children has been, and is still gradually increasing; and proof is not wanting that they have already exerted a powerful moral influence in the neighbourhood in which they are situated. The parents of the children, and the superintend-

ents of the Sunday-schools in the vicinity, have borne decided testimony to their value; and the hope is confidently entertained, that when they have been in operation for a few years, they will offer the most conclusive evidence of the excellency of the principles and plans adopted by the Board. During the past year £270 have been realised from the payments of the children, in addition to the entire cost of all the books used in the schools; an amount which those who are acquainted with the general poverty of the locality will admit to be considerable. The College property is now vested in trust for the purposes of the Board, and it is believed that it will be gratifying to all lovers of Nonconformity, that an edifice so long and honourably connected with its principles, and so identified with the name of Dr. J. Pye Smith, one of its brightest ornaments, is thus permanently and legally retained in the hands of the body for whose interests it was erected, and for whom it is to be hoped it will still do good service in the cause of enlightened and Christian education. The satisfaction is heightened by especial congratulation connected with the fact, that the purchase and adaptation of the building, involving an expenditure of £11,622 1s. 5d. has in so brief a period been met by the free-will offerings of the friends of voluntary and religious education. The income during the past year has been steadily increasing in the form of annual subscriptions, so that a revenue is secured adequate to the ordinary expenditure for training teachers. Many objects, however, of importance, are necessarily kept in abeyance for want of funds. Further aid to poor schools, especially in the rural districts; inspection of schools; collection, arrangement, and publication of statistics; assistance to deserving and needy candidates, in the form of donations or loans, are matters of long-cherished purpose; but, as yet, owing to limited resources, of purpose and hope alone.

The balance in hand at the last Annual Meeting was £479; the receipts for the year amounted to £2,644 18s. 2d., and the expenditure to £2,430 7s. 1d., leaving in hand the sum of £214 11s. 1d. The final account of Homerton College of £11,622 1s. 5d. had been settled since the last anniversary.

The meeting was addressed by the Revs. W. G. Barrett, J. Kelly, J. H. Hinton, Dr. Brown; and G. W. Alexander, F. Crossley, E. Miall, and Edward Baines, Esqs.

Religious Anniversaries.

CHRISTIAN INSTRUCTION SOCIETY.

THE Twenty-ninth Annual Meeting of this Society was held at Weigh-house Chapel, Fish-street Hill. The attendance was numerous, and the proceedings were more than usually interesting.

JOHN PITMAN, Esq., occupied the chair, in the room of Mr. Alderman Challis, who, in consequence of illness, was unable to preside. After an address by the Chairman,

The Rev. ROBERT ASHTON read the Report, of which the following is an abstract:

"The operations of the Society are threefold: domiciliary visitation, lectures to the working classes, and open-air, tent, and room preaching, with the distribution of tracts, and various other appliances of Christian usefulness. The visitation is carried on

by the several churches in which associations are formed. The efforts in this respect now made are fourfold what they were twenty-five years since. To the point of augmenting the number of worshippers in the house of God is the attention of the visitors directed; and it is no unimportant result of their labours, that 570 persons have been persuaded to attend the public worship of Almighty God. The number of children obtained for the Sabbath-schools is 1,221. The visits of mercy to the sick and dying have been very numerous; and in 1,530 cases temporal relief has been administered to the distressed. Nearly 40,000 families have been visited by the 1,500 friends who kindly gave themselves to this important work.

"The tents have not been erected in London as in former years. The ground on Kennington-ceramon and in Bonner's-fields is now prohibited for such purposes; and no other suitable spot has presented itself on which to pitch the tent, and proclaim therein the words of life. During the stay of the militia at Ware, the tent was erected, and ten services on the Sabbath and week evenings were held there, under the direction of Rev. Mr. Spencer. The attendance on the whole was good, and it is hoped that the effort was not in vain in the Lord. An attempt was made to establish tent-worship at Norwood, in the immediate vicinity of the Crystal Palace. Four Sabbaths were thus occupied, but few attendants could be secured, and the effort was abandoned. It is gratifying to learn that a Sabbath afternoon service has been attempted at the British Schools, Norwood, and with an encouraging degree of success. The military encampment at Chobham engaged the attention of the Committee, and excited the sympathies and liberalities of several of the Society's friends. Contributions to the amount of £36 were raised for special services on the Common. The tents were pitched nine Sabbaths, and forty services were held. The congregations were small, and little interest was created by the novel spectacle. The average congregations every Lord's day were about 40; on one occasion the number was 100.

"The mode of doing good by open-air services has been attended with blessed results. A prejudice has, however, been created against it in many minds, and few congregations of any size could now be gathered, unless, under some very special circumstances. Rev. W. Tyler held his customary Sabbath morning service during the summer, on Bethnal-green, at the early hour of seven o'clock. The Craven Chapel Association sustains an open-air service on Sabbath afternoons, during the season, in Oxford-market. The Horselydown Association carries out these services extensively. Occasionally, Rev. J. Adey addresses a crowd in the Sabbath afternoon, in the vicinity of his chapel. The importance of renting large rooms, or school-houses, in crowded localities, has been much urged on the attention of the Committee during the year. But, having no funds, the subject has been kept in abeyance. A new project has been started under encouraging auspices,—

"The Ragged Church Union,"—which contemplates the opening of free places of worship in poor and destitute neighbourhoods. Their name has a charm for many, especially as associated with the idea of Ragged Schools.

"The special duty of the Committee has appeared of late to be that of lecturing, during the winter months, to working men, in various public rooms, and occasionally in chapels. Three evenings, in nearly every week, from the beginning of November to the end of February, were occupied with such lectures. They have been distributed over all parts of London, so as to bring before the attention of the working-classes the great truths of revelation. The Committee have to express their hearty thanks to the managers of Hawkstone-hall, the Lambeth, King Edward, and Holloway Ragged-schools, the Horselydown and Liaison-grove Day-schools, the Borough-road, Coverdale, Barbican, Falcon-square, Tonbridge, and Tottenham-court Road chapels, for their kind permission to use those edifices for the purposes of the Society. They, too, would express their deep sense of obligation to those ministers who so kindly and heartily consented to deliver the lectures in those various places. The attendances were for the most part exceedingly good, and the results very encouraging. The Committee were happy in being able to secure the cordial concurrence of nineteen ministers to deliver a special lecture in their respective chapels to working men, on the last Sabbath evening in March. The result, on the whole, was most gratifying.

"Tract distribution has been carried on extensively at Fairlop, Greenwich, and Wandsworth fairs, at the Lecture-halls and rooms, in the parks, and in various parts of the country, to which grants have been made. Some 50,000 tracts, in addition to the thousands of loan tracts, have been put in circulation during the year. The Committee have been prevented from employing a more extensive agency, in consequence of the inadequacy of the funds; and they find themselves, at the close of the year, to be indebted to the Treasurer, to the amount of £32 4s. 6d. This is a position which the Committee do not like; and close their Report, by expressing a hope that the treasury will be amply replenished."

The Revs. J. Corbin, J. H. Hinton, Brewin Grant, G. Rose, and C. F. Vardy addressed the meeting.

VOLUNTARY SCHOOL ASSOCIATION.

THE Sixth Annual Meeting of this Association was held at the London Tavern, Bishopsgate-street. The Chair was taken at seven o'clock, by THOMAS BARNES, Esq., M.P.

Mr. GEORGE KEARLEY read the Report, which commenced with a general retrospect of educational proceedings during the past twelve months, and the present position of the educational controversy. It gave also a detailed account of the operations of the Association since the last Annual Meeting, and stated that six fresh pupils had been

received into the male Normal-school, and eight into the female Normal-school. Deep regret was expressed at the loss, during the year, of one of the most munificent subscribers to the Association, James Cundiffe, Esq., who has at various times given to it the sum of £500. With respect to general finance, the Committee congratulated their friends upon the fact, that the number and amount of the subscriptions have increased; while, on the other hand, the donations had fallen off; but this deficiency has been in some measure supplied by the liberal bequest of 100 guineas from the late John Stone, Esq., of Walworth. The general expenses of the Association have been materially reduced, so that a comparatively small addition to its regular income would place the Society in a much more efficient and satisfactory position; the Committee, therefore, closed their Report with an earnest appeal to the friends of voluntary religious education for increased and active support during the coming year. From the balance-sheet, it appeared that the total receipts were £1,897 8s. 5d.; and total disbursements, £1,220 10s. 2d.; leaving a balance in the Treasurer's hands of £676 18s. 3d.

The meeting was addressed by S. Morley, A. Pellatt, and G. W. Alexander, Esqs.; and the Revs. C. Stovel, J. H. Hinton, J. Burnet, and H. Richard.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

The Eleventh Annual Meeting of this Society was held at Freemasons' Hall, under the presidency of Sir HARRY GORING.

A hymn having been sung, the Rev. J. J. HEINITZ offered prayer.

Mr. YONGE read an abstract of the Report of the Committee, which commenced with a review of the several missionary stations occupied by the Society in Palestine, Tunis, Gibraltar, Frankfurt, Breslau, Bavaria, Wurtemberg, Mulhausen, Marseilles, Lyons, and Paris; and in this country, Birmingham, Hull, Manchester, Portsmouth, and London. It referred to the closing of the Jewish College, after having supplied several valuable missionaries now engaged in the work. The income of the Society has not equalled the expenditure consequent on the extension of the Society's operations, and the increased number of the missionaries; so that the Committee, unless promptly relieved, will have to commence the year with a debt of £546, while various openings for its agency present themselves, and the work is more than ever urgent and encouraging. Twenty-three missionaries are at present employed, including a female Scripture-reader. The Report mentioned several instances in which spiritual good appears to have been derived by individuals in every class of Jewish society, from the reading of the Word of God and the instructions of the missionaries, and referred in cheering and exciting terms to the general result of Christian intercourse and effort on the Jewish community at home and abroad, and to the increasing spirit of friendship and good understanding between Jews

and Christians. The income of the Society during the year was \$4,269 2s. 5d., the expenditure (including balance due on last account) \$4,816 7s. 6d.

The Rev. JAMES HAMILTON, D.D., in proposing the adoption of the Report, said, A mission rises in proportion as the persons who are the objects of it fill an important place in the scale of our fellow-men. We felt, for example, more interest in the conversion of a prince than a peasant—of one of the Brahminical caste than of the uneducated class of serfs. Now, when we look about in the world, who are the aristocracy of the earth—that peerage which God himself has created—those that he has himself ennobled, and set apart from all the other races? Did not this description apply to the Jews, and to the Jews only? Anglo-Saxons were often found to boast of the antiquity of their families; and every one even in that assembly, he supposed, would stand an inch higher if he could trace his pedigree back to the Conquest. But he supposed most of the ladies and gentlemen whom he addressed, without meaning any offence, were of a very mixed and miscellaneous pedigree. Their fathers perhaps, were Irish, Celts, or Norwegians from the coast of Caithness; and their mothers the early inhabitants of old Denmark. (Laughter.) He did not suppose that there was a more mingled race than that popular model that was supposed to be the model-type of humanity—the Anglo-Saxon. But there were those whose family was four thousand years old; and we have no difficulty in tracing their pedigree, pure and unmingled, through all its intervening ages. (Hear, hear.) He often felt, when he looked upon the descendants of Abraham, Well, after all, ye are one of God's own aristocracy, one of those whom he has constituted his peculiar people—a royal nation—the premier peers of his kingdom; and feeling that, he could not help exercising a profound interest in them. It was very true that some of them did not occupy a very high rank now-a-days. (Hear, and laughter.) But when we jostle in the streets with some poor fellow collecting his "old clothes," it was not, perhaps, customary for us to remember that he belonged to one of the most honourable of all the families of the land, and we could trace his connection with patriarchs and prophets of the earlier ages. (Hear, hear.) The Jews were, therefore, men whom we did well to hold in the highest honour; for just as God had used them for such great purposes in time past, so it might be expected that when they embrace the truth as it is in Jesus, they will stand forth the most conspicuous benefactors of the race. Neander and others had given a clear indication, he thought, that we may hope great things for the world in the evangelization of the Hebrew people. And in connection with this it was a most interesting and hopeful circumstance, as stated in the Report, that the Jews of London have the entire Bible in their hands. (Hear, hear.) The Report stated, that they had got the torch of truth, which only had to be lighted for them to see Jesus as the Messiah. But, in fact, the torch is already lighted. It is the very same Bible, the same revelation

in whose pure shining we ourselves have found the Christ of God. But then "blindness hath happened unto Israel." That torch does not illumine because there is a bandage on the beholder's eyes. They come to the Synagogue with that veil still on their eyes, and the truth, as it would otherwise be, "the truth as it is in Jesus," fails to penetrate their minds; they have only to cast away the bandage of their own imposing, and that light will shine in upon their souls; God's Spirit will constrain them in time to do that, as he has constrained numbers already; and the time is not far distant when "all Israel shall be saved." (Cheers.)

The Revs. R. Herschell, J. Viney, E. Jukes, and others, afterwards addressed the meeting.

SUNDAY-SCHOOL UNION.

THE Annual Meeting of the Sunday-school Union was held in Exeter Hall; John Cheetham, Esq., M.P., in the chair.

Mr. W. H. WATSON read an elaborate Report, which commenced by a copious reference to extracts from the foreign correspondence of the Committee, of a very interesting character, and it was stated that grants of money and books had been made to various schools on the Continent to the amount of £204. With respect to the home proceedings, it appeared that during the past year six building grants have been made, amounting to £55, and making the total number of grants 319, amounting to £7,044. Of lending libraries, 248 have been granted, making a total of 2,979, the value of which last year is £1,118. Out of this sum, the schools paid only £419. Deputations from the Committee have visited thirty-eight provincial towns. The contributions towards the general objects of the Union have fallen short of the amount of former years, which is accounted for by the large sum given to the Jubilee Fund. The Committee, therefore, close their Benevolent Fund with a deficiency of £741. An earnest appeal was made to meet this lack in two years' income. The proceedings of the Jubilee were extensively reviewed, special reference being made to the public meetings held in the provincial towns of the kingdom, as well as to the meetings in London. The Census returns were largely quoted, and it was stated that there were, in 1851, in England and Wales, 23,498 schools, with 502,000 teachers, and 3,407,409 scholars. The fact was dwelt upon as one calculated to call forth feelings of peculiar thankfulness to God. It was stated that the amount up to March 31st, on account of the Jubilee Fund, was £5,086 9s. 4d.—a sum equal to twelve years' income. It was expected that this Fund would be considerably increased.

The meeting was afterwards addressed by Ald. Wire, E. Corderoy, Esq., and the Revs. N. Hayercroft, J. Vaughan, J. Corbin, and Dr. Hewlett.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Annual Meeting of the British and Foreign Bible Society was held at Exeter

Hall; the Earl of Shaftesbury, President of the Society, in the chair.

The Report was then read by the Secretaries. It stated that the receipts of the year ending March 31, 1854, have far surpassed those of any former one, irrespective of the sums raised for special objects. The total receipts from the ordinary sources of income have amounted to £126,665 18s. 10d., being £16,505 8s. 2d. more than in the preceding year, and £8,225 9s. 7d. more than in any previous year. The receipts applicable to the general purposes of the Society have amounted to £59,656 8s. 8d., including £35,875 5s. 8d. from auxiliary Societies. The amount received for Bibles and Testaments is £66,009 10s. 2d., being an increase of £11,436 11s. on this item alone. To the above items must be added the sum of £66,507 7s. 9d. subscribed to the Jubilee Fund, and also £20,485 19s. 8d. to the Chinese New Testament Fund; making a grand total of £223,659 5s. 10d. The issues of the Society for the year are as follow:—From the depot at home, 1,015,963; from depôts abroad, 351,665; total, 1,367,528 copies,—being an increase of 198,734 over those of last year. The total issues of the Society now amount to 27,938,681 copies. The expenditure of the year has amounted to £119,257 15s. 1d.; being an increase on the total nett payments of £23,750 12s. 7d. The Society is under engagements to the extent of £37,279 18s. 11d.

The meeting was addressed by Sir R. H. Inglis, the Earl of Harrowby, the Bishop of Cashel, Rev. J. A. James, Rev. T. Milne, and others.

RELIGIOUS TRACT SOCIETY.

THE Fifty-fifth Annual Meeting of the above institution was held in Exeter Hall. The Hall was quite filled. The chair was taken at six o'clock by S. M. Peto, Esq., M.P.

The Rev. P. J. SAFFERY read an abstract of the Report. It gave a brief sketch of the Society's operations during the year, in the printing and the circulation of religious publications in various parts of the world—France, Spain, Sweden, Denmark, Holland, Belgium, Germany, Switzerland, Russia, British India, Burmah, China, Loo-Choo, the Dutch East Indies, the Australian Colonies, Madagascar, the Mauritius, the British dependencies in North America, and the West Indies. The Report then proceeded to notice the various important objects in connection with the Society's home operations, at the Camp at Chobham; soldiers and sailors proceeding to the East; emigration; prisoners; the issue of a new publication, entitled "The Sunday at Home;" tract distribution in Ireland, Scotland, and Wales; the large grants made to the London City Missions and kindred Societies, and the formation of libraries. The total issues of publications during the year, were 27,576,576, being an increase of 1,524,724. The benevolent income of the year, including the sums received for special objects, was £6,551 11s. 5d. The legacies, £2,428 6s. 5d. The grants of money, paper, and publications, for home and abroad, amounted to £11,206 14s., being

an excess over the ordinary benevolent receipts of £4,166 13s. 4d. The sales have reached the sum of £28,400, showing an increase of £4,927 7s. In conclusion, the Committee urged attention to the value of the Christian press in the present times, and appealed for increased public support, that they might be able to employ that press more largely and efficiently.

Mr. Thomas Chambers, M.P., Dr. Winslow, Dr. Archer, and others, addressed the meeting.

PROTESTANT ALLIANCE.

THE Third Annual Meeting of the Protestant Alliance was held at Freemasons' Hall; the Earl of Shaftesbury, President, in the chair.

Mr. JOHN M'GREGOR read the Report, which stated that, in addition to the local Alliance before established, others had been organised for Scarborough, Tynemouth, Kendall, and North London, and Ballygawley, in Ireland. A Dutch Protestant Alliance had been established at the Hague, and a similar one at New York. The absolute necessity of personal communication with the various branches in England had at length been satisfactorily met by the appointment of a travelling secretary. The cause of Protestantism was already reaping the fruits of his exertions; for while the work done in London had increased in importance and amount, the energy of Alliances throughout the kingdom had been stimulated, and new associations formed, by which the influence attaching to the acts of the central body had been increased. The activity of Scotland in the affairs of Protestantism appeared to be now consolidated in a powerful and extensive organization; and the Association recently formed in Ireland, it was hoped, might be the precursor of similar unions for good. The correspondence between the Committee and Continental Protestants had resulted, during the past year, in an important general movement at a Conference of Deputies from the various Protestant states, held at Homburg, in August last. A Committee had been formed in New York, and there were hopes of a similar organization in Quebec. Lectures had been carried on with great success by many Alliances; and missionary operations and classes for adults and children had also been conducted with increasing advantage. The Committee had also collected an adequate fund for the future maintenance of Francesco and Rosa Madiai, whose health had been permanently injured by their long imprisonment and sufferings. For this object more than £800 had been contributed, in addition to about £400 subscribed last year on account of the Deputation to Florence. They had also been enabled to secure such a provision as would prevent them from enduring the evils of poverty. The demands on Protestant liberality for these special objects had caused a diminution in the receipts for the general fund of the Alliance, which amounted to £700; and yet, taking the total sum received for those three funds together, £1,600 had been collected, being an increase over that of the previous year. The

Report then referred to the subjects of Maynooth and convents, and related what had transpired during the past year in reference to those questions, and stated that the Committee had been active in their opposition to the appointment of Popish chaplains to the Government galls. The effect on Tuscany of the imprisonment of Miss Cunningham was witnessed by one of the Committee, and Bibles and Protestant tracts were more than ever in demand. The Report concluded by detailing the efforts of the Committee respecting the persecution of Baptists in the Grand Duchy of Mecklenburg-Schwerin and Malta. The balance-sheet showed the expenditure to have been £1,190, and the receipts, £986; leaving a deficiency of £263.

RAGGED-SCHOOL UNION.

THE Annual Meeting of the Ragged-school Union was held in Exeter Hall; the Earl of Shaftesbury in the chair.

THE SECRETARY read the Report, which contained the following statistical information:

"NUMBER OF SCHOOLS, TEACHERS, AND CHILDREN.—The schools, which in numbers were last year 116, are now 123. The number of paid teachers has considerably increased, being now 230; but there has not been an increase, but rather a diminution in the number of voluntary teachers, and yet the number of children continues to increase, as will be made quite clear from the following Table:

	Last year.	This year.
"In Sunday-schools	11,740	13,100
Week-day "	8,000	9,000
Evening "	5,890	6,300

"THE NUMBER OF INDUSTRIAL CLASSES has not been increased during the year. This is matter of great regret to the Committee, as they are very anxious to give industrious and tidy habits to as many of the children as they possibly can; but the difficulty of finding suitable occupation, especially for younger scholars, and the expense of industrial teachers, are great hindrances to that good work. The Committee are, however, resolved to persevere in forming and supporting such classes, and are glad to observe that some friends, who are anxious to encourage industrial occupations in the schools, have lately opened a Ragged-school shop, in Bell-yard, Fleet-street, for the sale of the industrial produce of the children. This, they trust, the public will support, especially as it cannot in any way injure the legitimate tradesman, the prices being always kept at such a point as not to do so.

"THE SHOE-BLACK BRIGADE continues to prosper. The number of boys employed is the same as last year, viz., 37; but their earnings have considerably increased. Last year it was £760; this year it amounts to £899. Of this, £491 have been paid directly to the boys for food, etc.; £205 passed to their credit in the savings bank; and £203 devoted to the expenses of carrying on the Society, including blacking, brushes, etc. The number of boots and shoes cleaned in the year has been 215,966 pairs, or 4,153

a week; the average earnings of the lads, 9s. 4d. a week. The £203 devoted to expenses does not equal the expenditure by £50 or £60, and private subscriptions are required to make up that deficiency.

"REFUGEES.—The number of refugees now open is about 15. The number of inmates, who are provided with board and lodging, and mostly with clothes, is at present above 350. Several report that they cannot admit more from want of funds to pay expenses, and the cases lately refused for this reason exceed 300.

"EMIGRATION.—Some letters from Australia show that the lads sent out as emigrants by the Union are in some cases occupying most important and trustworthy positions in society. Just lately, one lad wrote home, saying that he was driver of the mail-cart at Melbourne, at a salary of £150 a year, having saved £250, and sending home £100 to bring out his parents and other friends that he named, to spend the rest of their days with him in Australia. The gratitude expressed by this lad towards his Ragged-school friends is most pleasing, and amply repays the Committee for any trouble and expense incurred by his emigration. It appears he has already bought a small farm to place his father upon when he arrives; and is thus becoming a small landed proprietor in a thriving country, instead of being a busy thief or idle vagrant in the streets of London.

"THE FINANCES OF THE UNION are in a prosperous condition. Although the amount received this year in the shape of donations and subscriptions is considerably less than last year, yet, by God's goodness, several large sums have come in in the shape of legacies, which have more than compensated for deficiency in other items; and these have enabled the Committee not only to be more liberal in their annual grants to the schools, but also to carry out several plans for the furtherance of the great cause they have at heart. One of these legacies was from Mr. Durrant, and realized the sum of £4,259."

BRITISH AND FOREIGN SCHOOL SOCIETY.

THE Forty-ninth Annual Meeting of the British and Foreign School Society was held at the Society's House, in the Borough-road; the Right Hon. Lord John Russell, M.P., and V.P., in the chair.

Mr. HENRY DUNN read the Report. In the Model-schools in the Borough-road, there are 1,031 children in daily attendance, and 31 pupil-teachers appointed by the Committee of Council on Education. In the Normal-school for young men, 170 students have attended during the year; and in that for young women, 171. Certificates of merit were awarded to 86 students during the year. 51 Queen's scholars are now in the institution. 169 schools have been supplied with teachers during the year. The agency department has been vigorously carried on. 118 public meetings have been held; 663 visits have been paid to 459 towns or villages, for the purpose of promoting education; 736 visits of in-

spection have been made to schools; 21 school-houses have been either rebuilt or enlarged; 48 new schools have been opened for 5,000 additional children. The foreign operations have been extensive. Grants of school materials have been made to various schools in the West Indies, Canada, South Africa, Western Africa, New Zealand, Australia, the East Indies, and South Sea Islands. Financially the Society is prospering, although enlarging operations require enlarged funds. The annual subscriptions have increased £200 during the last three years. The receipts of the year have been £15,183 9s. 2d., and the expenditure about equal.

LORD JOHN RUSSELL rose, amid loud cheering, and said:—What an imperfect, what a lame system must that be which proposes, either by state assistance or voluntary effort, to educate the great body of the people of this country, and yet leaves out the knowledge of that which is to guide our conduct in life? (Applause.) Can any omission be more unwise, or more fatal to the object we have in view? Because it is not a matter upon which we can say, "This is what you are to be taught at school, but you will be taught other and more important things elsewhere." The children who receive only secular instruction will conclude most naturally that they have the sum and substance of that which is most necessary for them. That they might attend religious instruction elsewhere is no doubt possible; but, when you consider the time that is taken up at school, and the occupations of the various ministers of religion, you will see that it is hardly possible in practice that in one place children should receive an adequate secular instruction, and that in another place they should find a minister of religion capable of giving them the whole of the instruction which is required for their religious education. (Applause.) If that is the case, and if it is so important that their conduct in life should be regulated, will you give them moral instruction apart from the Bible—apart from any religious sanction? That, again, appears to me to be an equally unwise and an equally fatal course; because, if these precepts of morality, these rules for the guidance of their conduct, have a Divine sanction, it ought to be revealed to them, and the counsel of God should not be withheld. (Cheers.) I should be sorry that, whether it be by the state or by voluntary societies, such a mistake should be made by those who are educated, as to think that their education was complete, unless they had received religious instruction; or that religious instruction was something separate and professional, belonging only to certain persons who were endowed by the state or were ministers of Dissenting communions, and were alone enabled to deal with the matter of religion. (Hear, hear.) I have always contended that this matter of religion is secular as well as religious, that it belongs to us all, that it pervades the whole business of life, and is, in fact, one of those things which ought to be reckoned among the common things of which every household ought to partake. (Applause.)

LONDON CITY MISSION.

THE Anniversary Meeting of the friends of this Society was held in Exeter Hall; J. P. Plumptre, Esq., presiding. After a brief introductory address by the Chairman, the Report of the Committee was read.

During the past year the Society had, by the Divine blessing, been enabled to add to the number of its missionaries, thirty new ones having been appointed to different districts, in which one half the amount required for their support had been locally guaranteed. The number of church sittings which ought to exist in London was 1,400,000, but there were only 700,000. Of these only four in seven were occupied on Sunday mornings, one in seven in the afternoon, and three in seven in the evening. The absentees were the labouring classes. It further appeared from the return, that in no one district in England was the remissness of providing for religious education of the poor so great as in London; and the inference drawn from this was that in the future efforts of the benevolent the Metropolis presented the strongest claim to the zealous and concentrated energies of the church of Christ. Of the adults who

died in London during the past year, one-fourth received no other visitation than from the missionaries of the Society. The number of visits paid during the year was 1,439,318, or 199,000 more than the year preceding, and giving a number of nearly 4,000 Christian visits paid every day; 122,722 visits had been paid to the sick, or nearly 386 per day; portions of the Scriptures had been read 432,407 times, or 100 times every hour, supposing the day to be of twelve hours. The number of families assigned to the care of each missionary was 500; and this, taking each family to consist of four, would give a total of 650,000 persons under their care, or a greater number than were under instruction at any church service at any one time. The number of prayer-meetings held during the year was 23,036. The income of the year had amounted to £27,484 19s. 4d., showing an excess over the year preceding of £1,008 9s. 11d.

The Report was received unanimously, and the meeting having been addressed by the Hon. and Rev. B. Noel, the Hon. and Rev. Montagu Villiers, the Rev. W. Cadman, Sir E. Parry, and other gentlemen, separated after a vote of thanks to the Chairman.

Biography.

W. FLANDERS, ESQ.

IN the removal of the benevolent and the pious, we are often led with the Psalmist to exclaim, "Help, Lord! for the godly man ceaseth; for the faithful fail from among the children of men." The world undervalues the holy; nevertheless, they "are the salt of the earth." Amongst those who have recently been removed to the heavenly world, the memory of few will be more fragrant than that of Mr. Flanders.

He was the son of a considerable farmer at Downham, in Cambridge-shire. At an early age he was deprived of his parents, and was committed to the care of a pious aunt, who sedulously trained him in the nurture and admonition of the Lord. He was the subject of early religious impressions. An accident, which nearly cost him his life, in breaking through the ice when he was skating, seems to have led him to serious thought. He was accustomed to refer to his deliverance on that occasion with devout gratitude to God.

The truth seems gradually to have dawned upon his mind, and he was at length prompted to decide for God. He passed, at one time, through a season of deep and pungent conviction of

sin. His heart was cast down within him; but at length, by an application to "the blood of sprinkling," he was brought to the possession of the "peace that passeth understanding," and he never after lost the impression of the exceeding value of the atonement of Christ.

At the age of fifteen, he came to reside in London, was actively engaged in business, and, by the blessing of God, was so prospered, that, at forty years of age, he was able to retire with a competency. By the judicious employment of his property after he left business, he augmented it into an ample fortune, which it was not his delight selfishly to hoard, but generously to distribute. He was early associated with the Countess of Huntingdon's Connexion. Latterly he was most intimately connected with Surrey Chapel and Tottenham-court Chapel, where his piety and continued generosity were strikingly manifested. The last sermon he heard was at Tottenham-court Chapel, on Sabbath evening, April 9th. The service was special, for the Working Classes, in whose welfare he ever took a deep and lively interest. On Good Friday, April 14th, he was removed into eternity.

He had complained for a few days of the swelling of one of his legs; but his medical adviser apprehended no danger from it, and it was thought it would soon subside. On the day of his death he seems to have been in an unusually calm and spiritual state of mind. In the morning he conducted family worship, and dwelled specially upon the doctrine of the atonement, as suggested by the day. During the day he occupied himself in reading the Scriptures and other religious books, and freely conversing on spiritual subjects; frequently repeating favourite hymns. One hymn he quoted with deep interest, beginning,

"O my Lord, I've often mused
On thy wondrous love to me;
How I have the same abused,
Slighted, disregarded thee," &c.

In the evening he again conducted family worship. Afterwards he expressed himself as somewhat better, and then prepared to retire. As he was to occupy a separate apartment, he took most affectionate leave of his wife, to whom, for fifty-six years, he had been devotedly attached, and for whose calm self-possession, sound judgment, and deep piety, he entertained a lofty appreciation; and he ascended the stairs, humming with a joyous heart,

"When I can read my title clear
To mansions in the skies,
I bid farewell to every fear,
And wipe my weeping eyes."

In an hour after his servant had left him, he rang his bell. When the servant entered his room, he said, "I am very ill." He was asked if medical assistance should be obtained. "It is too late," said he, calmly; "I am dying." And leaning his head on the shoulder of the servant, he breathed the prayers, "Lord Jesus, have mercy on my soul!" "Lord Jesus, receive my spirit!" and instantly expired.

Mr. Flanders was a man of singular simplicity and guilelessness of character. Though possessed of wealth, he never exhibited anything like display. And though he contributed most munificently to our great religious societies, it was never done in an ostentatious manner. During the last forty years he has been intimately connected with most of the leading philanthropic and religious societies. Amongst these he was specially identified with the London Female Penitentiary and the London Missionary Society. His thorough business habits eminently fitted him efficiently to discharge the duties that devolved upon him as a member of the Finance Committee of the London Missionary Society, to which he devoted himself with singular assiduity. He was a lover of good men, and was ever ready to aid the cause of Christ. His house was, for many years, a centre of hospitality for ministers; and his heart was ever the home of all that was generous, affectionate, and kind. He loved the Gospel, and held its great doctrines of atonement through the blood of Jesus, regeneration, and sanctification through the Holy Spirit, with a firm grasp. The love and expansive benevolence of Christianity were specially precious to him. He had no sympathy with narrow sectarian bigotry, but loved with an ardent affection all that love our Lord Jesus Christ in sincerity.

He has rested from his labours, and his works have followed him. His death was improved at Surrey Chapel, by Rev. J. Sherman, from 2 Pet. i. 14; and at Tottenham-court Chapel, by Rev. J. W. Richardson, from 1 Cor. xv. 55—57. May the widow of the beloved departed find the rich grace of the Saviour sufficient, as strength for her day; and may many be raised up to imitate the simple, earnest piety, and large-hearted benevolence to the cause of Christ, of our lamented friend.

Review and Criticism.

Swedenborg: A Biography and an Exposition. By EDWIN PAXTON HOOD. Hall and Co.

MR. HOOD has established for himself great claims to gratitude from the once famous Swedenborg. With the general public, for a long time, he has been nothing but a name,—a name-for a

strange jumble of fancies and follies, notions and amiability. For a small sum they may now become thoroughly acquainted with this interesting visionary. The essence of his cyclopædia of

imaginations is here; and thus a world of labour is saved to the student, who, in the course of a few evenings, may thoroughly con the work, and master for ever its amusing and mysterious contents. After an Introductory chapter, we are conducted to the Biography of Swedenborg, in which all the main facts of his singular career are correctly stated, closing with answers to the question, Was he a mystic, a madman, an impostor, a fanatic? The mystic doctrine of the Initial Letters is next set forth, in which we have a marvelous hodge-podge, on the Influx and Action of the Spiritual World on the Material—Spheres—Pairs—Fundamental Antithesis of Things—Triplicity—Mythology, and much besides. We are next led to a dark, but not dismal grove of something called Theosophy, in which we have many things hard to be understood, but full of interest and amusement. Emerging here, we plunge again into still thicker darkness—Homology and Psychology. We have wonderful philosophy exhibited here! We then proceed to a descant on the Wonderful Mystery of Marriage, and the Origin and Destiny of the Sexes—All Things Go in Pairs—Transmigration of Souls in Marriage—its True Idea—Marriage in Heaven—Marriage the Door of Life—the Golden, the Silver, the Copper, the Iron, and the Clay Age—and the Vision of Forests and Caverns. We here reach something approaching the climax of nonsense, and we pass on to the World of Souls. If perplexed before, we are now utterly lost. It is a curious fact, that clairvoyance, spirit-rapping, and magnetism are all subjects on which Swedenborg affords some intelligence. Mr. Hood tells the world that their mistake has been in the supposition that departed spirits, and celestial and infernal souls, were removed at an infinite and impassable distance from us. It is obvious they are near to us, and seek to touch us. The denunciations against the attempt to reach and to peep into the world of spirits, by the means either of wizards or seers, is a proof of the possibility of obtaining such knowledge. We have every reason to think that infernal beings press closely upon us. Our safety consists in keeping the avenues by which they may approach us closed: if we break down the barrier separating the two worlds, we are placing our powerless natures at the

mercy of these powerful spirits. This is, doubtless, terrible; but there may be some truth in it. All Scripture bears in this direction, and reason has nothing to oppose. Mr. Hood's chapter on this subject is certainly a remarkable one, and can hardly fail to fix the attention even of those who may not have thought before on the subject. Even they who may differ must yet confess that he has made out a strong case as touching the world of spirits. As to Swedenborg himself, he has secured for his character a species of resurrection, and it may be doubted whether there is not yet, in this strange, benighted earth, an extended and a fresh celebrity yet awaiting the gentle enthusiast. The following paragraphs may interest the reader:

The simplicity of his life was remarkable. He affected no singularity, made no display. In dress he conformed pretty much to the fashion, though rather an older one than the period of wearing. He was above five feet nine inches in height, rather thin, and of a brown complexion; his eyes nearly hazel and rather small; thin, pale, and retaining to old age the appearance of erect dignity, venerable, mildly expressive and beautiful countenance, lightened always by uncommon animation, and ever appearing to smile. He dressed in velvet, with a full-bottomed wig, with ruffles, a hilted sword, a gold-headed cane. Do our readers realize him? He was a self-helper, needed none to wait upon him: he lived for many of the later years of his life nearly a vegetarian, yet taking coffee, but no liquors, though conforming to a glass of wine in company. He gave away the greater number of his books, and when his landlord presented his bills, he sent him usually to the drawer to pay himself,—a very singular plan, to our apprehension; but, as Mr. Wilkinson remarks, "*clairvoyant* people know with whom they have to deal."

At the age of eighty-four, as we have seen, he terminated his life here, but not his mission. It was a good old age; and he was, as we have seen, hale, brave, and alive to the last. It is cheerful to see the Princes of Thought last so long; and if we regret for this great captain of thought that his close appears to our mind so cheerless, in a foreign land, away from friends and relatives, in a stranger's house, yet perhaps it was not so friendless, so foreign, so cheerless; and he had there, as ever, his consolations within. It was a consecrated old age; a consecrated death-bed. That brave and useful life—that earnest, and clear, and vivid pen is alive still, deriving life from the death-couch, in that touching but beautiful testimony; from its gloom, its mournful "*Lama Sabachani*," its brightness and cheerful testimony, its quiet and beautiful last "God bless you," moving us to tears by its simplicity and unaffected experience of Christian sorrow and triumph.

The portraiture is certainly vivid,

and; the outline of the character attractive and pleasing. We would not give old Emanuel Swedenborg for all the ancient philosophers put together. If he has less judgment, he has infinitely more fancy; and with that fancy, with all his infirmities, infinitely more truth. Mr. Paxton Hood has been careful to give the full benefit of all that has occurred since his death, in honour of his opinions and his character. He cites Count Hopken, many years Prime Minister of Sweden, and for upwards of forty years the intimate friend of Swedenborg, who asserts that the philosopher's system is "more comprehensive and less complex than any other system; while it forms virtuous men and citizens, it prevents, at the same time, all kinds of enthusiasm and superstition." This may be so, and as the Prime Minister has said it, we must try to believe it; but certainly we do not understand it. The Royal Academy of Stockholm is made to testify to the same effect. We are there told that "he occupies a prominent position among the master-minds of humanity." It utterly denies that there can be found in his system a single trace of insanity. The Academy deals with him in his character of a seer, recording the fact that his seership is attested by such men as Kant, the famous philosopher, and the sister of the great Frederick. Our own countryman, Mr. Morell, in his "View of the Philosophy of Europe," has made a passing glance at Swedenborg. He simply intimates, however, that while his system is chiefly theological, it has claims to be considered in a scientific light, since the foundation of all the sound philosophy as well as theology is, that of "direct intuition, granted by special revelation from God." Here, then, is a claim put in by the Swedenborgians for a species of revelation; and in proof of this, we call upon them to do a little in the way of miracle, since, without the latter, we are not prepared to accept the former. We think Mr. Josiah Conder has hit the point pretty clearly, when he designates the Baron as a self-deluded visionary,—"a sort of Swedish Mohammed, who sets aside the Apostolic Epistles, and entirely subverts the Apostolic faith." Mr. Hood is not pleased with Mr. Conder, however, and endeavours from Swedenborg's own writings to disprove the critic's alle-

gation; but, we think, entirely without success. Mr. Hood next falls foul of Mr. Pike, of Derby, as having misrepresented his hero, in stating that he was "the encourager of vice—that he sanctions fornication, concubinage, and adultery—that he allows his followers one wife and one concubine at a time;" all of which Mr. Hood denies. Mr. Pike has laboured to open the eyes of some deluded neighbours in and near Derby, which has brought upon him the vengeance of the admirers of the mystic, some of whom assailed him by interrogatory and vituperative correspondence. To one of these he replies:

At present I decline all correspondence with any who have so far forsaken common sense and Christianity, as to receive as divine the monstrous vagaries of a madman, or the silly tales of a lying impostor,—one or the other of which Swedenborg certainly was.

Sincerely desiring that you may be delivered from those chains of darkness and falsehood which bind the soul down for the judgment of that great day whose coming is so impiously denied, &c.

Good, Mr. Pike! This is declaring the thing briefly, but boldly and truthfully, as it is. How does Mr. Hood deal with the matter? In a manner against which we must enter our very respectful protest. He actually adduces the case of the late Dr. Pye Smith, as a man that was equally assailed in his lifetime, notwithstanding his learning, piety, and excellence; and cites, after his life, the language of Dr. Carson, as follows:

One of the most astonishing and detestable productions I have ever seen, from the pen of a man professing strictly orthodox principles, is a paper from the pen of Dr. Pye Smith.

Now, does Mr. Hood really mean to say that there is the slightest analogy in the present case? This is merely the opinion of a man of vigorous intellect, but not very remarkable for temperance of expression, and some of whose own crotchets have been run through by the logical poignard of Dr. Smith. Let this language be compared with that of Mr. Pike, and say whether its adduction be consistent with sound argumentation. It is to no purpose that he cites the praises of Swedenborg as pronounced by Coleridge, by Emerson, by Wilkinson, by Goerres, the Papist, by Professor Bush, of New York, himself a Swedenborgian; and even of Dr. Stowell, of Cheshunt Col-

lege, who cites his reveries only to expose and to rebuke them!

Biblical and Theological Gleanings. Selected from more than Six Hundred Eminent Writers and Ministers. Designed principally for Village Scripture Students. By WILLIAM O'NEILL. Ward and Co.

THIS is the most interesting publication of its class in the English tongue. To be rightly appreciated, it must be examined. It is a treasury, a storehouse, an encyclopædia of exposition. The volume is of such magnitude as to comprehend a sufficient variety, and abundance of matter, to entitle it to this dignified designation. We have here an imperial octavo, of more than 1,440 pages of solid letter-press! The laborious Editor describes it, in the fewest words possible, as a collection of Comments, Criticisms, and Remarks, explanatory or illustrative of nearly 2,760 passages in the Old and New Testament, especially those that are generally accounted difficult: with a preface to each book; corrections in chronology, punctuation, and divisions of chapters; improved readings; the meaning of numerous Scripture terms; reconciliations of many seeming contradictions; copious allusions to Eastern customs and manners; many useful tables; profitable reflections; together with explanations of all the more difficult words and terms found in the volume, for the use of plain readers.

In these few words it will be seen great things are promised, and it is simple justice to say that the body of the work does not falsify its title. The promise is made good, and something more. The modest and painstaking Editor, while he professes to have designed his labours specially for village Scripture students, in a beautiful and touching manner dedicates it to the church-members and other hearers among whom he preaches the word of God. It is to be understood that Mr. O'Neill is an accredited and highly-esteemed agent of the Home Missionary Society, and is one of the most laborious and efficient men of the day.

While the volume sweeps an ample circuit, it comprises matters of the first importance. Everything is complete in itself. Mr. O'Neill has, in fact, fixed on a subject, and then he has whistled around him men of the first

mark from every section of the Church of God to discuss it. The volume is, therefore, to be viewed as an aggregate of theological opinion.

The Poetical Works of William Cowper. With Life, Critical Dissertation, and Explanatory Notes, by the Rev. GEORGE GILFILLAN. Nichol, Edinburgh; Nisbet and Co., London.

MR. NICHOL has done equally well by Cowper as he had done by Young, Milton, Thomson, and Herbert. A finer and more sumptuous edition than this could not be desired: it is fit for the libraries of kings. The present volume comprises Table Talk—The Progress of Error—Truth—Expostulation—Hope—Charity—Conversation—Retirement—The Task—A Review of Schools—and the Minor Poems. The volume, therefore, may be said to be complete, embodying what is generally known as Cowper's Poems. We are not told, but we presume the next volume will comprise his Hymns, and his Homer. On this great Poet and universal favourite we need not utter a word. The sketch of his life by Mr. Gilfillan embodies its main facts, which were but few. Our Critic has been abstinent in regard to the merits of the poetry, reserving a criticism on the genius of Cowper for the Prefatory Essay of the next volume. We have, nevertheless, a passage so excellent, that we shall make an extract:

He was confessedly an amiable, modest, generous, temperate, honest, upright, and pious man. He had faults, indeed, but they seemed all more or less related to his dark life-long companion—disease. He was somewhat testy in temper, and his feelings were easily wounded. He had a morbid craving, latterly, for stimulus, and his excessive use of tea decidedly tended to increase his melancholy. In his youth he had probably dipped his shoe in the prevailing licentiousness of the London of that age. But subtracting all this, he was confessedly one of the best of mortal men, and might be said to have lived and died without an enemy. And yet he was supremely, unutterably, demoniacally wretched! What a paradox this would appear, if it were not a stern fact! Many explanations have been attempted. Many have cried out "Calvinism," and have sought to attach Cowper's case as a blot to the countenance of a sublime theological system. This is altogether unfair. Cowper was not at all a rigid Calvinist. He maintained for example, strongly the salvation of the virtuous heathen—and besides, his special delusion had no connexion with the general doctrines of the system of Calvin. Calvinism admits

of no such arbitrary and capricious decree, as Cowper imagined to be hanging over his single head. Others have laid all the blame on John Newton. We do not certainly think that he displayed the profoundest wisdom in his management of the poet. But his intentions were good, and even when Cowper, latterly, escaped from his influence, it was with no better result, and he might have said of all who sought to cure and cheer him, "Miserable comforters are ye all." His case, from the beginning, admitted of but one thorough cure, namely, Death! The dark disarrangement of his being could not be altered, unless by being *taken down*. We grant that the disease in his blood was susceptible of increase, as well as of modification. Some have said that the "Water cure," had it then existed, might have made him a happy man. No doubt it might have *modified* the symptoms, but the whole case lay beyond it. *That* was, in a single sentence, the case of an entirely and *ab origine* deranged nervous system, much tried by circumstances, often ill-managed by his friends, and by himself, and sustained so long in existence, chiefly by his profound sense of religion, by the force of a most masculine understanding, and by one of the best bodily constitutions that poet ever possessed. At this last we especially wonder. He lived seventy years in that atmosphere of misery; and not only lived, but wrote thousands of the most humorous, refined, and beautiful letters; translated into stern, clear verse the two master-pieces of Grecian poetry; and created a mass of original song, as remarkable for its healthy tone, as for its richness, vigour, simplicity, and freedom! Truly William Cowper was still more a marvellous than he was a mild and gentle spirit, stronger, even, than he was amiable—a very Prometheus chained to his rock, let us call him,—the rock being his rugged, deep-rooted woe; the chain his lengthened life; and himself the Titan, in his earnestness, lofty purpose, and poetic power.

Working Women of the Last Half-Century: The Lesson of their Lives. By CLARA LUCAS BALFOUR. W. and F. G. Cash.

THE title of this book is somewhat calculated to mislead. "Working Women" is a phrase which, in the Advertisement, will lead most people to think of the female portion of the Working Classes. Such, however, are not the subjects of the volume. They are, no doubt, women who worked; but their work was not with the spindle and the distaff, neither in the mill nor the mine. The truth is, the volume is one of Biography, presenting an abridgement of the published lives of Mrs. Trimmer, Mrs. Hannah More and her sisters, Mrs. Barbauld, Elizabeth Smith, Charlotte Elizabeth, Mrs. Sherman, Mrs. Mary Lundie Duncan, Sarah Martin, Mrs. Ann H. Judson, and Hannah Kilham.

The merit of Mrs. Balfour consists in providing a large body of valuable biography in a manner and at a price which renders it available for the millions. The pith and marrow of ten volumes is here presented in one. For general purposes, all that is really

necessary is here retained; and by this means the lessons of the lives of these ladies, distinguished for Christian excellence, are presented to the public for *one-tenth* of the cost which would have been demanded for the original volumes. But there is not simply a diminution of cost; there is also a diminution of labour. Thousands will read this who could not have read the originals. Nor is this all: for sowing the seeds of truth, and making permanent impressions, the single volume will be more efficient than the ten. For example: Mrs. Judson's life, as here portrayed, will leave behind a more distinct, complete impress of the character and labours of that admirable woman than would her own copious biography.

Outlines of Unfulfilled Prophecy. Being an Inquiry into the Scripture Testimony respecting "the Good Things to Come." By the Rev. T. R. BIRKS, M.A. Seeleys.

THIS is, to all intents, a new work, and is not to be confounded with another publication of the same author, issued about ten years ago, entitled, "The First Elements of Sacred Prophecy." The design of the present book is, to deal with the great subject of which it treats in its present aspects. It treats largely of the controversy between the Futurist and the Historical interpreters, with respect to the prophecies of Daniel and the Apocalypse. In doing this, Mr. Birks deemed it desirable to clear the way by a general view of the testimony of Scripture, the grand outlines of the Divine Dispensation, and the glorious hopes of the Church of Christ. The present volume, then, is intended to realize this extraordinary idea. It seeks to unfold, in logical order, the hopes which the Word of God sets before the Church, and, at the same time, to examine the chief objections which have been lately urged, more especially by Mr. Brown, of Glasgow, against the doctrine of the Pre-Millennial Advent, and the Personal Reign. Mr. Birks considers that the signs of the times give a deeper interest every day to the truths here developed.

It is unnecessary to enter into a discussion, by way of controversy, with the worthy author, who has his views, while we have ours. We are quite unable to see our way clear to embrace the Pre-Millennial Advent, and the Personal Reign. But we concede the liberty which we ask. We cannot conceal from ourselves that men of the first ability, distinguished for learning, piety, and study of the sacred records, have embraced these notions; and we, therefore, differ with modesty, while we cheerfully grant that Mr. Birks is in excellent company. The volume we consider valuable, as presenting a clear and well-digested outline of the subject, according to the views of the school to which the author belongs. As such, it may be read with advantage by every section of the Church of God.

The Life and Labours of St. Augustine. A Historical Sketch. By PHILIP SCHAFF, D.D. Bagster and Sons.

AMONGST all the Fathers, incomparably the best, to our taste, is Augustine. No writings which have come down to us, for Scriptural

correctness and Gospel doctrine, are comparable to his. In the matter of conversion, too, his case, as depicted by his own commanding pen, presents the best illustration of antiquity. The whole of his career, indeed, is fraught with interest and instruction. The present volume presents a beautiful outline of the main facts of his history. It is what its author intended it to be,—a faithful, simple, and popular account, which all may read with advantage. The facts are confessedly taken from Augustine's own "Confessions," justly pronounced "one of the most edifying books ever written." The present sketch has the advantage of omitting the critical apparatus, with all those minute expositions of the philosophical and theological systems which obtained in the dark days of St. Augustine.

The Natural Capabilities of Man Considered ; with Especial Reference to the Question of Human Accountableness. Containing Introductory Remarks upon the Puro-Adamic State. By JOSEPH WRIGHT. Piper and Co.

MR. WRIGHT is a genius in his way. The publication is, in all respects, an original. Mr. Wright thinks for himself, and illustrates his views according to his own notions. We are here presented with disquisitions on Morality, Mentality, Moral Consciousness, Rationality, Intellectuality, with other characteristics, as Proto-Satanic, Bi-Satanic, Per-Satanic, Capto-Satanic, Destructo-Satanic! These phrases, apart from the discussion, will leave our readers about as wise as they were; and we are not sure that these eight-and-forty double-column pages will add very much to their illumination. Notwithstanding their fantastic oddity, however, there is a good deal in the tractate to amuse and to excite inquiry. Mr. Wright is clearly a thinking man, and he has the rare power of conducting processes of thought—satisfactorily, we doubt not, to himself—in the dark. The book is the greatest curiosity of the sort that has appeared for a considerable time.

The Knight of the Red Cross. By EDMUND SPENSER. Judd.

SPENSER is one of those names with which the reading public are but imperfectly acquainted. He was, nevertheless, one of England's greatest poets, and the creator of the magnificent stanza which goes by his name. The readers of poetry are familiar with his *Faery Queen*. Now, the publication before us consists of the first book of that once famous production. Mr. Horton, in his appropriate Preface, has presented an analysis, which will enable the reader to ascertain at once what he is about, when he begins to read the splendid pages of Spenser. Mr. Horton hesitates not to say, that the *Red Cross Knight*, for the thrilling interest it awakens, the striking portraits it presents, its high poetical merit, and its adaptation to strengthen the minds of men against Popery, and to form an attachment to British Christianity, is fairly to be placed side by side with Bunyan. Were it possible to give it higher praise, or set up on its behalf more exalted claims? The editions of Spenser

hitherto published, retaining the original phraseology and orthography, now almost obsolete, have rendered the great poet almost as uncouth as if he had written in a foreign tongue. Without, in the slightest degree, affecting the original work, Mr. Horton has endeavoured to modernize it, and thus to fix attention on a man of the highest genius, and one who deserves a better lot than has hitherto befallen him.

Sir Rowland Ashton. A Tale of the Times. By the late CATHERINE LONG. Routledge and Co.

THIS is a re-publication of a work which has already taken a very strong hold upon the public mind, and is considered to reflect the highest credit on the talent, as well as the spirit, moral and religious, of the authoress. The mass of matter is enormous,—upwards of 400 closely-packed pages! The volume exhibits a structure much resembling that of "Queechy," and "The Wide Wide World." It is every way equal to those famous female productions, in point of talent, vivacity, and brilliancy, while it is far more thoroughly English, and will, therefore, probably, in its present cheap form, attain to a still wider circulation. On this, indeed, the adventurous publishers seem fully to calculate. Two features are peculiarly manifest throughout: a strong current of devotion, and an intimate acquaintance with the Sacred Scriptures.

The Case of the Manchester Educationists. Part II. By JOHN H. HINTON, M.A. Snow.

THIS potent pamphlet professes to be a review of the evidence taken before a Committee of the House of Commons, in relation to the Scheme of Secular Education. It is both prepared and published under the direction of a Committee, formed in London, for opposing the Manchester Bill. Those who desire a digest, fair, full, and every way satisfactory, cannot do better than purchase this pamphlet, which, after some valuable observations on the Educational Duty of the State, and the Voluntary System, goes at once into the heart of the Secular Scheme, with which it deals in its scope, teaching, deficiency, supplement, machinery, and expediency. To this succeeds a comprehensive view of the Local and Secular Scheme.

Aunt Effie's Gift to the Nursery. Nisbet and Co.

AUNT EFFIE is a decent rhymmer, manifesting good sense and good feeling. If many of her effusions are childish, it should not be forgotten that she writes for children, where there is a full appreciation of such phrases as the following:

"Poor baby! it is very ill,
And suffers dreadful pain;
But soon Mamma believes it will
Return to God again.
As soon as little infants die,
They lay them on their backs;
And very quietly they lie,
Like dolls of snow-white wax."

We have a large supply of such prattle, which will be useful to the nurse, and which

may succeed to arrest the attention and exercise the memories and the tongues of those who may yet one day sway senates and charm nations.

The Bible and its History. The Manuscript Literature, Translation, and Early Printing of the Sacred Volume. By the Rev. W. H. TARBOTTON. SNOW.

THIS is a very valuable addition to the class of publications to which it belongs, presenting an admirable condensation of interesting information on one of the most important subjects on which mind can be exercised. The able and industrious author has here enabled the general reader, on easy terms, to become acquainted with an exalted, a multifarious, a profound, and somewhat perplexing theme. The knowledge here exhibited, digested, and supplied for an insignificant sum, could only be procured from many different sources, widely spread, and most of them, to the multitude, inaccessible. There was abundant room for such a publication, since there was nothing of the same sort of a popular character. We very cordially commend the volume to the general reader, and especially to the family, the congregational, and the school library. It well deserves the repeated and thoughtful perusal of senior scholars, and every student of the sacred page.

The Burning Ship; or, Perils by Sea and Land. A Narrative of the Loss of the Brig "Australia," by Fire, on her Voyage from Leith to Sydney; with an Account of the Sufferings, Religious Exercises, and Final Rescue of the Crew and Passengers. Edited by J. R. M'GAVIN. Second Edition. SNOW.

NOTHING has appeared since the memorable narrative of the "Loss of the Kent," more touching and awful than the present. The tale is tragical to an unusual degree; and seldom has the power of truth been more remarkably exemplified, in supporting the human spirit under circumstances of the utmost danger, and the deepest depression. The tract is calculated to effect great good, and deserves the most extensive diffusion.

Religious Liberty in Turkey. The Speech of the EARL OF SHAFTESBURY, on the Manifesto of the Emperor of Russia. Murray.

THIS is one of the best of the many excellent speeches of Earl Shaftesbury. Within a reasonable compass, it illumines the whole question with which it deals, presenting a complete view of the present state of Christian liberty in Turkey; in a passing way, strikingly demonstrating the hollowness and hypocrisy of the Czar; and glancing at the bitter bondage of conscience throughout his vast dominions. The speech possesses an extraordinary value at the present time.

The Turkish Question. Speeches delivered in the House of Commons, by AUSTIN HENRY LAYARD, Esq., M.P. Murray.

THE name of Layard is one which adds lustre to the literature of England. Mr. Layard's Eastern travels and residences have made him intimately acquainted with the

affairs of the Ottoman Empire, and in these speeches he gives Turkey the full benefit of his character and his acquisitions. The speeches, on various grounds, possess a great value, strikingly exemplifying the importance of knowledge to statesmen, and the propriety of endeavouring to place in the House of Commons such men as Mr. Layard.

The Congregational Church at Wrentham, in Suffolk: its Histories and Biographies. By JOHN BROWN, B.A. Jarrold and Sons.

WE have frequently expressed our partiality for this species of publication, and our delight at each successive appearance. The present is one of very considerable interest. The facts are well selected, well arranged, and carefully presented; and the men who delight to look in upon our fathers, to see how they did in days when liberty was not so large nor privileges so great as now, will do well to procure this work, and to ponder its pleasant pages.

London the Subject of Fearful Predictions, contained in the Revelation of St. John. Houlston and Stoneman.

SUPPOSING our author to be near the truth, it is time for the Londoners to be looking about them! The tract is an essay full of terror, indicating considerable ingenuity, an addition to the study of dark sayings, and a delight in tales of terror.

A Practical Treatise on Christian Baptism. By Dr. HOUSTON. Houlston and Stoneman.

DR. HOUSTON is a minister of the Reformed Presbyterian Church,—a solid, learned, and reliable man. The present volume is one of no inconsiderable labour. It presents a very comprehensive view of the nature of the question. Our friends and readers will have some difficulties in accompanying the Doctor throughout his system, but the bulk of the matter may be read with interest and profit. The chapters on Christian Education, Improvement of Baptism, its Abuses, and Office-Bearers in Churches, possess superior value.

Heavenly Things; or, The Blessed Hope. By Rev. ROBERT MEEK, M.A. Nisbet and Co.

THIS book is appropriately entitled; it expatiates on the Glorious Appearing of the Saviour—The Resurrection of Believers—The Glorified Body—Everlasting Habitations—The New Heavens and the New Earth—Heavenly Rest, Worship, Knowledge, Glory, and Recognitions; wisely closing with a chapter on Meekness for Heaven. The volume is well informed, and richly imbued with the spirit of the Gospel,—a book which will require a thoughtful and which will reward a frequent perusal.

Life in the Marshes of Schleswig-Holstein. Translated from the German. Constable and Co.; Hamilton and Co.

A beautiful narrative, illustrating certain phases of human society. It is German in its character and spirit, elevated and somewhat poetic, without being so vague and dreamy as are most German publications.

Arabic Reading Lessons; consisting of Extracts from the Koran, and other Sources. Grammatically Analyzed and Translated, with the Elements of Arabic and German. By Rev. N. DAVIS, and B. DAVIDSON. Bagster and Sons.

THIS is a book of exquisite beauty, and highly adapted to further the object for which it is prepared. The gentlemen concerned in it are every way competent to the task. Mr. Davidson is already well known by his Hebrew and Chaldee Lexicon, and other publications. The typography is in Bagster's best style.

The Chinese. A Book for the Day. By Rev. THOMAS PHILLIPS. Bagster and Sons.

WE are here presented with a copious outline of all our extant knowledge on the subject of China. The volume is one for the million. For them it is quite sufficient; and for those who propose going further, it will constitute an excellent introduction to ampler publications.

Education Best Promoted by Perfect Freedom, not by State Endowments. With an Appendix, containing Official Returns of Education in 1818, 1833, and 1851. By EDWARD BAINES. Snow.

WE have here a digest of the whole subject,—the cream of all that Mr. Baines, in his admirable and potent advocacy, has ever said or written. Would that our statesmen, and all and sundry ministers and laymen, of every denomination, whom the matter concerns, would but take and give this pamphlet a thorough perusal! We ask no more.

Complaint and Consolation. The Substance of Two Sermons preached on the Occasion of the Death of the Rev. Mr. Savory. By JOHN COX. Ward and Co.

AN evangelical, luminous, and cheering exhibition of the power of the Gospel, in the life and the death of a good man.

Heavenly Solitude; or, God's Counsels to Young Men. By JOHN COX. Second Edition. Ward and Co.

THIS is one of Mr. Cox's many good deeds. For young men he writes, and young men will do well to listen to his counsels.

The Coming Crisis Not Yet. Partridge and Oakley.

THIS is a curious and interesting dissertation on a subject of great complexity. The question of Chronology is largely dealt with, and the whole is made to bear upon the eventual times which are now passing over the world. Apart from the peculiar views of the thoughtful and industrious writer, there is a great deal in the Essay that will reward the attention of the Biblical student.

The Youthful Inquirer Counselling and Directed. By H. B. HARNETT. Freeman.

THIS fresh and excellent volume arose from a desire to promote the welfare of a Bible-class. The range is not great, of course, but the volume embraces many important topics tending to instruct and edify.

The Sisters of Mercy. A Tale for the Times. Houlston and Stoneman.

THIS is a vivid picture of events daily passing around us. The Frontispiece speaks volumes: there stands the Sister of Mercy swathed in crape, thick and three-fold. These Sisters of Mercy are much fitter to farther the interests of a system which has been and still is a curse to the nations of Europe. The volume before us is ably done, and its perusal cannot fail to profit.

Christ Glorified, in the Life, Experience, and Character of Joseph B. Shrewsbury. Written by HIS FATHER. Third Edition. Mason.

HAVING spoken in terms of high commendation of this touching, instructive, and edifying Memorial, we have only to express our satisfaction at finding it in the Third Edition.

The Comforter; or, Thoughts on the Influence of the Holy Spirit. By JOHN CUMMING, D.D. Hall, Virtue, and Co.

NOTWITHSTANDING the invaluable work of Dr. Owen, and the admirable volume of Dr. Dewar, with some others, which have appeared of late years, this is a subject on which there was room for further exposition. It will be observed that the present publication, while apparently taking up a single section of the subject, goes further. We have sections on the Ministration of the Spirit—The Other Comforter—The Work of the Comforter—The Special Mission of the Comforter—The Great Convincer of Sin, of Righteousness, and of Judgment—The Inward Baptism—The Divine Remembrancer—and the Spirit the Source of Victory. On each of these important topics Dr. Cumming expatiates with his usual clearness, pungency, and pertinence.

The Millennium; or, The Coming of Christ to Reign in the Spirit and Power of the Gospel, over "All People, Nations, and Languages." Second Edition, Revised and Enlarged. By SEACOME ELLISON. Hall and Co.

MR. ELLISON has rendered himself famous by a huge volume, entitled, "Truth Defended, in a Supposed Trial between Infant Affusion and Believer's Baptism." The thing is literally conducted as it might have been carried on in the Court of Queen's Bench; and we need not say how the verdict goes. The present publication, however, touches on far higher topics than water, and presents a simple and clear view of the notions which this worthy man has been led to entertain on the subject of the coming of a period for which all look and many long, and which will infallibly one day arrive.

Jesuits and Jesuitism—The Convent and Confessional. By the Rev. ROBERT MONTGOMERY, M.A. Woolridge.

THIS very valuable sheet is extracted from Mr. Montgomery's great poem, "Luther,"—the most valuable poetic defence of truth and Protestantism in our language. The passages here selected by the gifted writer's own hand may be said to constitute the gems of the work, and they are gems indeed!

Monthly Review.

THE one great thing—the War—still occupies the public mind. Since we last wrote, the preparations, both by sea and land, have been going rapidly forward, and may, in a great measure, be said now to be complete. Most of the English and French troops have reached the theatre of conflict, and the commanders, chief and subordinate, have also arrived. While politicians and governments are speculating, Christians are meditating, and praying that “the God of battles” may speedily “scatter those that delight in war,” and restore to all nations the blessings of peace. The further matters advance, the deeper is the conviction of all devout men that this is peculiarly one of those matters where little can be predicted by mere human sagacity as to the future. It is certain that the Allied Powers cannot subdue Russia; it is not less certain that Russia cannot overthrow the Allied Powers. The Anglo-French Governments possess resources which, humanly speaking, are inexhaustible; and nothing short of a miracle can drive them to flee before the face of Russia. Nothing can, probably, bring matters to an issue but the taking of Cronstadt, if that be possible, which will open St. Petersburg; and the ultimate results as to this it is impossible to foretell. The only thing that can extricate Russia from her present fearful position—a position at once in some respects impregnable, and in others vulnerable—is the removal of Nicholas from the throne, when a peace would naturally and necessarily follow. His commerce, such as he has, will inevitably be ruined, and his people sorely harassed both by land and sea, while they will necessarily be ground down by oppressive taxation; while agriculture, and such arts as obtain in Russia, will be utterly paralysed by the constant drafts of the vigour of the population which must necessarily be made to the army.

The spirit of the nation is at present strongly braced in support of warlike measures. It is not seen how the Government

could pursue any other course than it has pursued. The day specially set apart for humiliation and prayer was most extensively observed. The people everywhere assembled in very great numbers, and the sermons, of which a multitude have been already published, appear to have been of a superior order. It is to be hoped that the supplications of a whole people, on that day as well as before and since, will ascend to Him by whom “kings reign and princes decree justice.”

The May Meetings have, as a whole, been highly satisfactory. Most of the Societies are maintaining their position, and even advancing a little, as to pecuniary support; and the reports from foreign lands have been, in most cases, encouraging, and in a few cheering. Of all the meetings of the season, those, we presume, of the London Missionary Society have been the best. The preaching and the speaking, the reports and the arrangements, were everything that could be desired. British Missions have been well reported, and well sustained by public addresses; and it is to be hoped that, for the year to come, they will take an increased hold on the minds of the churches. In the Congregational Union there was a large amount of work done, and done well. For a record of the facts, and an outline of the proceedings, we must refer to the body of our Magazine.

Things proceed peacefully and hopefully in the United States, and in Canada. The iniquitous project for vastly extending the sphere of slavery has been happily defeated, to the great joy of the friends of mankind.

Nothing particular has transpired in Australia. The gold-fields are still productive, while buildings and agriculture are going forward; postal arrangements are in the way of being improved, and emigration, although on a diminished scale, is still advancing.

From China nothing of importance has arrived.

Religious Intelligence.

CONGREGATIONAL UNION OF SCOTLAND.

THE various meetings of this denomination have been held at Edinburgh, all of which have been well attended, and pervaded by an excellent spirit. The affairs of the Theological Academy, which always occupy a prominent place, were submitted to a public meeting on Tuesday evening. Wednesday was ushered in with a prayer-meeting; then followed a private preliminary meeting; and in the evening a large assemblage gathered in Queen-street Hall, where the addresses and proceedings were of the most stirring and brotherly kind. On Thursday there was a public breakfast, then a prayer-meeting, and afterwards a sermon was preached,—these being the preliminary to the Annual Meeting of the Union in the evening.

The Annual Public Meeting of the Union was held on Thursday night, in Argyle-square Chapel; Mr. W. Alexander in the chair.

The CHAIRMAN stated that he was amongst the first of those upon the Committee of Management on the organization of the Congregational Union; and that of the eighteen individuals who constituted that Committee, only three were now alive, and of these one had been long laid aside by advancing years and infirmity. After referring to the circumstances which led to the formation of the Union, to the aid which it had been the means of rendering to those devoted men who had been the means of preaching pure Christianity in the Highlands and Islands, and

Lowlands of Scotland, and to the difficulties and hostilities with which Congregationalism had had in its early labours to contend, the Chairman adverted to the great good effected by the Union, and said he thought he might venture to say with safety that, looking to the means that had been placed at the disposal of the Acting Committee, an amount of good had been done beyond what could have been expected. Besides the direct influence which the Union had been instrumental in exercising, it had exercised an indirect and beneficial influence on other churches.

The Rev. Mr. SWAN, the Secretary, read the Report for the past year. It set out by referring to the loss sustained by the Union, during the year, of Mr. James M'Laren, the Treasurer; Mr. David Ramsay, of Kirkwall; the venerated Dr. Wardlaw; and another aged pastor, the Rev. George Robertson, of Kirkwall, and formerly of Thurso. It next referred to the state of the finances during the year, on which subject it stated that the grants amounted to £1,687 16s. 10d., of which sum £910 6s. 10d. went to aid weak churches, and £777 10s. towards meeting the expense of itinerances. The Highlands and Islands received £768, and the Lowlands £924 16s. 10d. The Committee of the Union had for several years past drawn the attention of their constituents to the fact that the income of the Union derived from regular sources—subscriptions and donations—had been generally several hundred pounds less than its expenditure. There having been paid some considerable legacies within the same period, the Committee of Management for each successive year were able to meet the deficiency of income from ordinary sources by appropriating sums from this source. The Report then states that this could not be continued, as the fund which was constituted by legacies was now nearly exhausted; and as the regular income of the Union had considerably fallen off during the past two years, the Committee felt constrained to adopt measures without delay in this emergency. They had resolved to send a deputation to the various churches, for the purpose of laying the financial state of the Union before them, assured that they would adopt the necessary measures for replenishing the treasury. Mr. Swan then read some extracts from the Report, to show the labours, trials, and encouragement of the brethren during the past year in various parts of Scotland. The Report also referred to the effect which emigration had had upon the churches in different places, observing that not a few of the churches, during the last few years, had suffered very materially in this respect.

Mr. D. M'LAREN, Treasurer, then read a statement of the accounts for the past year, from which it appeared that there was a balance on the 10th of March, 1853, of £53 9s. 7½d.; and that the contributions received from the churches from the 10th March, 1853, till 15th March, 1854, amounted to £1,276 11s. 5½d.; of legacies and donations, £328 16s. had been received; and £124 had been received in interest, and a dividend; there has been drawn from the revenue fund £400: making in all £2,182 18s. 3d. The expenditure for the year had been—for itinerancies to the

Lowlands, £390, and to the Highlands, £387 10s. 0½d.; for grants to churches in the Lowlands, £534 16s. 10d., besides £44 13s. 4d. for a special purpose; and to the Highlands, £375 10s.; for salaries, postages, expense of travelling, etc., £162 0s. 6d.: making a total of £1,894 10s. 9½d., and leaving a balance of £288 7s. 6d., exclusive of a balance of £400 of reserved fund from legacies.

The meeting was subsequently addressed by a number of ministers, and did not separate till about half-past 10 o'clock, having lasted upwards of four hours.

PASTORAL RESIGNATIONS.

Two events of unusual interest, of their class, have occurred since we issued our last Number—the retirement of Dr. Leifchild from the pastorate in London, and the other the retirement of Dr. Cox from the pastorate in Brooklyn, New York. Both these events have been celebrated essentially—although with circumstantial varieties—in the same way. There was a special valedictory service held at Craven Chapel, where a large body of metropolitan ministers, of various denominations, and gentlemen attended, when appropriate addresses were delivered. The reader may form some idea of the amount of engagements when he is told that the meeting lasted from eleven to half-past three o'clock. A meeting of a social character, for refreshment, afterwards took place, which was very numerous attended, and where a spirit of a most fraternal and Christian union prevailed. It is arranged to raise for Dr. Leifchild, as a token of respect to his admirable character and invaluable services, the sum of £2,000. This we consider the most remarkable and gratifying fact of the kind to be found in the history of British Nonconformity.

Dr. Cox, for the same reasons which induced the resignation of Dr. Leifchild—a charge of oppressive magnitude, combined with the infirmity of growing years,—has withdrawn from the church at Brooklyn, which he had served for the period of seventeen years, a much shorter space than that of Dr. Leifchild. This great and good man preached his farewell sermon from 2 Cor. xiii. 11. The flock of Dr. Cox have pursued a course resembling that of Dr. Leifchild. They have actually purchased a farm of sixteen acres of land, with a house, of which they have made a present to their venerable pastor. This is an event which does great credit to the Transatlantic churches. Dr. Cox closed an eloquent discourse with the following advice in regard to the choice of a pastor:

- "1. Avoid precipitation and rashness.
- "2. Guard against plurality of candidates.
- "3. Care less for the effect and show of a preacher than for his established character among the wise and good, where he is best known.
- "4. Think much of Scripturalness.
- "5. Prefer an enlightened lover of order.
- "6. Send to heaven for a pastor—ask of Jesus Christ."

These are judicious counsels, and well were it for all churches to walk by them.

Theology

ON ELEVATING THE TONE OF SPIRITUALITY IN OUR CHURCHES.

An Address delivered to the Ministers and Delegates of the West Middlesex Association, introductory to a Conference held by them, on Thursday, April 6, 1864.

DEAR BRETHREN,—I have been requested by our Secretaries to introduce the present conference by some brief remarks on, "The best mode of elevating the tone of spirituality in our churches." It may, therefore, I conclude, be at once taken for granted that the tone of piety has declined amongst us; a fact which, admitting its truth—and I fear it must be conceded—deserves and, indeed, demands the very prayerful and serious consideration of all who love Zion. The piety of the church is, unquestionably, the secret of its power. Failing in that, its action upon the world around must needs be feeble and unproductive: "If the salt have lost its savour, wherewith shall the earth be salted?" There is, however, hope in Israel concerning this thing; for, besides the recognition of the fact, and the acknowledgment of guilt, there is beginning to be felt, I think, among us a very painful consciousness of weakness. We not only have fallen, but we find ourselves unable to rise. We have been left to feel a sensation of sinking; and, speaking generally, our struggles have only served to exhaust our strength, without much bettering our position. We have been dealt with by the Master as Peter was, when, in a great crisis of his history, he gave utterance to all that was left him of hope in the earnest, agonizing cry, "Lord, save, or I perish!"

In any discussion, therefore, as to the best means of reviving the tone of religion in our churches, it must be distinctly and devoutly acknowledged that our entire hope is in the God of all grace; "from whom cometh every good and perfect gift." Our first and chief resource in this crisis is prayer, the power of which we shall be most likely to prove when we have become most painfully, because experimentally, conscious of our inability to work any deliverance in the earth. It is usual to acknowledge as much as this; but it is another thing when we are made to feel it by a long trial of discouragement and discomfiture. It is often said that if we will but work, God will not withhold his blessing. This, however, does not necessarily follow; for

the blessing is to be expected only when we labour to a right end, and in accordance with the Divine will. It is quite possible for men to be zealous with a "zeal that is not according to knowledge," to "labour in vain, and spend their strength for nought," wearying themselves for very vanity. While, then, we must remember that our help cometh from the Lord, and wait only upon him with hope and expectation, until he "return unto Jerusalem with mercies," care must be taken that our efforts also are such as agree with his design and intention in the institution of the Christian church and the Christian ministry.

In reference to this, allow me to state, with all deference to the judgment of my brethren, my individual impression that this object has sometimes been lost sight of, in our anxiety to act upon the world around us. Are not Christian churches put in trust with the Gospel? Is it not their peculiar and principal work to bring "the powers of the world to come" to bear upon the hearts and minds of perishing men?—To bear witness for God in an evil world, "warning every man and teaching every man;" with a single aim, and by all sorts of judicious efforts, seeking to turn them from darkness to light, and from the power of Satan unto God? If so, then any course of procedure which diverts from this object, or even seems to invest it with secondary importance, however attractive and popular it may prove for a time, will have no practical result worth pursuing, and ultimately, perhaps, an injurious one. For instance, to modify and modernize the Gospel of Christ, with a view to adapt it to the taste of the times, however ingeniously; ignoring unpalatable truths, improving upon apostolic phraseology, and seeking more to conciliate the prejudices than to convince the consciences of the hearers; to draw crowded audiences by Sabbath evening lectures on history, political economy, and the natural sciences, in which amusement is aimed at as much as instruction. These methods, and many others of the same kind that might be mentioned, will

most assuredly fail to revive the tone of spirituality in our churches. How should they, seeing that they do not seem even to aim at any such object? It is not the business of the Christian minister to war with such weapons; nor was David in Saul's armour more embarrassed and ill-accommodated than he is; thus going forth to the help of the Lord, while deliberately laying aside "the sword of the Spirit," which is "quick and powerful, . . . piercing even to the dividing asunder of soul and spirit." Let me not be misunderstood. I am not speaking against an occasional contribution to literature and science, but of any serious and systematic effort to repair our wasted numbers, or to recover our lost power over the minds of men by means of this kind.

That which seems to be wanting amongst us is *earnestness*, and such earnestness as only a faith unfeigned can produce. It has been said we hold tremendous opinions; and if we hold such opinions because we believe them to be true, we must needs act in accordance with them. Whatever, therefore, is calculated to recal the attention of our members to the solemn verities which are so apt to be lost sight of, amidst the cares and pleasures of this present world, will alone be likely to promote the object which we have so much at heart. Moreover, it is only as Christians are alive to their own obligations to that grace which hath made them to differ, and duly appreciate the wretched and dangerous condition of sinners around them, that they can be expected to put forth much effort on their behalf.

If these premises be granted, then the conclusion to be drawn from them seems evident; namely, that the "best mode of elevating the tone of spirituality in our churches" must have special reference to the stimulating of existing piety amongst our members, and to the developing of latent and incipient piety amongst those, and especially the young, who attend upon the preaching of the word. These results being secured, we may reasonably hope that vigorous and successful efforts of aggression upon the world around will speedily follow.

As to the first of these, in addition to the faithful and fervent preaching of the truth, and, as a means of perpetuating the impressions produced

thereby, it seems very desirable that leading persons amongst us, and such as are in the confidence of the pastor, should exert themselves much more than they have been accustomed to do, in visiting their fellow members, and conversing with them about the state of their souls, organizing social prayer-meetings among them, and endeavouring to engage them according to their ability in some positive effort of Christian benevolence: "As every man hath received the gift, so let him minister the same, as a good steward of the manifold grace of God."

Much, indeed, may reasonably be expected of those whose office it is "to minister in the word and doctrine;" but it was not intended that everything should be left to ministers. Generally speaking, a large portion of their time must be expended in preparation for the pulpit, if the word is to be "rightly divided," and variety and efficiency to characterize that very important department of Christian usefulness. Besides, few ministers are furnished with every sort of gift, and much that is constitutionally lacking in them might be advantageously supplied by their zealous hearers. The most eloquent and judicious minister may be lacking in conversational powers, and, without being aware of it, may seem cold when it is his desire to be cordial. Some men, too, and therefore some ministers, require to be known a little before they are understood; and there are generally those in our congregations who could do them and God good service, by smoothing their way to a more intimate acquaintance with some of their people who are disposed to be distant.

It is not, however, expected that I should enter into particulars; and I merely wish to suggest the desirableness of securing, by judicious means of some kind, a more intimate fellowship of the Christian people with one another, for spiritual purposes, as well as a more free and frequent access to, and intercourse with, the pastor. The extreme difficulties which in our day and in this neighbourhood beset pastoral visitation might thus be considerably relieved. Opportunities for spiritual conversation should, nevertheless, be diligently sought, and conscientiously improved both by ministers and private Christians, if they would secure the approbation and blessing of

Him who, in days of old, hearkened, and heard, and kept it in remembrance, when "they that feared the Lord spake often one to another."

Perhaps the speaker may be allowed to mention one means which he himself has adopted during the last two or three winters, with a view to promote the object under discussion, and which he has reason to think has issued in valuable results. He has been in the habit of holding occasional but frequent prayer-meetings in the houses of those of his people who could make room for them, in addition to the usual week-evening service. These prayer-meetings were thrown open to all, but were chiefly intended to bring Christians nearer to each other, and to exert a special influence upon the family in which they were held.

In reference, secondly, to aiding the development of latent piety among those who attend our places of worship, or have grown up in our Sabbath-schools, much, if time permitted, might be said. There is reason to fear that, in this matter, we are verily guilty; and the more so that it is precisely in this direction we may expect to realise the object we have in view. I pass over the usual means resorted to for this purpose by ministers, many of which are most valuable, and none of which can be dispensed with, to express my opinion that *lay agency*, as it is called, is especially required, and, perhaps, chiefly to be relied on.

There is much in the English character which disposes to shyness and embarrassment in reference to addressing comparative strangers. This accounts for, but does not justify, the neglect and apparent indifference with which older Christians sometimes seem to treat those who are "setting their faces Zionward," and who, if they also were not afraid, would "ask the way thither" of those whom they believe to be more experienced than themselves. It is sad to see youths leaving our Sabbath-schools, and drawn into the vortex of worldly dissipation, without an effort on the part of those who, doubtless, wish them well, to keep hold of their sympathies, and guide their feet into the way of peace. It is scarcely less so, to see persons who manifest no little interest in the services of the sanctuary, come and go for a length of time, almost without attracting notice, evidently without

exciting sympathy; and at last dropping away, under an impression, perhaps, that they have got out of their place, interpreting the coldness with which they have been received to mean, "Stand aside, for we are holier than you."

Forbidden to enlarge, I must yet take occasion to repeat that until our brethren and sisters in the pews learn to look, not on their own things exclusively, but also on the things of others; until they rouse themselves to seek for opportunities of individual usefulness; until they become ambitious to emulate the wise and kind interposition of Aquila and Priscilla on behalf of the youthful and inexperienced Apollos; until, I say, this become the rule instead of the exception, the teachings from the pulpit will, to a great extent, prove inoperative. There is often a great deal of latent piety in our congregations, and probably amongst the young, which requires drawing out; and judicious efforts to do this would, in most cases, I feel persuaded, produce delightful and unexpected results.

It is not desirable to lay down rules of procedure, which would not be applicable in all cases. All that is contended for is, that private Christians have often the advantage of ministers in finding out those who are under first impressions, and also in encouraging them to open their minds, and venture upon the first decided steps in a religious course. In order to give our brethren the full benefit of this supposed advantage, they should be urged, and encouraged by their ministers to act at their own discretion, and be entrusted with a large measure of confidence.

In addition, I have only to suggest that such alterations should be made occasionally in our modes of procedure as may be required by circumstances, and help to break the spell of formality, which is apt to shed its influence over means that are pertinaciously persisted in after they seem to have lost much of their power. This remark applies less to our usual Sabbath services than to prayer-meetings, which are apt to grow formal under the long prayers of two or three brethren, who are always expected to engage. A beloved and zealous friend of my own has lately established a prayer-meeting for young inquirers,

with most gratifying results, in which two or three follow each other in prayer without intermission. By this means several are enabled to engage without too much lengthening the service; and some pious youths have been induced to pray, with much earnestness and propriety, who would not have ventured to give utterance to their fervent desires in the public prayer-meeting, and in the presence of the minister. Some of these have since been encouraged to visit and converse with the pastor, and are likely to become decided Christians.

It is now necessary for me to close; and soliciting a candid consideration of the somewhat desultory remarks I have thrown out, I hasten to give place to my brethren. The subject is one upon which it is most important that we should confer. Let us not allow it to stagnate. The more it is ventilated by discussion the better it is likely to be understood. But let us especially bear in mind that we lie under an individual responsibility in the matter. We must make it the subject of self-examination, and carry it daily with us to the place where we pour out our hearts before God in secret prayer. We must be willing to bear our individual share of the blame, and pledge ourselves to personal effort, until this reproach be rolled away, and "the blessing come down again in its season, even showers of blessing."

"PROVE ME NOW."

An Appeal to the Churches.

It is one of the many excellences of the religion of the Bible, that its promises, which are represented as "exceeding great and precious," are capable of proof. Some of its doctrines, we admit, from their very nature, are mysterious; and to creatures like ourselves, are necessarily inexplicable. "None by searching can find out God; none can find out the Almighty to perfection." But even this, as far as it is possible, has been revealed, and illustrated, and demonstrated, in our world, and before our eyes. There was One who could say, "He who hath seen me hath seen the Father," and "in whom dwelt all the fulness of the Godhead bodily;" who was "the brightness of his glory, and the express image of his person;" who did the works which he had seen with his Father,

suspending or superseding the laws of Nature, raising the dead, and "quicken[ing] whom he would." And if men who lived in former times, and in heathen lands,—if these, having not the law, were a law unto themselves, and so were left without excuse, how much more those who have been visited with that "true light which lighteth every man that cometh into the world," and which whosoever followeth "shall not walk in darkness, but shall have the light of life!"

But the subject before us refers not so much to the evidences of the doctrines of the Bible, as to the proving of its promises,—the bestowment and enjoyment of its rich, and exalted, and invaluable blessings. It is a challenge to the Church to "taste and see that the Lord is good;" to "draw water out of the wells of salvation;" to arise and shine, because her light is come; to be satisfied with the fulness of his house; in a word, not only to have life, but to have it more abundantly. As though God had said, Why this coldness and deadness, with the beams of the Sun of Righteousness, and with the fountain of life itself at your disposal? Why this poverty of soul, this pining and languishing state of mind, with the riches of grace and glory at your command? Why these drooping graces, these withered branches, this stupor and listlessness, resembling the region of the shadow of death, at a time when the treasures of infinite love, and the resources of unlimited power, are within your reach, and are ready to be poured forth, according to your faith? "Awake, thou that sleepest, and arise from the dead; and Christ shall give thee life." "And prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The God of our mercies here appeals to his faithfulness. It is a charge against the doubt or distrust of his ancient people. Though he had given them, as well as line upon line, proof upon proof that he was the hearer of prayer, and that he "never said unto the seed of Jacob, Seek ye me in vain," yet was he regarded as unworthy of their confidence. Hence says Paul, "To whom did he swear that they should not enter into his rest, but unto them which believed not? So we see

they could not enter in because of unbelief." As a being who is "holy in all his ways, and righteous in all his works," and who has "magnified his word above all his name," he might justly and reasonably have claimed our credence and confidence, by the simple declaration of his holy will.

As a God of truth, he might have said to his creatures, "Give me this honour which is due to my name." And had we dared to disobey, had we rejected this his counsel against ourselves, he might have left us to reap the fruit of our guilt, and, without affording us a single proof of his fidelity, might have said, "If ye will not believe, surely ye shall not be established." But he is God, and not man; and therefore it is that we are not consumed. And though he is "of purer eyes than to behold iniquity,"—though sin, in all its forms, and perhaps in none more so than in that of unbelief (for "he that hath not believed hath made him a liar")—though such sin is an abomination in his sight, yet, in all his requirements, "he considereth our frame, and remembereth that we are dust." This is seen in the statement before us. What condescension and compassion are here brought to light! Why this friendly and familiar appeal? How is it that he addresses us in words so suited to our capacities and infirmities? An Apostle replies, "He is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." Truly, his thoughts are not our thoughts, neither are his ways our ways. Humanly speaking, what patience is he seen to exercise, what pains does he take, and withal what tenderness and pity does he manifest to our ruined race, in bringing them to a knowledge and to a belief of the truth!

As the God of our salvation, he sees not only the necessity, but the importance of our trust in his name. "Without faith it is impossible to please him." It is this which brings us to God, which unites us to Christ, by which we stand, and through which we overcome; "This is the victory, even your faith." And that we may not fail of this grace, that it may be in us and abound, it is permitted us, so to speak, to acquire it in a way which is adapted to our weakness; as though the Divine Being was not less concerned for our satisfaction, than for the honour of his great and holy name.

"Prove me now." Rest not satisfied with the mere promise of mercy, but receive and enjoy in your own souls the vast and varied blessings which that mercy is ready and waiting to bestow. It is said of the Samaritans, "And many more believed on him for the saying of the woman who testified, He told me all that ever I did." And when they were come to him, having themselves seen and believed, they "said unto the woman, Now we believe, not because of thy word, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." And similar is the proof to which we are invited. By the method here referred to, the God of all grace not merely exhibits his kindness, by adapting his appeal to the weakness of his creatures, but he thus seeks to secure from them a conviction and a confidence which is grounded on experience. And such a proving of God involves in it something more than an impression in favour of the truth. It is putting to the test the promises of his word, and so knowing in ourselves that "God is not unfaithful to forget our work of faith and labour of love." This is the duty which is here so plainly taught, and so powerfully enforced.

The promises have gone forth, "Wherever my name is recorded, I will come to you, and will bless you."—"Return, ye backsliding children; I will heal your backslidings, will receive you graciously, and will love you freely."—"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy on him; and to our God, for he will abundantly pardon." And these things which you have read and heard are not only to be pondered, but to be proved. They are given not only "to be read in churches," or to occupy the thoughts of our guilty race, but they are designed to be fulfilled.

Every man is called upon to prove the truth of these words in his own experience; to bring every invitation and every promise to the trial, and to know for himself, by actual enjoyment of these blessings, whether these things are so. "Ask and receive, that your joy may be full." It is true, indeed, that this proving of the Divine faithfulness supposes, in the first instance, a consciousness of our guilt, and a

desire to share the blessings of salvation: "They that are whole need not a physician, but they that are sick." But where this feeling has been awakened—where the individual, under a sense of his wretchedness and ruin, has "fled for refuge to lay hold on the hope set before" him—henceforth, he not only believes the record of the Gospel, but the evidence which he possesses, in that "peace which passeth understanding," raises his once feeble hope to the assurance, and eventually to "the full assurance of faith." And having thus believed, having realized again and again the promised presence and the special blessing of God his Saviour, he hath the witness in himself, and "hath set to his seal that God is true." But even in such experience, everything calls for enlargement and advancement. Often as your spiritual strength may have been renewed, far as you may have travelled in the way to the kingdom, and near as you may have come to that "better country, which is a heavenly," there are still awaiting you, at every step and stage of your course, other and larger supplies of grace and strength, of consolation and peace.

We may be straitened in our own bowels, and because we have left our first love, and have not followed our Maker fully, on this account little may remain to us, except the memory of more peaceful hours. But, then, the fountain and the fulness of our joy has undergone no change. This is equally accessible as when we first approached the throne of grace, and we are encouraged and commanded to ask and to seek the most bountiful supply. "Ask what I shall give thee." And he giveth not as the world, but liberally unto all, and upbraideth not. "Prove me now." And we may be sure that there is no presumption in obeying any precept or in enjoying any privilege which is given us of God. On the contrary, as often as the command is given, so far from its being presumptuous to comply, it would be sinful and rebellious to disobey. And not a few have acted this unworthy part. He who hung on the cross, who poured out his soul an offering for sin, and who "is able to save to the uttermost all who come unto God by him," commands men to prove him. He says to a world lying in wickedness, "Look unto me, and be ye saved;" and to the weary and heavy-

laden, "Come unto me, and I will give you rest." But what is the result? With one consent do they make excuse, and in the place of Him who was crucified, anything, everything is substituted. One said, "I have bought a piece of land, and I must needs go and see it." Another responded, "I have bought twelve yoke of oxen, and I must needs go and prove them; I pray thee have me excused."

Thus men, instead of proving Him who is very faithfulness, whose nature is love, whose commandments are joyous, whose service is perfect freedom, whose ways are pleasantness, and whose paths are peace, prefer to prove (as they do to their cost) the fading honours and the passing pleasures of this present world. And it is in vain that we remind them of the end of their course, or that we point them to the hour in which it will be said, "Lo, this is the man who made not God his trust!" And "what shall a man give in exchange for his soul?" How much better, how infinitely more desirable would it have been, had he won Christ, and been found in him; had he proved the truth of his word, the power of his Spirit, and the preciousness of his love; "for then would his peace have been as a river, and his righteousness abounded like the waves of the sea!"

Now, let us apply this subject to ourselves. How many, who read these pages, have hitherto pursued the same downward path! Let the past time suffice, and with purpose of heart may you cleave unto the Lord! The world and its transient pleasures you have already proved; and, if your consciences are not seared, if your hearts are not hardened through the deceitfulness of sin, if you have not been blinded by its influence, or enslaved by its power, you have set to your seal that it is false as it is flattering, and vain as it is vile. Well, there is another voice which addresses you. Here your Maker speaks, and he demands that you put his faithfulness to the test,—that you try him, and see if he will disappoint your hopes. "Prove me now." And allow me to assure you, that no one has done this who has not reaped the richest reward,—who has not received a hundred-fold more (in that peace which the world cannot give) "in this present time, and in the world to come life everlasting."

What precious promises, what strong

consolation, what lasting honours, what durable riches, what fadeless glories, what pure, and boundless, and endless pleasures has God laid up for those who love him! And "not one good thing has failed of all that he has promised." Not one who has trusted in him has ever been confounded. Would you, then, be happy, obey this command, prove the truth of his word, prove the power of prayer; and, while he is saying, "Seek ye my face," let your hearts reply, "Thy face, Lord, will we seek."—"Oh, taste and see that the Lord is good; blessed is the man that trusteth in him!" "Prove me now!" for "behold, now is the accepted time;" and "behold, now is the day of salvation." This is our privilege; one which God himself has graciously granted us, and which it becomes us gladly and gratefully to accept and improve. To turn away from this faithful saying is to reflect on his kindness, and thereby to arm his invitations with terror and dread.

Because I have called; because sentence was delayed, and yet men repented not; therefore will His wrath come upon them to the uttermost. Having known his will, but done it not, they shall be beaten with many stripes. The great day of his wrath will have come, and who of these despisers shall be able to stand? There are many who decline obedience to this command by reason of the pressure of earthly cares. They think well, and mean well, in regard to religion; but the present they suppose in not a fitting opportunity. There is always presenting itself "a more convenient season." And there are others who, like Gallio, are caring for none of these things; men who have their portion in this life, and have no wish to hear of a life to come. And these, from sheer indifference, from the most perfect unconcern, regard religion or revelation as unworthy of proof. They will give diligence in the pursuit of things which perish in the using, and will take every care and pains in proving the merits of bodily enjoyments; but they will be at no trouble to ascertain whether there is a God, a heaven, or a hell, whether there is a life after death, and a judgment to come. On these questions, they have no wish to be informed: "Let us eat and drink, for to-morrow we die." Yes; but what if you should live again?

What if the grave should not be the sepulchre of the soul? What if this should ascend to God who gave it, and the body should awake at last only to shame and everlasting contempt? As you would shun such a doom, as you would escape the mouth of that burning lake, in which they have no rest day nor night, but whence "the smoke of their torment ascendeth up for ever and ever,"—to-day, "while it is said, To-day if ye will hear his voice, harden not your hearts;" but with willing minds bow to his sceptre, and submit to his claims. "Prove me now," and the promised blessing shall assuredly descend.

There is, however, a sinful and dangerous proving of God; and it is one, alas! in the guilt of which the great masses of our race are to this day involved. How frequently is this sin laid to the charge of his ancient people! "When your fathers tempted me, proved me, and saw my works;" and when those fathers, with their children, "always resisted the Holy Ghost." This culpable proving of God is grounded on unbelief, and has reference to the threatenings and judgments of his word. In this sense our first parents proved or tried their Maker as to the fulfilment of the penalty pronounced on disobedience. Notwithstanding God had said, "In the day thou eatest thereof, dying, thou shalt die," yet did they dare to touch and to taste the forbidden fruit. And in like manner, the antediluvians proved or tested the threatened destruction which, at length, came upon them. Thus Pharaoh defied the God of Israel, refusing to let them go, until, at length, he proved the truth of his threatenings in his own final overthrow.

Let us compare for a moment these two ways of proving God. In the one case, when any one dares the judgments which are threatened in his word; if the trial succeed,—that is, if the sin be visited with the penalty which is attached to it—then the proof comes too late, for, besides conviction, there is punishment, which is final and irreparable. "The wages of sin is death;" and no sooner does the sinner, by wearying the Divine patience, arrive at the truth of this Scripture, than his state is hopeless, and his soul lost. But not so in proving the promises of God. In this pursuit there is life and peace, and the man who makes the

trial is safe and happy: "In keeping his commands there is great reward." Everything here is good and salutary. No danger lurks, no serpent lies concealed. These are things which will not make ashamed, which are profitable for the body and the soul, for this life and the next. "We have our fruit unto holiness, and the end everlasting life." There are two or three things in which we are called upon more especially to put the Divine promises and faithfulness to the trial.

Let us prove him, as it regards the fulness and freeness of his compassion, "who can have compassion on the ignorant, and on them who are out of the way;" and whose own word declares, whose own lips have said, "I will give unto him that is athirst of the fountain of the water of life freely;" and again, "Him that cometh unto me, I will in no-wise cast out."

Now, seek to prove the truth of these words: "Seek ye first the kingdom of God and his righteousness;" and as surely as you do so, earnestly and with sincerity, he will have mercy upon you, and will abundantly pardon. You should prove him, also, as to the sufficiency of his grace. As Christians, you have numerous and powerful enemies; and, as well as principalities and powers, and spiritual wickedness in high places, you have foes, and fightings, and fears within, an evil heart of unbelief, the law of your members, the sin which so easily besets you; but God has said, "My grace is sufficient for thee;" and that you may never be straitened in him, that you may have all things and abound, it has pleased the Father that in Christ Jesus should all fulness dwell; and thence you may obtain both mercy and pardon, and grace to help in every time of need. Have you made this proof of of his faithfulness, of his love? The three Hebrews did so when they said, "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us. . . . But if not, be it known unto thee, O king, that we will not serve thy Gods, nor worship the golden image which thou hast set up." And you know the result,—how that, in the midst of the burning, fiery furnace was seen one whose form was like to the Son of God, and how these three men, Shadrach, Meshach, and Abednego, came forth of the fire, on

whose bodies there was no hurt, neither was a hair of the head singed.

Finally, you should prove him as to the delight and happiness which are found in his service. He himself teaches us that there is nothing which can bear a comparison with the pleasures of religion. It is "better than rubies, and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left riches and honour;" and these not changing and fleeting, but fadeless and enduring. And His is a tried word. In all ages it has been trusted in, and we have had these promises fulfilled in the experience of those who stand before the throne, and whose mourning is ended. Let me urge you, then, to make the trial for yourselves, to cast yourselves at the foot of the cross, and "to yield yourselves unto God as those who are alive from the dead;" and, with those who have gone before, you shall join the song, "Worthy is the Lamb that was slain!" Then, without ceasing, will you prove and own that wisdom, and Christ, and heaven are one.

Long Melford.

JOHN BURGESS.

"THE WHOLE BUSINESS OF LIFE."

THE amiable and gifted Jane Taylor, the last time she took up her pen (it was on the day preceding her death), wrote as follows: "Oh, my dear friends, if you knew what thoughts I have now, you would see as I do, that the whole business of life is preparation for death."

How much time is spent in preparing to live! How little in preparing to die!

One who had lived more than fifty years said, as the hand of death was upon him, "I have all my days been getting ready to live, and now I must die!"

Would men but spend as much time in preparing to die, as they spend in preparing to live, the physical agonies of death would not so frequently be heightened by the agonies of despair.

"The whole business of life is preparation for death." Thousands of death-beds—death-beds of rejoicing, and death-beds of despair—have borne witness to this truth. The reader will bear witness to it—perhaps at an early day.

In view of this truth, this very day

should be spent in preparing to die. Our chief attention should this day be given to those things which shall prepare us for the closing day of life. In the same manner should all our coming days be spent.

Such a course would not render life a dreary waste. Far from it. That man best enjoys life who is best prepared to leave it.

It is a mournful thought that, in all probability, some reader of these lines will meet death, without being prepared for its dread realities!

SCRIPTURE ILLUSTRATION.

"Joppa."—ACTS x. 6.

THIS place occurs, under the name of Japho, in Josh. xix. 46; and which is still preserved in the present name of Jaffa, or Yaffa. It is situated about forty miles west of Jerusalem, on the shore of the Mediterranean. Its fame as a sea-port ascends to the remotest times in history, sacred and profane. In the former, we find it the principal port of Palestine, and the peculiar port of Jerusalem; being, in fact, the only port in Judea. Hence we find that the materials obtained from Tyre for the building of Solomon's Temple were brought to this port, to be conveyed thence by land to Jerusalem. But although Joppa was long the port of Judea—as its distance afforded an easy communication with the capital, while its geographical position opened an extensive trade to all the coasts and islands of the Mediterranean—it was never a safe or commodious harbour; and those travellers are mistaken who attribute its present condition to the neglect of ages. Josephus repeatedly explains its natural unfitness for a good haven in nearly the same terms which are employed by modern travellers in describing its present condition (*Antiq.* xv. 9, 6; *De Bello*, &c., iii. 9, 8). This similarity is noticed by Mr. Buckingham, who himself says, "The port is formed by a ledge of rocks, running north and south before the promontory, leaving a confined and narrow space between the rocks and the town. Here the small trading vessels of the country find shelter from the south and west winds, and land their cargoes on narrow wharfs, running along before the magazines. When the wind blows strong from the northward, they are obliged to warp out, and seek shelter in the small bay to the north-east of the town, as the sea breaks in here with great violence, and there is not more than three fathoms of water in the deepest part of the harbour; so accurately do the local features of the place correspond with those given of it by Josephus." Clarke also describes the harbour as one of the worst in the Mediterranean; so that ships generally anchor about a mile from the town, to avoid the rocks and shoals of the place. From this account it will appear that Joppa afforded the *only* port, though a bad one, for the important district behind it, inland. The bad state of the ancient roads, or rather,

perhaps, the absence of any roads, made a near harbour, however inconvenient, of more immediate consequence than a good one at any greater distance.

On the land side, the town is approached through extensive and richly productive gardens, by which it is surrounded; the light, sandy soil being very favourable to the production of various kinds of fruit. These gardens are fenced with hedges of the prickly pear, and are abundantly stocked with orange, pomegranate, and fig-trees, and with water-melons. The oranges and lemons grow to a prodigious size; the pomegranates have also a great reputation; and the water-melons are celebrated over all the Levant for their delicious flavour. The town itself is thus noticed by Buckingham:

"The town, seated on a promontory, and facing chiefly to the northward, looks like a heap of buildings, crowded as closely as possible into a given space; and, from the steepness of its site, these buildings appear in some places to stand one on the other. The most prominent features of the architecture from without are the flattened domes, by which most of the buildings were crowned, and the appearance of arched vaults. There are no light and elegant edifices, no towering minarets, no imposing fortifications; but all is mean and gloomy in aspect. . . . The walls and fortifications have a weak and contemptible appearance compared even with those of Acoch (Acre); and, as at that place, the entrance is prepossessing, but its interior disappoints the expectations raised. After passing a gate crowned with three small cupolas, there is seen on the right a gaudy fountain, faced with marble slabs, and decorated with painted devices, and Arabic sentences in characters of gold. Passing within, however, the town has all the appearance of a poor village, and every part of it that we saw was of corresponding meanness."

Many of the streets are connected by flights of steps. The Mussulman part of the town is very much dilapidated, but the street by the sea-wall is clean and regular.

Besides the citadel on the top of the hill, there is a small fort near the sea, on the west, another on the north, and a third near the eastern gate of the entrance; mounting, in all, from fifty to sixty pieces of cannon. The religious structures are, three mosques, and the Latin, Greek, and Armenian convents. The population may be from 4,000 to 5,000, mostly Turks and Arabs; the Christians not being estimated at more than 600. Joppa still enjoys a traffic, which, considering the state of the country, may be called considerable, with the neighbouring coasts. In the way of manufacture it is chiefly noted for its soap, which is an article of export to Damascus and Cairo, and is used in all the baths of the principal cities. The delicious fruits of the vicinity are also largely exported, particularly the melons. There are no antiquities of Joppa, nor can any be expected in a town which has been so often sacked and destroyed—five times by the Assyrians and Egyptians, in their wars with the Jews; three times by the Romans; and twice by the Saracens, in the wars of the Crusades.—*Dr. Kitto*.

Lessons by the Way; or, Things to Think On.

DIRECTIONS TO YOUNG CONVERTS.

1. Be thankful for what God has done for you. Isa. xii. 1.
2. Be as earnest now as you were in seeking pardon. Heb. vi. 11.
3. Live every moment by faith in Christ. Gal. ii. 20.
4. Do not make the piety of others your standard. Matt. xvi. 23.
5. Do not expect to be very happy, unless you are eminently holy. Isa. xlviii. 19.
6. Diligently and by faith seek entire sanctification. Heb. vi. 1.
7. Punctually and devotionally attend the ministry of the word. 1 Pet. ii. 15.
8. Value the weekly prayer-meeting. Matt. xviii. 20.
9. Neglect not the communion of saints. Mal. iii. 16.
10. Make family worship interesting and profitable. Psa. cxviii. 15.
11. Have your stated times for closet prayer. Matt. vi. 6.
12. Daily and prayerfully read the Scriptures. Psa. xix. 7.
13. Never neglect a duty because you do not feel much. 1 Sam. ii. 20.
14. Maintain great tenderness of conscience. 1 Tim. i. 5.
15. Guard against pride in your dress. 1 Tim. ii. 9.
16. Avoid all lightness in your conversation. Eph. v. 6.
17. Be very careful in your choice of companions. Prov. xiii. 20.
18. Never parley with the great adversary. Jas. iv. 7.
19. Be zealous for the salvation of souls. Jas. iv. 7.
20. Joyfully wait for the coming of the Saviour. Phil. iii. 20.—*Samuel Dunn.*

ANECDOTE OF KING KAMEHAMEHA.

There is not, probably, in all the world, at the present time, nor in the whole range of its history, such another instance of a purely moral ascendancy gained over a people by religious teachers as at the Sandwich Islands. It is seen and proved in a thousand ways that can only be known by the observation of a traveller, and there are many pleasing anecdotes that confirm it, one of which that we have heard is too good to remain unwritten. The present king, Kamehameha III., who is not himself a Christian, unless he has become so recently, and only a few years ago was greatly addicted to dissipation, once had a call from rather a lawless whaling captain. He made no concealment of his dislike to the missionaries; and well knowing the king's fondness for wine and libertinism, he urged him to cut loose from the restraints of the missionaries, and allow himself and people the same indulgences as formerly. "Stop!" (said the king) "didn't your shadow fall on me as you came in there at my open door?" "Perhaps it did; but what of that?" "What! but if it had not been for the mis-

sionaries, you, or anybody else, whose shadow should fall on me, would very likely be a dead man the next hour." An answer thus significant and unexpected put so tight a stopper to the foreign captain's anti-missionary venom, that he had no more fault to find in that presence with the king's religious teachers.—*H. T. Cheever.*

REASONS FOR COMMUNION.

I do not go to the Lord's table to give, but to receive; not to tell Christ how good I am, but to think how good he is. I have a great many sins and wants to tell him of, more than would take up the whole day; and when I have told him all that I know of myself, it is not the half, but a very little, of what he knows of me. I bring myself, that is sin, to him, believing that he will be all to me, and do all for me that is in his heart; and I know it is a very compassionate one. I go as a sinner to the Saviour. To whom else should I go, with my blind eyes, foul leprosy, hard heart, and rebellious will? You tell me I must have I know not how many graces and qualifications to go to the sacrament with; but I cannot stay for them; my wants are urgent; I am a dying man. My Lord, with his known kindness, says, "Come, do this; remember me." His invitation is qualification enough, and I long to feed on him, to thank God for him, and to take him into my heart. I will go to behold him crucified, and his blood poured out for me in spite of all my sins and fears; and though all the saints on earth stood up with one mouth to forbid me, I go to put myself under Christ's wings, and to fly to him for my refuge from the monster sin, ready to devour me.—*Adam's Private Thoughts.*

A RELIGION THAT WILL NOT SAVE US.

There is a religion which is too sincere for hypocrisy, but too transient to be profitable, too superficial to reach the heart, too unproductive to proceed from it. It is slight, but, as far as it goes, not false. It has discernment enough to distinguish sin, but not firmness enough to oppose it; compunction sufficient to soften the heart, but not vigour sufficient to reform it. It laments when it does wrong, and performs all the functions of repenting of sin, except forsaking it. It has everything of devotion except the stability, and gives everything to religion except the heart. This is a religion of times, events, and circumstances; it is brought into play by accidents, and dwindles away with the occasion which called it out. Festivals and fasts, which occur but seldom, are much observed, and it is to be feared *because* they occur but seldom; while the great festival which comes every week comes too often to be so respectfully treated. The piety of these people comes out much in sickness, but is apt to retreat again as recovery approaches. If they die, they are placed by their admirers in the saints' calendar; if they recover, they go back into the world they

had renounced, and again suspend their amendment, as often as death suspends his blow.—*Mrs. H. More.*

HALF A CENTURY IN BED.

Susan Pierson, of Bridgehampton, Long Island, died February 24, "in her seventy-second year, and the fifty-second of her extraordinary confinement." Her case was peculiar; it is probable it has no parallel. For more than fifty years she did not set her foot upon the floor, and in all that time did not sit upright in bed. One year of that time was spent at a neighbour's house, with which exception the extent of her travels in fifty years was from one corner of her room to another, once a week, in some strong man's arms. This change was always attended with an almost entire loss of voice, from which she did not recover until after a night's repose. The best medical skill and all her patrimony were expended in vain, in endeavours to restore her to health. The upright posture always and immediately produced violent retching. All hopes of her being restored to her former health were long since abandoned. All who knew the deceased knew her as "Aunt Susie," and all who knew her knew an humble, truthful, cheerful child of God. It was the privilege of the writer as her friend, as it was his duty (a delightful duty) as her pastor, to see her frequently. Rarely, if ever, has he seen more strongly developed these two traits of Christian character; viz., adoring views of God, and humble views of herself.—*New York Observer.*

MOTHER SYMINGTON.

About a hundred years ago a clergyman in Massachusetts had a respectable neighbour belonging to his parish, who was notoriously addicted to lying, not from any malicious or pecuniary motive, but from perverse habit. The minister was every day grieved by the evil example of his neighbour. This person was Captain Clark, a friend of the clergyman in all temporal matters, and a man useful in the parish; but his example was a source of much inquietude to the divine. He was determined to preach a sermon for the occasion. Accordingly, he took for his text, "Lie not one to another." He expatiated on the folly, the wickedness, and evil example of lying, in such a pointed manner that nearly every person present thought that the clergyman was aiming at the captain. The service being ended, some one said to the captain, "What do you think of the sermon?" "Excellent! excellent!" he replied; "but I could not for my life keep my eyes off old Mother Symington, thinking how she must feel, for he certainly meant her." This story was told by a daughter of the clergyman, who heard the sermon; to which she added, "When you see any folly or vice exhibited from the pulpit, before you look out for a Mother Symington, look within yourself, and see if Captain Clark is not there." Her advice had some effect, and may have again.—*Belger's Clergy of America.*

OBEY THE SPIRIT.

Christians, you little think how much the life of all your graces and the happiness of

your souls depend upon your ready and cordial obedience to the Holy Spirit. When the Spirit urges thee to secret prayer, or forbids thee thy known transgressions, or points thee out the way in which thou wilt not regard, no wonder if heaven and thy soul be strange. If thou wilt not follow the Holy Spirit while it would draw thee to Christ and duty, how shall it lead thee to heaven, and bring thy heart into the presence of God? What supernatural help, what bold access shall the soul that constantly obeys the Spirit find in its approaches to the Almighty! And how backward, how dull, how ashamed will he be in those addresses, who hath often broken away from the Spirit that would have guided him! Christian reader, dost thou not sometimes feel a strong impression to retire from the world, and draw near to God? Do not disobey; but take the offer, and hoist thy sails while this blessed gale may be had. The more of this Spirit we resist, the deeper will it wound; and the more we obey, the speedier will be our peace.—*Baxter.*

OUR MOTHERS.

Around the idea of one's mother the mind naturally clings with fond affection. It is the first dear thought stamped upon our infant hearts, when yet soft and capable of receiving the most profound impressions; and all the after feelings are more or less light in comparison. Our passions and our wilfulness may lead us far from the object of our filial love; we may become wild, headstrong, and angry at her counsels or her oppositions; but when death has stilled her monitory voice, and nothing but calm memory remains to recapitulate her virtues and good deeds, affection, like a flower beaten to the ground by a rude storm, raises up her head, and smiles amongst her tears. Round that idea, as we have said, the mind clings with fond affection; and even when the earlier period of our loss forces memory to be silent, fancy takes the place of remembrance, and twines the image of our departed parent with a garland of graces, and beauties, and virtues, which we doubt not she possessed.

HUMAN LIFE.

Ah! this beautiful world. Indeed, I know not what to think of it. Sometimes it is all gladness and sunshine, and heaven is not far off. And then it changes suddenly, and it is dark and sorrowful, and the clouds shut out the sky. In the lives of the saddest of us there are bright days like this, when we feel as if we could take this great world in our arms. Then come the gloomy hours, when the fire will neither burn in our hearts or on our hearths, and all without and within is dismal, cold, and dark. Believe, every heart has its secret sorrows, which the world knows not; and oftentimes we call a man cold when he is only sad.—*Longfellow.*

A SABBATH-SCHOOL IN ATHENS.

In a small room I found a young lady, the daughter of Dr. King, the American Missionary, seated on a low bench, and a group of Greek children sitting in a circle around her, each with a Bible in hand, while they repeated to her the passages they had com-

mitted to memory, and answered promptly the inquiries she made respecting the history they had read. As she put her arm around each one that came and stood by her side, and with sweet, gentle words of kindness told them stories of this old book, to which they listened eagerly, as if it were a treat to them to be there, it seemed to me that here was the loveliest spirit of the religion of Jesus, at work in the loveliest way. "Of such is the kingdom;" I mean, such teachers, as well as children.—*Letters from Greece, by Irenæus.*

SINGAPORE.

The town of Singapore is purely commercial, and has grown up principally within the last ten or fifteen years. The population is estimated at 40,000 or 50,000, the greater part of whom are Chinese. There are several of their pagodas in the place, and three large burying-grounds, densely populated, in the vicinity. This was my first sight of a large Chinese community, and the impression it left was not agreeable. Their dull faces, without expression, unless a coarse glimmering of sensuality may be called such, and their half-naked, unsymmetrical bodies, more like figures of yellow clay than warm flesh and blood, filled me with an unconquerable aversion. The scowling Malay, with his dark, fiery eye, and spare but sinewy form, was ennobled by the comparison; and I turned to him with a great sense of relief.—*Bayard Taylor's Letters.*

EXPENSE OF WAR.

Give me the money that has been spent in war, and I will purchase every foot of land upon the globe. I will clothe every man, woman, and child in an attire of which kings and queens would be proud. I will build a school-house on every hill-side and in every valley over the whole earth; I will build an

academy in every town, and endow it,—a college in every state, and fill it with able professors; I will crown every hill with a place of worship, consecrated to the promulgation of the Gospel of peace; I will support in every pulpit an able teacher of righteousness, so that on every Sabbath morning the chime on one hill should answer to the chime on another round the earth's wide circumference, and the voice of prayer and the song of praise should ascend like an universal holocaust to heaven.—*Rufus Stebins.*

MORTALITY BY WAR AND PESTILENCE CONTRASTED.

It appears from a privately-printed paper lately handed to us, that while our total loss of men in the last war was 19,796 killed, and 79,709 wounded, the total loss in England and Wales alone by cholera, in 1848-49, was 72,180 dead, besides 144,360 attacked. It is calculated that there is an average annual loss of 115,000 by typhus fever and other diseases resulting from unhealthy living—in short, from preventable causes; being about six times the entire loss caused by the twenty-two years of war. In the Peninsular war, 8,799 were killed in battle or died of their wounds, while 24,930 perished by disease.

WAR.

It would have proved a striking part of a vision presented to Adam the day after the death of Abel, to have brought before his eyes half a million of men crowded together in the space of a square mile. When the first father had exhausted his wonder in the multitude of his offspring, he would then naturally inquire of his angelic instructor for what purposes so vast a multitude had assembled—what is the common end? Alas! to murder each other: all Cains, and yet no Abels.—*Coleridge.*

Ecclesiastical Affairs.

BATTER-STREET CHAPEL, PLYMOUTH.*

DEAR FRIENDS,—The lover of anti-quarian researches might, on an occasion like the present, be tempted to indulge in references to the remote past, when your now famous town of Plymouth was merely the abode of fishermen; when, in the time of the Saxons, its name was Tameorworth; when, after the Conquest, its name was changed to Sutton, that is, the South Town, which name you have

retained in your Sutton-Pool. Or, still later, we might remind you of the time, when, under Edward I., more than six hundred years ago, the northern part of the town, built on the land of the priory of Plymton, was known as Sutton Priory; and the southern part, built on the estate of the Valletorts, was called Sutton Valletort; and how, in the reign of Henry VI., those names were dropped for that of Plymouth, the name it now bears.

If martial deeds should engage his story, he might remind you of the attacks made upon it by the French in the reign of Edward III., and again in the reign of Henry IV., but without success. If, again, he were addressing students of our municipal institutions,

* The following paper was read by the Rev. J. Barfitt at a social tea-meeting, held in the large school-room attached to the above chapel, on Thursday evening, March 30th, 1854, when the costs incurred by alterations and improvements in the chapel and premises were well-nigh defrayed.

—those cradles of English liberties,—you would be told that, in 1438, in the reign of Henry VI., the town was incorporated by royal charter, and walled in, though it had been a borough by prescription at a period anterior to that.

If other towns can boast of their worthies, Plymouth can of Sir Francis Drake, at whose solicitation a new charter was granted to the Corporation in the reign of Elizabeth, and by whom the town was yet further benefited by his conveying water from the Dartmoor by a winding channel of some twenty-five miles in length.

If historic associations throw around places an almost undying interest, then Plymouth is not an exception,—especially in the estimation of the descendants of a noble, Nonconformist ancestry. It was in this port that that noble band of spiritual heroes, called the Pilgrim Fathers, whom a ruthless persecution had compelled to abandon their native soil,—it was in this port, whilst their little bark, the *Mayflower*, tarried, that the precious cargo met with the tenderest care and hospitality. Never was a ship so freighted before; she contained some of heaven's highest nobility. They bore along with them to the far-distant wilderness the seeds of a new civilization for mankind,—the elements of all freedom for all nations, and the power which, in its turn, shall regenerate all the empires of the earth. As Plymouth was the last port they left in their perilous course across the wide Atlantic, so the first settlement of these honoured men was distinguished with the name of New Plymouth. Suffice it, that illustrious band gave to America her present constitution, the accursed institution of Slavery excepted.

But I am reminded that the object of the present paper is not to dilate on the historic records of Plymouth, but to supply a few data bearing upon the history of Nonconformity in this town, and upon that of Batter-street chapel in particular. With the exception of what was once known as Broad-street Presbyterian Chapel, the interest at Batter-street is, I believe, the oldest Nonconformist church in this town. The former, from being Arian, became Socinian or Unitarian, of which it is presumed the present Unitarian congregation in Norley-street is a descendant. The chapel in which most

of those now present worship, and known as Batter-street Chapel, was erected in 1704, that is, 150 years ago, and about fourteen years before the Arian heresy commenced its blighting influence upon the western churches. At that time the population of Plymouth could not have exceeded 10,000, if, indeed, so many; for in the year 1800, nearly a century later, the population was only 16,000. When the sanctuary was erected, doubtless its position was most eligible, being nearly central to the town proper. The minister's residence was built in 1708, four years subsequent to the erection of the chapel. The first minister chosen was the Rev. John Enty. Of his personal history we can find no record extant. He removed to George-street Chapel, Exeter, now Unitarian, upon the ejection of the Revs. Messrs. Hallet and Pierce for Arianism. This was about the year 1719; and from the fact of Mr. Enty's succeeding to Messrs. Hallet and Pierce, no reasonable doubt can be entertained but he was a sound Trinitarian minister. Mr. Enty was succeeded at Batter-street by the Rev. Peter Baron; and in the year 1727, the Rev. John Moore became assistant to Mr. Baron. Mr. Baron died about the year 1758, and Mr. Moore about the year 1760.

About this time a dispute arose between the trustees and the subscribers regarding the right of choosing a minister. The trustees had chosen the Rev. John Hanmer, and the congregation had chosen the Rev. Christopher Mends. Mr. Hanmer was an Arian, whilst Mr. Mends as firmly held by Trinitarian views of truth. The contest was prosecuted with much asperity on both sides, but was at length decided in favour of Mr. Mends, and he was accordingly put in possession of the meeting-house by a mandamus from the Court of King's Bench.

This was in the year 1762-3. Whilst the decision was pending, Mr. Mends and his friends worshipped in the church belonging to the French Protestants, who had been established there in the reign of Queen Anne, now How-street Chapel. Mr. Mends was a native of the Principality, and was born in the parish of Hascard, Pembrokeshire, on the 22nd of February, 1724, and was one of nine children. There is an interesting Obituary of him in the *Evangelical Magazine* for

1799. He was in early life made the subject of devoted piety. His religious experience was deep and varied. His experiences of mind, before brought into the enjoyment and peace of the Gospel, were often most painful. These only the more qualified him for the sphere of honourable service and that extensive usefulness to which he was destined. He studied for the ministry in the Carmarthen College, then under the presidency of the Rev. Mr. Davies, "whose memory," said his pupil, "I shall ever venerate for his piety and the kind assistance he afforded me."

Having completed his college course, he, at the advice of his tutor, settled at Brinkworth, in Wiltshire. Here he continued nearly twelve years, from whence he removed to Plymouth. Referring in after-life to his successes in the latter place he writes, "Such were the extraordinary influences of the Spirit of God upon my poor and imperfect labours, that the reflection has filled my mind with astonishment that the Lord should thus signally honour one who has viewed himself as less than the least of all his saints. I kept a list of *three hundred* whom I had reason to believe the Lord had made me the instrument of turning from the error of their ways to the knowledge of God." It were easy to enlarge on the character and career of this holy, devoted man of God. In the year 1782, the Rev. Herbert Mends, at the unanimous request of the church and congregation, became associated as co-pastor with his father.

Mr. Herbert Mends had studied for the ministry in the Western College, then under the presidency of the Rev. James Rooker, at Bridport, Dorset. The father had been fifty-six years in the ministry, thirty-eight years of which he sustained the pastorate in the adjoining sanctuary. He died in the year 1799, aged seventy-five years. His son, the Rev. Herbert Mends, continued in the pastorate thirty-six years, and passed to his reward in January, 1819, aged sixty-four years. Under the united labours of these honoured men, the Lord abundantly blessed the church with an increase of members, and with almost unexampled peace, and unanimity, and affection. For many, many years did this church and congregation comprehend a large proportion of the wealth, intelligence, and piety of Plymouth.

On the decease of Mr. H. Mends, the church and congregation invited the Rev. Thomas Mitchell, (who had, it is said, been the instrument of raising the first Congregational church in Leicester,) to become their pastor; which invitation he accepted, and entered on his labours on the 18th of June, 1819. Of Mr. Mitchell, the writer has some faint recollections. He was a man of superior talents, of a fine philosophic mind, of cultivated taste, of considerable attainments, and as a preacher by no means an ordinary one. His constitutional temperament was exceedingly delicate and sensitive, and his nervous system such as sadly at times to interfere with his mental comfort and composure. It was, I believe, owing to this peculiarity in his constitution that, in 1821, Mr. Mitchell somewhat hastily resigned his charge.

During the years 1821-2, various ministers supplied the pulpit. In January, 1832, the Rev. Richard Hartley, of Lutterworth, succeeded to the pastorate. Mr. Hartley continued about thirteen years; during the first eight or nine of which the church and congregation continued numerous, peaceful, and commanding. In 1832, circumstances not expedient here to relate occurred, which issued in a large secession from the place, and which necessarily tended to weaken the interest. The friends seceding united themselves with the church assembling in the New Tabernacle, now Morley Chapel.

The Rev. W. Morris, of Guernsey, who had been associated as co-pastor with Mr. Hartley, succeeded to the sole pastorate in 1836-7. Mr. Morris considerably increased the congregation. His views of certain distinctive truths having undergone changes, and assimilating to those held by the Plymouth Brethren, Mr. Morris, in 1839, resigned his charge, and joined the Brethren, taking with him a considerable number of the members and others.

Mr. Morris was followed by the Rev. T. C. Hine, of Ilminster, who, from 1839 to 1846, pursued his ministry in the possession of the affection and confidence of his flock. Mr. Hine conceived the idea of erecting a new place of worship in a more advantageous part of the town. In this, after the most praiseworthy exertion and much personal sacrifice, he suc-

ceeded. With Mr. Hine's retirement, a further secession took place, which tended still more to enfeeble the cause.

Almost immediately on Mr. Hine's retirement, the Rev. Joseph Steer, of Torpoint, was invited to become Mr. Hine's successor. He acceded to the invitation, and for nearly four years and a half laboured happily and successfully among the people, greatly beloved.

It was during Mr. Steer's ministry that this spacious and convenient room in which we are now assembled was erected and paid for; in which, as well as in the one adjoining, day-schools are successfully conducted,—the one a girls', and the other an infant school. Mr. Steer removed to Croydon, where the Lord is greatly blessing his ministry.

To Mr. Steer your present pastor succeeded. Here a becoming modesty might prompt me to pause. It is matter of gratitude and praise that, amid all the vicissitudes and shocks the interest has sustained, it still survives,

—possessing indications, too, of increasing vitality. Many were the discouragements under which I commenced my labours among you, but I laboured in hope. The present aspect of your affairs is more encouraging than at any previous period of my ministry. In these days of church distractions, it is no small mercy to have peace within our borders. We have that, and I trust more—we have love, and the desire to cherish and cultivate the precious plant. The alterations and improvements recently completed upon the chapel, the minister's residence, and premises, involved costs to the amount of about £170. You have generously contributed, and it is hoped we shall not separate without having the high gratification of knowing that the whole is liquidated. This very meeting cheers me. Pastors, deacons, and members of other churches mingle with us. I thank them. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Popery.

ROMAN CATHOLIC AFFAIRS AT GREAT HAYWOOD, IN STAFFORDSHIRE.

To the Editor of the Christian Witness.

SIR,—As you were pleased to insert my communication on the "Adoration of the Cross" at Tixhall Chapel, I venture to send you a few particulars relative to the chapel itself, which has been since removed to another place. Its proprietor, Sir Clifford Constable, having sold the Tixhall estate to Earl Talbot, of Ingestre, a Protestant nobleman, it was agreed that the above splendid place of Catholic worship should be taken down and removed to the neighbouring village of Great Haywood, where I then conducted Divine service twice a week in connection with my stated labours at Rugeley. The materials being removed to their new site, and notice of the ceremony being given, I repaired to the spot, in order to witness the proceedings of the day.

A procession was formed at the Clifford Arms, which was headed by the Hon. and Rev. Mr. Spencer, formerly a clergyman of the Church of England, but now known among the Catholics as "Father Ignatius." He wore a

white silk gown, lined with yellow. In his train were several priests, in their canonicals, who were preceded by a standard-bearer, followed by an acolyte, bearing holy water in a brazen vessel, with a brush, to be used on the occasion.

Near the platform was erected a large wooden cross, near which Mr. Spencer stood, in order to deliver an address, in which he referred to what was done on laying the foundation of the second temple at Jerusalem, when "they set the priests in their apparel, and the Levites, after the ordinance of David, King of Israel,"—forgetting the difference between the Jewish and the Christian dispensations. He also alluded to the favourable signs of the times, and particularly to the Oxford movement, as indicating that the period was approaching when the ancient religion of the country would be re-established, as it was before the so-called Reformation. He observed that, until then the Catholic cause had been

chiefly patronised by the wealthy, but that it was now come among the comparatively poor, with whom it would exist in less splendour, but he hoped with more efficiency, and that the poor would be more alive to their *privileges*. But during the greater part of this address the speaker was much agitated from some cause or other, so that he was obliged to take out his manuscript and *read*, being otherwise unable to proceed.

After this, by the assistance of a workman, the foundation-stone was adjusted, and sprinkled with holy water; which I think was done in silence. Then commenced a litany, in which the mercy of the Holy Trinity was intreated with some "vain repetitions," as I conceived. But this was not the worst part of the business; for as Mr. Spencer pronounced the names of "angels and archangels," "holy patriarchs and prophets," "holy bishops and confessors," "holy monks and hermits," and even "St. Dominica and St. Francis," the response made by the priests was "*Ora pro nobis*," or "Pray for us;" and this was uttered with a louder voice, and with more fervour, than when the name of Christ was mentioned. But how could departed saints either hear the petitions or understand the language of those who addressed them? Not having the attributes of omnipresence and omniscience, it must have been in vain to pray to those who possess neither power to help nor ability to understand the expression of men's wants and desires. Blessed be the Most High that we are instructed to pray to God for ourselves, in the name of Him who says, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

The litany being ended, Mr. Spencer took his brush in hand, and sprinkled the excavated ground on which the walls were to stand, being followed by the other persons who made up the procession. What holiness they imparted to the earth I cannot conceive, and it only put me in mind of the lustrations of the heathen, which I considered as equally vain and superstitious. But when men lay aside the word of God as their directory in matters of religion, and prefer human devices and customs, what follies will they not practice, and thus dishonour their reasoning faculties!

Of this Sir Charles Woolsley may be supposed to have been conscious; for, in passing by the writer, he said, "Are you not ashamed?" He would, indeed, have been so had he known beforehand all that he was going to hear and see, if it had been with approbation. But he was led to the spot by various considerations, and especially that he might not make any misstatement in opposing error.

The poor deluded gentleman who took a principal part in the ceremony seemed to be anything but happy in his new connection; and from whatever motives he was induced to seek rest in the bosom of an infallible church, he seemed to have been disappointed. I was informed that Mariolatry, or the worship of the Virgin Mary, was, about that time, a stumbling-block to him; but it was said to be "only a question of discipline," and I suppose that he has since got over this, and other difficulties which must have occurred to him. I do not wonder, however, from the indications of mental weakness that I discovered in him, that he is now confirmed in all the errors and absurdities of Popery.

Langrove Cottage. JOHN BULMER.

MURDER IN POPISH COUNTRIES.

At the last Annual Meeting of the Protestant Alliance, in London, the Rev. Hobart Seymour gave the result of his own examination of authentic returns, made by public authority, in nearly all the so-called Catholic states of Europe, as to the single crime of murder. We merely extract the numerical statement from a report of his speech, and leave readers to their own conclusion. Let the plain question be put, How many persons in every million of population are taken up and prosecuted for murder every year? In order to answer this question, Mr. Seymour has examined the judicial returns in each country, for several years, and struck the average. This done, he answers thus:

In PROTESTANT ENGLAND there are prosecuted every year for murder, in each million of the population 4

(It is gratifying to hear him say that only one out of the four is convicted.)

In IRELAND, before the great emigration, there were 45

IN IRELAND, *after* so many Romanists left the island, and the proportion of the Protestant population became larger, the number fell to . . . 19

IN BELGIUM, least immoral of Popish countries . . . 18

IN FRANCE, where murder is classified rather scientifically, under the heads of assassination, infanticide, parricide, poisoning, and military cases . . . 31

IN AUSTRIA, the like varieties of murder . . . 36

IN BAVARIA, *now* become purely "Catholic!" . . . 68

IN SARDINIA, where there has been for ages (in one part of that kingdom) some Protestant influence, the number drops to . . . 20

IN LOMBARDO-VENETIA, it is up again to . . . 45

IN TUSCANY, where a British Christian, if in earnest, may not live in the PAPAL STATES, where the "Holy, Catholic, Apostolic, Roman Church" has everything her own way, the number is . . . 100

IN SICILY, not quite so intensely demoralized by the Church, it comes down to . . . 90

IN NAPLES, where they have a taste for blood, and publicly exhibit the blood of one St. Januarius every year, there is made an exquisitely careful classification of murder into parricide, husband-murder, wife-murder, murder of other relatives, infanticide, poisoning, murder premeditated, murder intentional, assassination, murder with robbery, and murder with adultery.

Of all sorts of murder, the dreadful proportion to each million in Naples is no less than . . . 200

But in ENGLAND, let it be once more noted, only . . . 4

Considering that all crimes flourish together under the Papal shadow with correspondent luxuriance, but, for the present, only setting the scale by murder, we ask the advocates of Popery to account for this vast difference in favour of Protestant England.

POPISH TYRANNY.

SIR,—Your Article in last month's PENNY MAGAZINE, on the subject of Popery, has forcibly recalled to my mind an incident that occurred to myself in the autumn of last year. Travelling through part of Ireland, I passed the gate of a Poor-Law Union House, and seeing two or three people inside the gate, I entered into conversation with them, and at parting left a copy of the New Testament with one of them, which he appeared gratefully to receive. I walked away, and as I was entering the town, I was accosted by a person as follows:

"I have taken that book from the boy at the workhouse;" at the same time showing it as he passed.

I was very much grieved, and said, "Did I understand you to say you took it from the boy, or did he give it to you?"

His reply was, "He gave it to me; but if he had not, I should have taken it from him."

"By what authority?" I asked.

"By my own authority, as master of the house," was his answer. He said, "They have spiritual guides of their own, which are quite sufficient; and your conduct was quite unwarrantable."

I told him I felt sure God would not say so, and asked him for the book back again, which he gave me, and we separated. Such is a specimen of the liberty of conscience enjoyed by our poor fellow-creatures under the dominion of Popery. T.

Biography.

REV. THOMAS STRATTEN, OF HULL.

MR. STRATTEN, previous to his settlement over the church assembling in Hull, was pastor of the Independent church, Sunderland, of which the pulpit is now most worthily filled by the Rev. R. W. M'All. As was meet, Mr. M'All, on the decease of Mr. Stratten, improved his death, in a tender, loving, and very touching discourse, which, at the request of many of the hearers, has since been published. Mr. M'All takes for his text Heb. xiii. 7: "Remember them who have spoken unto you the word VOL. XI.

of God." After a sound and instructive exhibition of the doctrine contained in the text, Mr. M'All proceeds to direct attention more especially to the character of his departed predecessor. The following passage will be read with the deepest interest by the many who knew and loved the departed pastor:

"The late Rev. Thomas Stratten was blessed with the care of pious parents. His mother has long since gone to rest; but his aged father, now in his eighty-

seventh year, survives, calmly awaiting the summons which will restore him to so many of his kindred already in heaven. Brought to decision for Christ through the preaching of Mr. Elliott, of Devizes (an excellent minister, who but recently preceded his 'own son in the faith' in the entrance to glory), he was received, at the age of seventeen, into the church so long under the care of the venerable William Jay, at Bath. Having completed preparatory studies for the sacred office, he became, in the year 1820, the first pastor in Bethel Chapel, Sunderland. There, as most of you are aware, he continued for upwards of twelve years, amidst mingled encouragements and trials, to 'make full proof of his ministry;' and if a bond of affection in many hearts, which twenty-two years of separation have been quite powerless to slacken, and, still more, the steadfastness of a large number given as the fruit of his labours in this town, may be regarded as enstamping such a course with Christ-likeness and beauty, these marks rest eminently upon the earlier pastorate of our departed friend. A vast proportion of those whom that hand, now cold and stiff, welcomed to Christian fellowship, were called to cross the stream before their 'father in Christ;' and they, in latest moments, in not a few instances, breathed with thankfulness his name. But in the two churches now representing that over which he presided, there are, after the long interval, upwards of sixty members remaining whose profession dates from his ministry,—of which number nearly one-half are in fellowship in this place. This number is small, compared with the present total membership of the two churches; but, as amounting to about one-third of the entire fellowship at the close of Mr. S.'s pastorate, must be viewed as large, after the vicissitudes, removals, and deaths of nearly three-and-twenty years.

"As in Sunderland, so also in Hull, Mr. Stratten drew to himself universal esteem; and while greatly prized in wider circles, and beyond his own denomination, the strongest attachment arose between many of his congregation and their devoted pastor of twenty-two years' residence. Numerous, however, were the trials and anxieties connected with that important sphere; and though probably never happier in his work than during its closing months,

it cannot be doubted that the pressure of solicitude on his finely sensitive spirit tended much to prepare the way for the fatal power of his short illness.

"I had the happiness to meet him last June, at the anniversary of the Hull Auxiliary to the London Missionary Society. We did not fail to notice then his absorbing desire that he and his fellow-labourers in the ministry might live nearer to Christ. This desire had been kindled in his breast, even beyond its wonted intensity, at the meetings held (in the city of Chester) a short time previously, regarding the state of religion in our churches. In a more private company he expressed himself on the subject with his characteristic blending of mildness and decision. He would suffer us to converse on only one theme,—personal piety in its connection with the success of our labours.

"During November, the symptoms of alarming illness appeared. I have been kindly supplied by his bereaved family with a statement respecting the remaining period, which will greatly aid me in conducting you to 'consider the end of his conversation.' And I am persuaded those who knew him best will be most impressed with the conviction, that in the season when 'flesh and heart failed,' he already reaped, as heaven's antepast, a rich harvest of consolation and joy,—the fruit of his long-cherished delight in the study of God's word, and of each holy disposition he had received grace to cultivate during his active years. I will take you now to that upper room about which ministering angels hovered, and wherein He who lingered beside the grave where Lazarus slept was, indeed, a constant guest.

"From the first failure of health his mind was peculiarly subdued and tranquil. Fears were entertained lest, though with prolonged life, he might be entirely incapacitated for further labour. No thought, probably, could have brought anguish so keen to that spirit; yet, even in view of such an alternative, he expressed willingness to suffer what the Lord might prepare for him.

"At this period he gave utterance to the lowest estimate of himself, and enlarged upon the all-perfect righteousness. The beautiful old poem of George Herbert, entitled, 'Aaron,' was, on account of its exquisite illustrations

of the priesthood of Christ, a source, through days of pain and nights of restlessness, of almost boundless delight. Often, moreover, when some Scripture gem presented itself, with lustre before undiscerned, to his meditative mind, he would exclaim characteristically, 'Oh, that I could preach from that just now! It seems to open to me in such a fulness of beauty. How I shall enjoy preaching from it, if the Lord permits me to work again!'

"That permission was given, though only for a brief season. It is not wonderful that, during this interval, his hearers were irresistibly struck with the heavenly-mindedness, and breathing forth of a Saviour's love, evidenced in a measure rarely, alas! realized in public address. The last two Sabbaths, that is, the second and third in February, he expounded, with peculiar earnestness, portions of Isa. lv., beseeching the people of his charge to accept these gracious invitations, entreating the 'thirsty' to 'come to the living waters.'

"He had chosen as his theme for the following Wednesday evening, and spoke with desire and pleasure of that service in prospect, the sweet words, 'And now, little children, abide in Him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming,' 1 John ii. 28. But ere that evening arrived, the symptoms of his short, fatal illness, had set in. What had seemed a slight cold assumed the dangerous character of erysipelas; and among other distressing effects of its progress, from the Monday evening he was entirely deprived of sight. But not a murmur escaped his lips. Once he said, 'Perhaps brighter days are yet before us; but do not be too anxious for my restoration. If I should be spared, and not be equal to my work, it would be a great trial to lead a useless life.'

"When the keen wind, exposure to which had brought upon him the dangerous symptoms, was referred to, one of his family said, 'Ah, that was the sad day that did the mischief.' 'Oh, no,' he instantly replied, 'not sad; we will not call it a sad day. That rough wind was God's appointed messenger.' He quoted, as a favourite passage, 'He shall sit as a refiner and purifier of silver,' Mal. iii. 3; adding, 'There is no hurry in his work; he sits.' Then,

in extreme pain, he said, 'Let me fall into the hands of God; for his mercies are great.' At another time, 'The Saviour was alone in his sufferings; but I have all these kind ministrations.' When taking a cooling drink, he remarked, 'They gave Him vinegar and gall to drink; and I have this, so sweet and pleasant:

"His way was much rougher and darker than mine;

Did Christ my Lord suffer, and shall I repine?"

"When the loss of sight, before alluded to, was lamented, he replied, 'If I should ever look upon those dear faces around me again, upon God's word, and upon God's beautiful works in spring, I shall enjoy them as I never did before.'

"His latest days were distinguished by an overflowing of affection, such as astonished even himself. Shortly previous to his illness, he said, 'I feel such an increase of love in my heart, that I cannot but attribute it to the work of the Spirit. I feel such a tenderness towards all!' He would not suffer even children, playing noisily in the street under the windows, to be checked in their innocent mirth for his sake. Each small attention was received with indescribable gratitude.

"The Wednesday evening on which he had hoped to preach having arrived, his people met for special prayer. Hearing this, he said, 'Now they are praying for us: let us bring our minds into sympathy with theirs.' Throughout his illness he was almost constantly in audible supplication, in consequence of which, to use the expression of his family, 'the sick-room was converted into the gate of heaven.' One night, in acute suffering, he said to a member of the family, 'Pray for me, my child.' 'Yes, papa, we all do,' was the reply. 'Oh,' he said, 'how sweet! all praying for me, and the Lord helping me.' 'And he will help at all times, papa.' 'Yes, dear; blessed trust! That is my only hope, even if I should come back to this world again.'

"When the prospect of his restoration ceased, the consolations he had ministered to so many did, indeed, sustain his own soul. 'Blessed hope of the Gospel!' he cried; 'I have nothing to do now but to fall into the eternal arms of love that are underneath me.' Once he said, 'Let Hezekiah's prayer be read to me;' but instantly added,

'Perhaps I can scarcely bear it. I had better gather in my thoughts, and collect them on the precious, precious Saviour.'

"There was no need to tell him of his danger: all who were in his company so distinctly felt that his heart was already in heaven; and none could endure to suggest the only bitter pang—separation from those he most loved. On account of his extreme weakness, strict medical orders were given that none but the members of his family should be admitted to see him. So no harrowing leave-takings cast their earthly shadow on his heavenly joy. And in this respect, the loss of sight was even an alleviation; for it tended greatly to preserve that serenity and celestial peace he so strikingly exhibited. The view of weeping countenances would have rent his tender heart.

"On Sabbath morning it was evident he felt heaven to be very near. Awakening from a heavy slumber, instead of, as his custom was, asking the hour, he said most calmly, 'I shall ask no more questions about time now; it is eternity I think of.' On being told it was seven o'clock, and the Sabbath, 'Yes, the sweet Sabbath of rest; the sweetest I have ever known: for this will have no end.' He expressed his own feelings also in that verse:

'A guilty, weak, and helpless worm,
On Thy kind arms I fall:
Thou art my strength and righteousness,
My Jesus, and my all.'

"About the time that his congregation were uniting in the hymn of praise in the sanctuary, he also quoted the couplet,

'Part of his host have cross'd the flood,
And part are crossing now.'

and again added, 'Part are crossing now.' Then, with failing voice, he faltered, 'Jesus—the way—my rock—my salvation.' Afterwards the sorrowing bystanders caught the words, 'dying bed'—'downy pillows;' and they repeated to him,

'Jesus can make a dying bed
Feel soft as downy pillows are.'

"A few minutes before his death, one of his children said, 'Jesus is with you, father.' He gently pressed the hand that was in his, in token of assent; and still later, gathering his remaining strength, raised his arm upward, as if to indicate that the spirit

was already passing to its home. Then the hands were calmly crossed upon his breast, the laboured breathing became gentler, the intervals longer, the heavings fewer and fewer; till the lips slowly closed, the sufferings were ended, and he 'entered into the joy of his Lord.'

"So died, in his sixty-first year, my elder friends, your once active and faithful pastor. Shall I now attempt to pronounce his elegy, or weave a fading wreath for his distant tomb? I might tell you how the man of God was lamented in nearly every circle throughout the town in which he dwelt; how his name, a household word, can no longer be uttered without tears. I might picture the solemn funeral procession,—his fellow-labourers in the ministry of every name, and numbers who had heard from his lips the word of life, who attended him to 'his long home;' and describe the subduing of a thousand hearts when, from the sacred desk he had, through two-and-twenty years, occupied, his surviving brotherstrangely reminded the bereaved of him whom 'the chariot of Israel' had 'taken from their head.' And it were easy to bring before you those characteristics in which the Master shone most brightly in his servant; to tell of his firmness, conjoined with meekness—of his undeviating consistency—of his undying sympathy. I might even remind you of his polished diction; of the distinguished gifts which often caused his hearers to be entranced with the beauty of conceptions, and astonished at the richness of expositions. But, in so speaking, he would check me, could he interpose; and I desire to take my station along with you, viewing him only as a good, a humble-minded minister of Jesus Christ, passing to his heavenly reward."

DR. ROBERT GORDON.

THE Free Church of Scotland recently sustained a very great loss in the departure of one of its chief ornaments, Dr. Robert Gordon. Dr. Gordon was a rare minister, less one of a class than an individual. Richly endowed with intellectual powers, his moral affections were strong, tender, and elevated. The result of this combination was a power of impression of the best order, such as is seldom exceeded. It is now about thirty years since he

burst upon Scottish society, by whom he was instantly appreciated, and the estimate originally formed was never changed, or even modified. About seven-and-twenty years ago he published a volume of sermons, which were greatly prized at the time, although they give but an imperfect conception of the real powers of his oral teaching. They have reached, we believe, some three or four editions, but the doctor manifested no desire to try his fortunes farther as an author during his lifetime. He, nevertheless, contemplated doing something that will live; and hence he has bequeathed the great legacy to his country and to the Church of God in his "Christ in the Old Testament," vols. I. and II. of which we have now before us; and we shall very shortly have an opportunity of noticing them at length elsewhere. The work will do no ordinary credit to the writer himself, as well as to that section of the Church of God which he so eminently adorned.

The death of Dr. Gordon was quite unlooked-for. Although for a long time past he had been in delicate health, he was still enabled to keep in pastoral action. His sudden death produced a great sensation. The subsequent Sunday had been set apart for the observance of the Lord's Supper, and in prospect of the exercise he had conferred with a number of youthful candidates. He had selected his subject, and nearly prepared his discourse when he was seized, and speedily called home. The subject of his address was very remarkable. The discourse is entitled, "Christ's victory over Death." The text was, "Thanks be to God which giveth us the victory through our Lord Jesus Christ." It has been published, and is now before us. The last words are, "O death, where is thy sting? O grave, where is thy victory?" These words are the last that issued from the pen of this invaluable man.

On the following Lord's day, sermons were preached to his sorrowing people by Dr. Clason, a Free-Church minister, and by Dr. Cunningham, Principal of the New College. The discourse of Dr. Clason is more general; he satisfies himself with a modest but admiring and affectionate reference to his departed friend. Dr. Cunningham, however, goes further, although even he avowedly restrains himself within

somewhat narrow bounds. The following is his beautiful testimony:

"In adverting to the magnitude of the loss which this congregation and the Church in general have sustained in the removal of our pastor, it may perhaps be expected that I should attempt to produce a panegyric upon his gifts and graces, upon his endowments and qualities as a Christian and as a minister. But for this task I am incompetent,—incompetent at any time,—peculiarly incompetent at present; and this is not the time and place for any such attempt. Our lamented pastor was so deeply pervaded by the spirit of the word of God, which scarcely contains anything like panegyrics upon men, and so impressed with a sense of the sacredness of the pulpit, that, as you well know, he carefully and systematically abstained from dwelling in this place upon the personal qualities of individuals, however deeply he might lament their removal, and however highly he might estimate the magnitude of the loss which the church had sustained by their death. This consideration, were there no other, would be amply sufficient to prevent me from attempting anything in the shape of elaborate panegyric. Still it is not unreasonable, unbecoming, or unprofitable, that we should seek to realize something of the value of the privileges we have enjoyed, and of the magnitude of the loss we have sustained, that we may be led, under a sense of dependent helplessness, to wait upon Him who is the same yesterday, and to-day, and for ever, that we may be constrained to cry out, 'Help, Lord, for the godly man ceaseth, and the faithful fail from among the children of men.' We have, indeed, enjoyed very peculiar privileges in the ministry of one who had been favoured with a remarkable combination of the endowments both of nature and of grace, and who was in every way peculiarly qualified to do the whole work of an evangelist, and to make full proof of his ministry. He had talents of the highest order, which in early life were cultivated by the careful study of some important departments of science, but which, from the time he entered the sacred ministry, were devoted with unwearied zeal and ardour to the investigation, exposition, and application of Divine truth. He had an inherent nobleness

of nature, which raised him immeasurably above everything that was selfish or mean, crooked or equivocal. He had deliberately, and under the influence of the highest and purest motives, chosen the work of the ministry as the business of his life, and to this he devoted all his powers and energies. How thoroughly he was furnished for this work, you well know. It was impossible to listen to him without being impressed with the conviction that his whole soul was pervaded by the believing contemplation of Divine things—that he lived habitually under the powers of a world to come—that he was animated by a supreme regard to the honour of the Lord Jesus Christ and the spiritual welfare of men—that he was emphatically a man of God. And this conviction was confirmed by the whole tenor of his conduct, by the whole history of his life. He had profoundly studied the whole word of God, and in opening up its meaning and import he manifested ever that perspicacity of intellect, that intensity and vividness of conception, and that impressive earnestness, which so strikingly characterised him, combined with a deep and heartfelt interest in the spiritual welfare of those whom he addressed. He evidently cared for nothing but discharging aright his duty as an ambassador of Christ to men, and advancing the great spiritual ends of the ministry. And with such apostolic elevation of motive and simplicity of purpose, exhibited in combination with every gift and qualification fitted to make him an able minister of the New Testament, it is not to be wondered at that he should have enjoyed the unbounded esteem and the devoted attachment of those who were accustomed to wait upon his ministry, or that he should have secured, in no ordinary degree, the respect and veneration of the community. His ministry in this city extended over a period of nearly thirty-three years; and rarely in the history of the Christian Church has there been a ministry exercised for so long a period in so important and influential a position, and supported and adorned throughout by everything fitted to command respect and esteem, in the combination of intellectual endowments, spiritual attainments, the conscientious and unwearied discharge of all duties, and

unspotted excellence of personal deportment. He was justly regarded as a model of what a Christian minister should be; and by the very esteem and admiration which his extraordinary combination of excellencies, intellectual and moral, natural and spiritual, personal and official, secured to him from all ranks and classes of men, he contributed largely to advance the interests of true religion—of evangelical Christianity—and thus rendered most important services to the community in which he dwelt. His more direct exertions in promoting the spiritual welfare of men were eminently honoured of the great Head of the Church. The last day alone will fully unfold the blessed and eternal results of his labours; but enough is known already to warrant the belief that he had very many seals to his ministry, that there are many still living, as well as many who have gone before him into the eternal world, who through his instrumentality were turned from darkness to light, and from the power of Satan unto God. Many of you can bear witness to the efficacy, through God's grace, of his instructions in public and in private, in removing your difficulties and fears, in comforting your hearts, in dispelling your delusions and self-deceptions, and in infusing into your souls new strength and vigour to run with patience the race that has been set before you, in humbling you to the dust under a sense of your existing attainments, and yet encouraging you to fight the good fight of faith.

“There was scarcely anything more affecting or more instructive in the character and conduct of our deceased pastor than the firmness, the constancy, and the cordiality with which he continued to the last to exert his whole powers in his Master's work. For years past he had been conscious of a decay of bodily strength and activity, though, as you well know, his intellectual powers and his spiritual perceptions—his whole capacities of expounding and enforcing Divine truth—continued as vigorous and lively as ever. But though deeply conscious of decaying bodily strength, he never relaxed his efforts; he did with all his might whatever his hand found to do; he continued to officiate as regularly, and carried on his preparations for the pulpit as steadily and vigorously as ever, preaching with as much perspi-

cacity, power, and earnestness as in his younger years, and with a growing tenderness and urgency in his appeals to our consciences and hearts. He made it, indeed, abundantly manifest by the whole tenor of his conduct that he sought not ours but us, that he never wearied in well-doing, and that he was heartily willing to spend and to be spent for the sake of Christ and of his Gospel; and he has thus left us a most precious example.

"His sympathies and efforts were not confined to his own immediate sphere. He took a deep interest in everything affecting the welfare of Christ's cause, in missions to the heathen, and in everything connected with the prosperity and the usefulness of the branch of the visible Church to which he belonged; and though his singular modesty made him shrink from much prominent activity in the management of public affairs of general concern, for which, in his humility, he believed almost all others to be better qualified than himself, he gave abundant evidence that he shrank from no duty, however arduous, from no sacrifices, however painful, and was ever ready and willing to endure hardness as a good soldier of Jesus Christ; while the shrinking modesty of his nature, and the profound respect and veneration with which he was regarded, enabled him, when he felt called upon to come forward, to exert an influence upon the mind of the community such as is now wielded by no living man amongst us.

"It would be wrong in me to say anything about the magnitude of the loss sustained by his bereaved family—by those who had the privilege of being constantly with him, and of seeing him daily in all the intercourse of domestic life—and I cannot venture to refer to the deep sense of bereavement felt by those who were privileged to enjoy his friendship, and who were encouraged and welcomed to repair to him at all times for counsel and guidance in every difficulty and perplexity. It is easier and more becoming in present circumstances to call upon you to realize the loss which, as a congregation, and as a portion of a branch of the Church of Christ, we have sustained by his removal.

"The loss of such a pastor we can scarcely help, as a congregation, regarding as irreparable. From the

Free-Church he has been taken away at a time when there is much in her condition that makes many of us feel very deeply that the wisdom of his counsels, his straightforward firmness, his unbending integrity, and the weight of his great moral influence, are peculiarly needed, and might, if he had been spared, have warded off the serious dangers that threaten us. But we must still say, 'Even so, Father, for so it hath seemed good in thy sight.' We must call with all earnestness and importunity to the Lord to help us, for he and he alone can help us. We must seek more habitually to realize the great truth, that whatever changes are taking place around us, Jesus Christ is the same yesterday, and to-day, and for ever; equally ready at all times to listen to our supplications, to supply our wants; pledged to carry on the good work which he may have begun in us, and to regulate and overrule all things for the promotion of the great and glorious end for which he humbled himself and became obedient unto death, and for which he has been exalted at God's right hand a Prince and a Saviour."

Dr. Gordon was less extensively known amongst us in the south than some other Free-Church ministers, yet he is not wholly unknown. He will now soon be better known by the great work to which we have referred, and we have much pleasure in the payment of this passing tribute to the virtues of a man who belonged to the common fellowship of the faithful in Christ Jesus.

MR. W. R. SMART.

MR. SMART, one of the Secretaries of the Nottingham Town Mission, and formerly a student of Homerton College, having gone to his rest, his friend and pastor, the Rev. Samuel M'All, has paid a respectful tribute to his memory in an excellent discourse, founded on the words, "The disciple whom Jesus loved." The following paragraphs, as touching as they are beautiful, present an attractive picture of Christian piety.

"For the sake of those who may have known our deceased friend but slightly, it may be stated, that when he was but nine years of age, he imbibed a deep interest in the cause of Missions, and was honoured to labour

not altogether in vain in enlisting the aid of others, young as himself, in their support. At this time he was introduced to the distinguished refugees from Madagascar, then on a visit to this country; and one of them, to whom belonged the honours of a confessor, afterwards corresponded with this mere boy, as then he was. William Smart was admitted to the membership of this church, on a consistent profession of piety, when but twelve years old,—an earlier age, probably, than that of any candidate beside since its foundation. By a unanimous vote of the church he was recommended to the committee of Homerton College, when he was little more than nineteen. In that institution, then under the able presidency of Dr. Pye Smith, our young friend spent little more than a year,—a failure of health obliging him to discontinue his studies. From this time he supported himself by tuition; and he has prepared more than one young man for those University honours from the pursuit of which he was himself debarred. His attainments in languages and in general literature were truly astonishing. A thirst for knowledge had led him to improve every opening for the acquisition of scientific and general information. Hence he was a most interesting companion, and an invaluable teacher. His spirit and demeanour attracted very general admiration, and at the same time he was singularly unassuming in his carriage, and more disposed to admire and listen to others than to attract notice to himself. He has passed away from us at the early age of twenty-six; but he has not lived in vain. He has not only instructed the young; but has had the honour of occupying repeatedly the Christian pulpit. At the time of his death his name stood upon the list of the honorary lecturers of the Nottingham Mechanics' Institution, and he held the important office of one of the Secretaries of our Town Mission. Short as his career has been, the serious work of life began while he was yet young. He has given to God not only the *best* of his days, but *all* of them. There was no drawback on the pleasure with which we looked upon him, save this—that it seemed as if so fair and promising a flower would be among the first to fall.

"And now I add a few particulars

respecting the state of our young friend when life was closing. A few nights before his death, he expressed himself to the following effect: 'I can scarcely realize the truth of our position, that a few more times at most must be all the opportunities we can have of conversing together. It is a startling thing to look around; and say, and know, I have done with all things here! But what a consolation is it, under such circumstances, to be able to lay hold of the first and dearest truths of Christianity!'

'Simply at His cross to fall—
Jesus for my all in all!'

'Just as I am, without one plea,
Save that thy blood was shed for me,
And that thou bidd'st me come to thee,
O Lamb of God! I come.'

Again he observed, 'Argument, reason, and speculation have their uses, no doubt; but when it comes to this pass, it is simple *faith* alone that will avail. The grand, fundamental truths of Christianity seem written in letters of gold on pictures of silver, and these afflictions burn out all the tarnish, and leave them in their striking beauty. In this world all our knowledge reaches us through the *senses*, and one is led to wonder how it will be *there*. And yet why harass the mind? for the moment that dispels all doubts will reveal the glorious truth. We come back to the same point again—simple reliance on the Bible. "Believe ye in God, believe also in me."

"From another account we extract the following: 'It may be observed that throughout the whole of his affliction, he was himself the comforter rather than the *comforted*; and the many truly edifying sayings which he uttered will long be remembered by those who heard them. Presenting to a friend a book of scientific extracts, he said, "I think these will be valuable to you; for when we consider science as subservient to religion, what gratification may it impart! Still, in the light of eternity, how we feel the Bible to be *the one Book*! It is right to devote time to science if possible; but if the two clash, it must be given up." On the morning before his death, he asked how long it was thought he might continue; and being told that the probability was that his time would be short, he replied that it did not distress him, as the nearer death the nearer glory. He spoke much of the

grave and its solemnity, particularly its gloomy aspect; but observed, "How small a part of our being it can claim!" He rejoiced in the certainty that it must deliver up its charge, with high interest. He compared the laying of the body in the dust to a deposit made on terms of great advantage, seeing that we had the prospect of a glorious resurrection. Observing his mother weep, he said, with great earnestness, 'My dear mother, do not weep. Think of the happy, glorious meeting!' He anticipated with much delight the joys of the future, as arising not only from our final deliverance from suffering, but also from the defilements of sin; so that we should no longer grieve the Holy Spirit, nor act in opposition to the Divine will. He recognised, with great exactness, during the whole of the night preceding his dissolution, the symptoms of approaching death, observing that his eyes were becoming dim, his hearing less acute, and that he was rapidly sinking into the arms of death; but all without any sign of fear. He dwelt long and repeatedly on the passage of Scripture, 'In my Father's house are many mansions;' observing what high honour Christ has put upon his followers, in saying that he must needs go before, and prepare a place for them. He sought to cheer those around him by expressing his belief that the spirits of departed friends might be hovering around us, and that the interests of those who have been dear to us on earth may still be watched over by them. As his end drew near, he requested some one present to read to him. This being done, when he heard the words, 'It is I, be not afraid,' he quoted, with much animation, the passage, 'Though I walk through the valley of the shadow of death, I will fear no evil;' and to a friend, to whom he had previously expressed the fear that temptation might assail him during the closing scene, he triumphantly exclaimed, 'There has not yet been one cloud; I have not seen one shade in the valley yet. Is it not a mercy?' The nineteenth chapter of St. John's Gospel being read, when he heard of the blood which flowed from the side of the Redeemer, he observed, with animation, 'That blood, how efficacious! It has been flowing for ages, and it is flowing still, with blessings for the whole human race. How necessary is

it to come daily to it, for its cleansing power!' To which it may be added that he very frequently requested the hymn to be read which closes with the words, 'O Lamb of God! I come.'

"And now, why should we hesitate to rank such a one as our departed friend with 'that disciple whom Jesus loved?' He who looked with complacency on the gentle-spirited and affectionate John, looks on such as have the same spirit, and walk in the same steps, with approval still. To all the other thoughts that invest them with interest, this may be added, that they are lovely and pleasant in the eyes of that adorable Saviour who is 'the first-born among many brethren.' They are, in a sense, his representatives amongst us. They are destined for a place very near his throne. There what bliss awaits them! The rudeness, the insensibility, the debasement, from which they recoiled when here; the painful contact with the coarse-minded, the ruthless, and the proud; the taunts, the cries, the bitter but unpitied tears which proclaim that man has become the enemy of man; the mournful spectacle presented on every side of sin reigning unto death;

'The Father wounded through the Son,
The world abused; the soul undone';
—all this has ceased to them; and in its place there is perfect love, and perfect, endless joy.

"May this thought yield comfort this day to one who is called to sustain all the grief a human heart can bear—the grief of a widow mourning an only son. And may He who once gave back to such a mother her lost one say now, as long ago he said at the gate of Nain, 'Weep not!'

"How loudly and solemnly does such a character, and such a death, speak to the young,—in encouragement to some, in admonition to others. To those who are disposed to tread in the same steps, it is as if, not in boasting, but in humility and love, our departed friend said from his early grave, 'Be ye followers of me, even as I also was of Christ Jesus.' But too many of the young tread a path that leads not to the world whither our friend has passed. What would they have been had they lived in the days of Christ? They might have mocked the Saviour, as now they mock his religion. They would have been far more likely to

have placed thorns upon his brow than to have leaned upon his bosom. Already, what dark memories are treasured up to cloud, and harass, and oppress the days when their strength faileth! What sadness they have caused to those who have as yet warned, and entreated, and prayed for them in vain! And how different a name would they leave behind were it now determined

that they should no longer cumber the ground! Oh! if that mild countenance, that so often looked with kindness on the young, and that was truly calm and lovely in death itself, were now turned on them, with what solemnity would our friend exclaim in the hearing of every trifler, 'Know thou that, for all these things, God will bring thee into judgment.'

Essays, Extracts, and Correspondence.

CONVENTS.

OUR readers are aware that Mr. Chambers, M.P. for Hertford, true to his purpose, again moved for leave to bring in a Bill to ascertain the relation in which Convents and Nunneries stand to the Law. In so doing, he was opposed by the leaders of the Government; but, notwithstanding, he carried his motion by a large majority. Some of the facts which came out in the course of his excellent address are of sufficient importance to be transferred to our pages. After the general discussion, the honourable and learned gentleman, proceeding to deal with objections, spake as follows:

"It had been said, 'What have we to fear? It is quite true these nuns live a life of great suffering in consequence of taking vows rashly, but their condition arises out of an antecedent contract, and you must not interfere.' The answer to that was conclusive: 'The law recognizes no such contract at all; the law knew nothing about religious and monastic vows, and no subject could contract to surrender her liberties.' It was not, so to speak, within the moral competence of anybody to do so; and even were the original contract admitted, which it was not, the law could take no notice of it. But still, it might be said, the restraint was lawful, not in virtue of any supposed agreement or contract, but in consequence of the consent of the mind. But the moment that consent was withdrawn, the detention of a person became an infringement of liberty, and one of the gravest crimes which could be committed under the law of England. Blackstone laid it down that every person was entitled to have his liberty without stint, and that not even the highest personage in the realm could

take it away without being called to account. But that was what was done every day in a nunnery, and in the very case he spoke of. Every nun who was in a cloister against her will, and could not get out, was a palpable instance of the infringement of personal and religious liberty. But there was another and more serious matter connected with this question than even liberty itself. Dr. Wiseman had admitted that these establishments were affiliated with similar establishments abroad. The House would probably remember that considerable attention was called to a case at Taunton, in which Miss Knight, a convert, had had the misfortune to lose her senses, and, notwithstanding the consent of the bishop had been obtained, Miss Jerminham, the lady superioress, would not suffer a Roman Catholic doctor to visit her, would not suffer her to go to Bristol, even to a convent there; but, against the wishes and consent of her brother, determined to take her abroad to die in Belgium; and it was only by the most strenuous exertions that her brother succeeded, amid the jeers and insults of the priest, in getting her away, and she died in this country. He had heard it said that nunneries were not like what they were in the middle ages. He should like to know what could exceed that case. Surely if they wanted an instance of despotic power, that was one. Another objection was, that if they interfered they would give an official sanction to these institutions. Why, they could not pass an Act of Parliament against any wrong without recognizing its existence; and whatever official sanction could be given had already been conferred by a clause in the Catholic Emancipation Act. At the present

rate of increase, what, he asked, would be the number of these institutions twenty years hence? In twelve years hence they would have 1,000; in twenty-five years they would have 3,000 or 4,000, and 40,000, 50,000, or 60,000 nuns. There had been a dispute between Dr. Wiseman and Mr. Hobart Seymour as to money, and it was perfectly well known that there was a very large and constant flow of wealth into these establishments, with none flowing out. At the time of the Reformation one-fifth of the whole property of the kingdom was in their hands; and who would venture to say that, either as regarded wealth or numbers, they should not see the same again? What security against that increase had they? They never multiplied with such rapidity before the Reformation, either as regarded wealth or numbers. Of this he was convinced—at some period or other Government must interfere; and, he asked, would they do so when there were 220, or 880, or 3,500 convents? Would they interfere when there were thousands or millions of pounds in these establishments? It was easy to interfere now, but that would not be the case at a future period, when immense power had been obtained. He did not doubt but that cloistered nuns and sisters of charity might do good, and that many followed the dictates of their own conscience in living as they did; but he put the matter as a purely political question, and he warned the Government that, by an affiliation of the former institutions with others abroad, and all being subservient to another government, incalculable injury might ensue. These establishments were used as places of education, and, although he did not object to Roman Catholic teaching, they might have to face this evil when persons educated in tenets fatal to the constitution might stand up and argue on those principles. This was not merely a question of sectarianism, but it was an eminently constitutional question. The free Christianity of England was most intimately connected with the bulwarks of the country, and he warned the noble lord the leader of the House that if the constitution of England was ever to be secured, it was only to be done by maintaining that free Christianity."

This is, doubtless, a serious view of affairs. The idea of a thousand such

institutions in the course of the next twelve years, and of three or four thousand in the next quarter of a century, with forty, fifty, or sixty thousand nuns, is terrible! Over-confident people may talk as they please, and affect to contemn the influence of hoods and black veils; but such persons only prove how little they know of the history of Popery, and the impotence of human nature.

Mr. Napier, the late Attorney-General for Ireland, in supporting Mr. Chambers, stated some highly important facts. Referring to the evidence given in the Eighth Report of the Professors at Maynooth as to the constitution of Monastic Orders, it came out "that a person in those Monastic Orders, who took the vows, had no will of his own; that he had no command of his actions; that the superior of the order had control over him; and that the general of the order, who resided at Rome, had command over the superior; so that these persons were bound by a succession of links in a chain, the end of which was at Rome."

The Duke of Wellington, although dead, yet speaks, bearing a solemn testimony to Englishmen on the subject of these Monastic Orders. The noble Duke, on introducing the Emancipation Bill on the 2nd April, 1829, uttered the following remarkable words:

"The measure which I now propose for your lordships' adoption will prevent the increase of such establishments, and, without oppression to any individuals, without injury to any body of men, will gradually put an end to those which have been already formed. There is no man more convinced than I am of the absolute necessity of carrying into execution that part of the present measure which has for its object the extinction of the Monastic Orders in this country. I entertain no doubts whatever that, if that part of the measure be not carried into execution, your lordships will very soon see this country and Ireland inundated by Jesuits and regular Monastic Clergy, with means to establish themselves within His Majesty's dominions."

Let Protestants ponder this testimony. If these Monastic Orders were not discouraged, the Duke plainly foresaw the consequences; and these consequences are now being rapidly realized. The following is the commentary of the late Attorney-General for Ireland:

"The prediction of the Duke of Wellington had now been realized; the law had not been made effectual, and the country had been inundated by members of Monastic Orders. He had seen a copy of the statute of Thurles confirmed by authority at Rome, which directed that the Monastic Orders should repair to this country and take up their positions in every district. Those Orders were now increasing in direct contravention of the law."

All terms with Popery will only end in the discomfiture of those who are weak enough to make them. Whatever an ultra and unreflecting liberalism may contend to the contrary, it must be put down either by the Law or by the Gospel. Had the Committee been appointed, it would have ascertained the true state of things at the present moment; and it would then have been for the Collective Wisdom to deal with the subject as it might have thought proper. It is competent for Parliament to interdict all such institutions; for this, however, we fear it possesses neither the light nor the courage necessary. But the next thing to interdiction is so to regulate them, and to pour in light upon them, as to annihilate their power as far as possible for mischief. It is a natural fact that no fruit will ripen excluded from the sun. The counterpart of this holds in Popery. To it, light is death!

We deeply regret to say that, since the foregoing article was prepared, Mr. Chambers has been defeated. The Popish clergy, both in England and in Ireland, put forth their utmost might, in meetings and memorials, in opposition; and hence the Government, who opposed the Bill of Mr. Chambers throughout, taking alarm, adopted measures subservient to the Popedom, completely to thwart him in the appointment of his Committee. The hon. gentleman, perceiving the hopelessness of his measure, withdrew his motion, giving an intimation that he would resort at the proper time to other means of accomplishing his object.

We have great pleasure in reporting that a Conference of the members of the Protestant Societies in the United Kingdom was held in London, some weeks ago, to consider "the most effectual mode of dealing with the Monastic and Conventual system; when resolutions were adopted of a character

to meet the emergency. Our powerful Contemporary, the *Morning Advertiser*, to which the Protestantism of the realm owes infinitely more than to all the other Daily Journals united, in commenting on the meeting aforesaid, has given expression to the following observations, which are full fraught with practical wisdom:

"The exigencies of the times loudly called for such a Conference; and they no less loudly call for a united and energetic course of action being persevered in, until we have completely vanquished and laid prostrate our Popish foe. In the arduous conflict on which Protestantism is entering with Popery, we know neither party differences in politics, nor sectarian distinctions in religion. Liberals and Conservatives, Churchmen and Dissenters, are terms which, in this momentous matter, we altogether ignore. We put them in complete abeyance. What the necessities of the crisis require, and what we shall never cease to aim at accomplishing, is, that all Evangelical Protestants, without regard to their denominational differences, should be induced to rally around one common Protestant standard, beneath which they may go forth boldly to the battle, in the assured conviction that they are destined, ere long, to achieve a glorious and final victory."

EUROPEAN TURKEY.

THERE are, we presume, none of our readers; not excluding even the most retired and the most remote, unacquainted with the nature of the war which is now being waged in the East, between England, France, and Turkey on the one side, and Russia on the other. This is not the place for political disquisition, but it is the place for historic and moral information; and it is, therefore, proper that we state, as we have done from time to time in our Monthly Reviews of passing events, how affairs are proceeding, and how the powers of the earth are working out the purposes of Heaven. The entire of the publications, of all forms and magnitudes, which the war has originated, would constitute a considerable library. Most of these, however, partake somewhat of a national spirit, according to the views of the parties by whom they are penned. We, therefore, prefer, as more trustworthy, the

representations of men who have so journeyed in Turkey previous to the late outbreak. Amongst these is Mr. Warrington W. Smyth, M.A., who, some time ago, published "A Year with the Turks." We have no very elevated conception of the Christianity of the writer, but he is clearly a man of sense, and may be taken as a fair and credible witness. From his work, then, we shall cite the following, from which it will be seen that, upon the whole, he has formed a rather favourable view of the Turkish character, and anticipates great and rapid improvement in the administration. His account of affairs is sufficiently unfavourable, but, as he has properly suggested, much is to be set down to the score of circumstances; and if progress in Turkey be slow, it is not always rapid in lands of higher pretension. The following presents one of the most interesting portions of the publication:

"No sooner does a fresh embroilment of the 'Eastern question' occur, than inventive geniuses propound their nostrums for its arrangement, very often without much regard to the conditions of the case. Some will advocate a regulated system of rapine, by which whole peoples are to be handed over to certain European Powers, whilst others erect the unsubstantial fabric of a Greek Empire, heedless of the proved character and of the small numbers of their protégés.

"A brief view of the different populations inhabiting European Turkey will expose the fallacy of many of these schemes, and the impolicy of proposing to force upon millions of men institutions foreign to their customs and tradition.

"It is well enough known that the majority of the population is Christian, but not so often remembered that, although of the so-called 'Greek' Church, the greater part of them have no affinity with and no sympathy for the Greeks. Slavonian either in their origin or (as the Bulgarians) by gradual transition, their language and religion allies them to the Servians of Hungary and to the Russians; and they cover more or less the whole of European Turkey, excepting Albania, Wallachia, and Moldavia. Throughout the regions which they occupy, the other nations—Turk, Greek, Armenian, &c.—are scattered only in groups and colonies.

"An estimate of the population, in

round numbers, nearly in accordance with Dr. Boué, gives us the following results:

Turks	1,100,000
Albanians (Arnaouts, mostly Mohammedan)	1,600,000
Slavonians—	
Bosniacs (Mohammedan)	900,000
Hertzevogines and Croats (Christians)	400,000
Servians, proper	900,000
Montenegrines	100,000
Bulgarians	4,500,000
Romani—	
Wallachians and Moldavians	3,850,000
Zinzars, in Epirus and Thessaly	300,000
Greeks	1,000,000
Armenians	200,000
Jews	200,000
Gipsies, and various	250,000
	15,300,000

"The Turks abound much more on the eastern than on the western side of these countries, and although chiefly confined to the towns and villages, are sometimes found thinly sprinkled through the rural districts. They not only occupy most of the Government offices, and the position of country gentlemen, but, besides shop-keeping, exercise a variety of trades. Armourers, boatmen, saddlers, porters, pipe-makers, &c., are most commonly Turks, either of the old Asiatic stock, or of a mixed race of somewhat degenerate appearance.

"Many of the details of the Turkish régime might be imitated with advantage by nations who imagine themselves far higher in the scale. Few readers are not aware of the liberty of the institutions which allow every man a fair field of enterprise, and throw open the highest honours to the humblest aspirants; but we have not yet appreciated the simplicity of organization, the rapidity of executive administration, and the facility of resource, which contrast favourably with the cumbrous movement of Governments fettered by 'red tape,' and hampered by formalities. Too true it is, that with this simplicity is coupled a fearful amount of corruption; but, if it is no apology to point to similar evils equally infecting certain of their powerful neighbours, there is something to be said for the particular circumstances of the country. Until the appointments are made in a better manner at headquarters, every official feels that he has to look forward to *not what he deserves, but what he can get*. The con-

sequence is clear: he commences a system of extortion, to indemnify himself in case of soon losing his post; and one sin begets another. Let matters be so regulated, from the Ministry downward, that a man in the public employ may trust to obtain the fair reward of his merit, and the corruptness of place-holders will rapidly diminish; advancing education will lend its aid to the natural good feeling of the Turk, which is only obscured in the officials by a concurrence of temptations.

"The most serious crimes of this nation, the treacheries and massacres which stain their history, have been dictated by wild vengeance, or peculiar views of dealing with impracticable rebels, and will no doubt disappear under the influence of more general enlightenment. Others, which have been laid at their door, have been perpetrated in despite of the Turks, by tribes almost independent of the authority of the Sultan.

"In spite of the backwardness of education, the Osmanlis possess a sagacity on many points which places them high above a great portion of our Europeans, and must, unless harshly checked by northern gags, greatly assist the advancement of their country. 'Semi-barbarians' they have been called; but, at least, the vile murders, the burglaries, the wife-beatings, the brutal language, and coarse insults, so rife among ourselves, are much more rare with them: and I maintain, from my own experience, and that of my friends, that the most uneducated Turk, even to the villager or street porter, will not only conduct himself with a decorum and grace which would shame many of our better classes, but will exhibit sterling properties of honour and charity far more estimable than any glibly-practised knack of writing or reading.

"It is objected that Sultan Mahmoud's attempted reforms have not met with the expected success. What shall we say of our own Reform Bill, or our educational efforts? Are we to despair of improvement, because its growth is slow? Sudden transformations are in these degenerate days confined to the pantomimes; but the nearest approach to them, in the shape of radical changes effected within a few years, has really been wrought in Turkey. The license of the Janissary system

has been crushed, the army remodelled, polygamy checked, special schools established, bigotry softened down, commerce increased, and the position of the Rayahs ameliorated. A great deal more remains on paper only, which can only become the law of the land as the generation inveterately attached to old institutions gradually passes away."

PERILS OF THE PRESENT DAY.

To the Editor of the Christian Witness.

SIR,—Will you give a place in the *WITNESS* to a few thoughts on a subject which is of vital importance to our Christian people—the members of our Congregational churches? I refer to the topic to which our beloved brother, Mr. M'All, of Nottingham, so seasonably alluded at the metropolitan gathering of the Congregational Union. Mr. M'All observed, that "the teaching of our body cannot be too decided and uniform;" and said that he believed that "we owe our present soundness on the Trinitarian question to the jealousy and determination with which our predecessors opposed the least taint of that most subtle and most specious of all errors—Arianism." Mr. M'All then went on to say that the doctrinal sentiments of Congregationalists were "substantially Calvinistic;" in proof of which he referred to the Declaration put forth by the Union, the acknowledged doctrines taught in our colleges, and the terms and conditions inserted in the great majority of our chapel trust-deeds.

I cannot say I believe all that Calvin believed, much less could I endorse all he did. He was not an Independent, and he was imperfectly acquainted with the principles of real religious liberty. I suppose that no one doubts that, like many of the great men whose writings and preaching helped forward the glorious Reformation, he approved of the union of Church and State—a union which modern Congregationalists repudiate as unhallowed and unscriptural. We therefore disclaim the appellation "Calvinist," excepting as it denotes the fact that, for the most part, our churches do hold the great truths which he taught, with certain modifications. We call no man, Rabbi; one is our Master, even Christ, and all of us are "brethren." At the same time there is unspeakable force in the words

of the great Genevan commentator on Acts ii. 42: "*Doctrine is the soul of the Church.*" May I not add, "*Right thoughts of Christ constitute the soul of all doctrine?*"

I fear that there is too great occasion for Mr. M'All's remarks. There are symptoms in some quarters of a growing indifference on the part of churches and ministers as to the doctrines which are preached and held amongst us. A spurious liberality is becoming too current. It is ominous to observe in some directions a disposition to subordinate even the essential truths of the Gospel to questions touching mere ecclesiastical forms. I would not undervalue the importance of right views on the order, constitution, and government of the Church; I glory in Congregationalism and Independency, and in the principles of church government which they exhibit; but chiefly because I regard them as the *proper development of higher and more vital truths*. It would not be difficult to show how the doctrine of the sole mediation of Jesus Christ as the only *authoritative* Teacher, Priest, and King of his Church is or may be worked out by that system of church government to which we adhere. I therefore glory in Congregationalism as harmonising with the keystone truth of the Gospel of life. But if I am asked to fraternize with Unitarians or Socinians, or with any who do not hold that which I am fully persuaded is the essence of the "glorious Gospel of the blessed God," on the ground that they, too, have a form of church (?) government like my own, my answer is, "No; there is no sympathy between us on points which are vital in religion." For the very reason I have assigned for glorying in our Congregationalism, I cannot have fellowship with those who deny the Divinity and mediation of our Lord Jesus Christ. They may adopt the same form of ecclesiastical government as ourselves, but what is it but a skeleton?—a dead frame without the animating soul of the Christian doctrine. Truthful and scriptural as our Independency is, it is only durable and efficient for good as it is filled with evangelical life.

We may apply to things ecclesiastical and religious what Kossuth, in his speech at Sheffield the other day, applied to things political. "There is," said he, "*no shuffling away the inemorale*

logic of history." What is the conclusion which the "logic of the history" of Non-conformity in our own country forces upon us? Is it not that just as churches have departed from the evangelical doctrine they have become powerless and effete; and that neither eloquence nor "philosophy" have been able to prevent their corruption and decay? This lesson has always been taught by the past.

It behoves us to turn a deaf ear, therefore, to the cant of modern latitudinarianism. Once admit a false principle, and who can say whither it will drive us? Yet some who aim to be the expounders and leaders of opinion among Congregationalists tell us that doctrine is nothing, and from what they say, one might imagine that our "Congregational Union" might include *every sect* which might happen to adopt the Independent or Congregational mode of church government. Thus the editor of the *Monthly Christian Spectator*, in referring to Mr. M'All's remark, that our churches are "substantially Calvinistic," asks, "Is Mr. M'All not a Congregationalist, or does he not know that the very essence of Congregationalism is that each church should be independent of every other in doctrine, order, worship, and practice? Who has made Calvinism the doctrinal measure of Congregationalism?" etc., etc. He also stigmatizes Mr. M'All's very natural inquiry as to "What latitude should be admitted?" as the utterance of "nonsense and bigotry."

Now I am not going to defend Mr. M'All against such a harmless attack as this; but what I am at present concerned with is the *fallacy* which runs through these animadversions. The editor of the *Christian Spectator* would hardly be so "nonsensical" as to say that the term "Congregationalism" or "Independency" is alone sufficient to denote the chiefest link of union between the three thousand churches in England and Wales which are distinguished by that name. Their closest bond is in the vital truths of the Gospel. They "hold the Head," and are members one of another *because* they are one in him. The editor asks, "Who has made Calvinism the doctrinal measure of Congregationalism?" The answer is, Nobody; certainly not Mr. M'All. Yet it is a "great fact" that three thousand Christian societies in our land happen to agree in reference

to the doctrines of the free grace of God, the office and work of the Spirit, etc.; while, at the same time, they are one in their views of church government. Surely they are at perfect liberty to unite together on such a basis, especially when their union has to do with the *diffusion* of their principles, not only as Nonconformists, but *Christians*, holding the doctrines of evangelical Protestantism. According to the theory of the editor of the *Christian Spectator*, a Mormonite might claim fellowship with a Baptist church, because, notwithstanding all his fanaticism, he believes in baptism by immersion; or a Socinian, calling himself a Congregationalist, might demand on that account fellowship with us.

Who does not see that there must be after all a limit somewhere?—and to deny it is to “talk nonsense.” The critic just referred to says, “The Congregational churches may be Calvinist, and they have a right to be so; but they have an equally perfect right to be Arminian, or, *anything else*.” The italics are my own. I reply, “Of course, and associated churches have a right to say what doctrines and principles they will support or diffuse, and *with whom* they will identify themselves in any fellowship or organization whatever.”

God forbid they should ever unite with any who do not hold the living truths of Christ's Gospel! May the theme of God's sovereign mercy as the foundation of human salvation, and the doctrine of Christ's sole mediation, be inscribed for ever on the gates of our Zion! God preserve our pulpits, our colleges, and our churches from error on these points! While we still take as our watchword the words of our great poet, “In things essential, *unity*; in non-essentials, *liberty*; in all things, *charity*.” I remain, yours respectfully,

J. C.

Bridgnorth.

RELIGIOUS STATE OF SCOTLAND.

THE Report and Tables of the results of the Census inquiry into the state of religious worship and education in Scotland have just been issued. So far as information of any kind has been received, the figures which relate to the religious worship of Scotland show an aggregate of 3,395 places of worship, and 1,834,805 sittings; the

proportion of sittings to population being 63·5 per cent. Adopting the estimate that accommodation for 58 per cent. of the population is sufficient for all practical purposes, the position of Scotland seems to bear very favourable comparison with England, where the proportion is only 57·0 per cent. Doubtless, in some particular localities, the accommodation will be found to be inadequate.

The number of attendants on the Census Sunday was—morning, 943,951; afternoon, 619,863; evening, 188,874: the proportion to the population being—morning, 32·7 per cent.; afternoon, 21·5 per cent.; evening, 6·5 per cent. The corresponding proportion for England and Wales were—morning, 25·9 per cent.; afternoon, 17·7 per cent.; evening, 17·1 per cent.

The proportions of these contributed by each of the largest religious communities, and the aggregate of others of less importance, are as follows:

	Sittings.	Attendants.
Presbyterians	1,127,955	640,134
Roman Catholics	37,182	33,377
Independents	56,597	22,131
Episcopal Church	26,827	21,130
All others	54,150	24,022

The sittings available, and the number of attendants, at Presbyterian places of worship, on the morning in question, may thus be classified:

	Sittings.	Attendants.
Established Church	483,857	228,757
Ref. Presbyter. Church	12,474	6,946
Orig. Secession Church	12,174	5,286
Relief Church	1,020	220
United Presby. Church	242,183	143,443
Free Church	376,247	255,482

In the country parishes of England and Wales there were, on the average, 46 sittings for each 100 inhabitants; in Scotland, the ratio in “parishes containing burghs” was 549,661 to 1,230,386, or very nearly 45 to 100. Whatever may be the case in rural districts, it does not appear that the number of attendants at morning service, in large towns, is much greater in the northern than in the southern division of the island.

In the following Table, the per cent age of attendance in metropolitan and in some other districts is roughly calculated:

London	20	Edinburgh	25
Liverpool	26	Glasgow	21
Manchester	21	Aberdeen	25
Leeds	23	Paisley	20

This was at the morning services.

It appears that in England and Wales, out of each 1,000 inhabitants, 245 attended in the morning, 168 in the afternoon, and 165 in the evening; while the corresponding figures for Scotland are 256 in the first case, 173 in the second, and only 54 in the third.

The greater part of the volume is occupied by educational returns, the precise accuracy of which, however, cannot, it appears, be depended upon.

The total number of scholars in day-schools respecting which information has been forwarded was 368,517. This gives a proportion to the population of Scotland (2,888,742) of 12·76 per cent., or 1 scholar to every 7·84 inhabitants. Making a fair allowance for deficient returns, it seems probable that about 14 per cent. (or 1 in 7) of the people of Scotland are at school. The number who, in answer to the questions as to occupation, on the householders' schedule, were returned as scholars, were 426,566.

In the department of Sunday or Sabbath-schools there is not so much activity in Scotland as in England; for while, in the latter country, the number of Sunday-scholars is 2,407,642, being 13·4 per cent. of the population, in Scotland (making, however, no allowance for defective and missing returns) the number is but 292,549, being only 10·1 per cent. of the population. The principal contributors amongst the denominations are as follows:

Established Church	76,233
United Presbyterian Church	54,324
Free Church	91,328
Independents	12,593
Wesleyan Methodists	5,124
Roman Catholics	13,015

The evening schools for adults will be found to be an interesting feature of the educational condition of Scotland. Returns were received from 438 of such schools, containing 15,071 scholars. Information was obtained respecting 221 literary, mechanics', and other similar institutions.

ORIGINAL LETTERS.

To the Editor of the *Christian Witness*.

MRS. GALATIN was the lady of Colonel Galatin, and a woman of genuine piety, of "commanding stature, and noble presence;" an intimate friend of Lady Huntingdon, and a regular hearer of the Wesleys and Whitfield.

MR. HOPPER was one of the earliest

Methodist preachers, and was travelling in 1767, at Newcastle-on-Tyne. For fifty-seven years he preached Christ crucified with great zeal, courage, and success, in barns and stables, highways and market-places, villages and cities. He was a man of great physical strength, a sound judgment, and unblemished character. A few days before his decease, he said to a friend, "I have not the shadow of a doubt; and as for the enemy, I know not what has become of him. I have neither seen him nor heard of him for a long time: I think he has quitted the field." Mr. Hopper died at Bolton, in Lancashire, in 1802, in the eightieth year of his age.

Yours faithfully,
SAMUEL DUNN.

Leamington, May 18, 1854.

REV. G. WHITFIELD TO MRS. GALATIN.

Ashby-place, Nov. 6, 1749.

DEAR MADAM,—I had the pleasure of receiving your kind letter. Lady Huntingdon would have rejoiced to see you; but what is best, our common Lord we have always with us, and waters that come from the fountain-head are generally sweetest. What another spring or summer may produce, God only knows. An eternal summer is at hand, for which I pray the Lord of all lords that we may ripen apace. The way, madam, you know: Jesus is "the way, the truth, and the life." Keep close to him, and all will be well. He is "the Captain of our salvation." We may safely follow him, though it be through a sea of blood. What if Pharaoh be behind us, and a whole Red Sea of opposition before us? He can, nay, he will, make us conquerors, yea, more than conquerors, through his love. Fear not, therefore, madam, neither be dismayed. Only believe, and go on in the way of duty, and you shall overcome even your evil heart.

Your obliged humble Servant,
GEORGE WHITFIELD.

REV. G. WHITFIELD TO REV. C. HOPPER.

London, Jan. 23, 1767.

MY DEAR MR. HOPPER,—Your last kind letter was almost like the prophet's roll—full of lamentations, and mournings, and woe. Gladly, yea, most gladly, would I help the distressed in the way you desire; but, indeed, it is impracticable. Innumerable objects present themselves daily in this great metropolis, especially in this cold season; and I have got some peculiar cases now before me, that must be attended to. My poor prayer is all that I can offer in respect of our afflicted brethren. God's holy name be praised for giving you a healthy soul, in a poor, weak, and sickly body. The more our outward man decays, the more may the inward man be renewed day by day! Hitherto the Lord hath helped us. Hitherto the joy of the Lord hath been our strength; and will not He that loved us continue to love us unto the

end? Have we not his royal word for it? Lord, we believe; help thou our unbelief! God give the poor sufferers strong faith in this trying hour! If storms drive us to Jesus, we shall be no losers in the end. Ere long we shall have no need of such goads. But naughty children must be whipped. Straying sheep must be brought back again to their wonted fold. Thou gracious Shepherd, when

brought back, tie us fast to thy blessed shoulders with the cords of thy love, and suffer us not, we pray thee, to stray any more! Adieu. I can write no more. Most cordial love awaits your whole self, and all who are so kind as to inquire after, my very dear Mr. Hopper,
Your affectionate Brother,
GEORGE WHITFIELD.

Missions to the Jews.

STATE OF THE JEWS ON THE CONTINENT.*

It is now nearly twelve months since I came in contact with some of my nearest relations, who were, if not decidedly hostile to Christianity, still opposed to all their kindred who professed it. Since the above period, I have been able to maintain a correspondence with them which gradually disarmed their prejudice; until my parents and brethren, who formerly seemed impenetrable to the truth, made manifest by their communications a favourable change. Personal, and, to some extent, manuscript intercourse being both dangerous and expensive, I could do but little. With that little the Lord vouchsafed a blessing. Thus may the influence of the word spread till all the weary who have heard it take upon them the easy yoke of Christ!

The latter end of last April two of my brothers suddenly stood before me. The younger I had not seen since the year of his birth, as was the case with the elder on his previous visit. They had now both undertaken the journey from the land of their sojourn, with great personal risk and danger to their lives. The picture of misery they unfolded to me of the sufferings of their nation in the country from which they have just escaped, to return no more, and where there is no rest for body or soul, quite overwhelmed me. As they were not provided with the necessary papers, it was impossible to detain them here. During their week's stay they listened willingly to instruction, but as yet have much to learn. They are now on their way to England. Knowing the dangers of their undertaking, and the privations they would have to

undergo, painfully afflicted me at our farewell. Their means are slender, and themselves inexperienced,—the younger being but seventeen; added to which they are entirely ignorant of the language of the country to which they are compelled to travel.

Dear Sir, as I have given them the address, they will doubtless call upon you, and I would beg you, as much as lays in your power, to take the poor, friendless wanderers by the hand, to counsel, advise, and bring them under the influence of the Gospel; and I do sincerely trust that any kindness shown them will be repaid by the utmost gratitude. The Lord protect them, and open some Christian hearts in benevolence towards them, that they may be enabled by their assistance to lay hold of the hope set before us.

Through a family I visit, I have made the acquaintance of two students of jurisprudence, natives of provincial towns. A few weeks ago I called on the family where they lodge, and after speaking to them some time, asked Mrs. L. for the Bible which I had given her on a previous occasion, in order to explain a portion as usual; but instead of bringing it forward, she appeared much put out, saying that the two students who lodged in her house, instead of applying themselves to their studies, sat up half their nights to read the Bible and other books that I had left her; and that, since they were from home, she could not produce it as she wished. I pacified her, and then read and prayed, using my own Bible, telling her how pleased I was to hear of the occurrence with the young men, and that I should be glad to see them. The following day I had an interesting interview, and found them quite prepared, by their possession of the word, to hold the desired intercourse. On this occasion we spent

* The following is an extract of a letter from our friend, Mr. Schwartz, with which we have been kindly favoured by the Secretary of the Jewish Society, Mr. Yonge.—Ed.

two hours together, and not many days after, one of them called upon me, when I drew his attention to the spirituality of the Christian system, to the necessity of repentance, and firm determination in avoiding sin and praying for Divine illumination, and, above all, faith in the atonement. I have seen both of them since, and hope the Lord is carrying on a good work. With his blessing we shall soon see that our labour is not in vain in the Lord.

Things seem to draw more and more to a crisis. The orthodox Jews, backed by worldly power, are making every exertion to regain their lost ground, to bring again under the influence of a debasing system the minds of their fellow men, and to rule over them according to their pleasure, as in the olden times. The Reformed and the Infidel party do their work, especially the latter, by loose habits of living and bad example, to neutralize all religion and root out every religious feeling

from the heart. In the mean time the glorious Gospel is being preached to multitudes of Jews. The cross of Christ is being implanted in the hearts of many who are in general averse to both-mentioned parties.

I believe we shall not long remain in doubt as to which side victory will be proclaimed. The Gospel of Christ must conquer. It alone is the standard, and must be implanted upon the wreck of all other systems, and still prevailing when they shall have ceased to exist. Oh that Christians and the churches of Christ would be more energetic, more earnest in the work among the Jews, learning, after all, that the key to the conversion of the world lies hid with the regeneration of the Jew! Then, indeed, would that blessed period be hastened. That the Lord may grant it is, the prayer of

Your humble and obedient Servant,
G. F. SCHWARTZ.

The Christian Ministry.

PRESBYTERIAN SUPPORT OF THE GOSPEL MINISTRY.

FOR several years past the subject of Ministerial Support has been seriously considered by the United Presbyterian Church of Scotland, from a conviction that there is a great and general defect in this matter. They determined to institute an inquiry as to the best means of dealing with it. Last year a Committee was appointed for that purpose, which, at the late Synod, presented the following Report:

BETTER SUPPORT OF THE MINISTRY.

That immediate steps be taken to raise all the stipends of the church to at least £120, exclusive of a manse; but that £150 be kept in view as the minimum stipend ultimately to be realized.

That, as many congregations are able, without extraneous aid, to give one or other of these sums, the Synod instruct the Committee that may be appointed to correspond with these congregations, with the view of bringing the matter under their serious consideration, and to operate through the medium of deputations where these are regarded as expedient.

That in order to raise the stipend to £120 in the case of those congregations requiring assistance, it be recommended by the Synod that, in addition to the ordinary sources of revenue in support of the Home Fund, an annual collection be made on its behalf.

That the Synod appoint a Committee to carry out the second and third resolutions,

and instruct the Home Committee of the Board of Missions to correspond and co-operate with said Committee.

In accordance with these resolutions, the Committee corresponded with the 256 congregations whose stipends were under £150, recommending that conjoint meetings of elders and managers should be held, to confer together as to the best mode of bringing the matter of an increase of stipend to the decision of the congregation, and requesting that where inability to attain the proposed minimum was alleged, such a statement of circumstances should be made to the Committee as would enable them properly to examine the case, and arrive at a correct judgment as to whether supplement should be provided.

The Committee were much gratified with the result of the reports received. Of 256 congregations who were addressed, 150 have reported to the Committee. Forty-one of these congregations had met, and resolved, without extraneous aid, to advance the stipends of their ministers. Eleven of these have attained to £150, one to £140, twenty to £120, and the others have added £10 to their former stipend. In all, the sum of £700 is being added to their stipends by these forty-one congregations. It is right to add that other congregations, who have not reported to the Committee, are following this good example, so that it may be safely estimated that a sum not less than £800 is being raised in this way.

The great majority of the congregations who have made returns, although highly approving of the movement, yet shrink from

taking steps for an advance of stipend in their own cases, urging something in their circumstances as an excuse for sitting still; either there is congregational debt, or they are few in number, or the membership consists of the working-classes, and are unable to do more than they are doing.

Twelve of the returns received express *disapproval of the Synod's scheme, as an unwarrantable, because unscriptural, interference with the pecuniary affairs of congregations, and consider the movement as subversive of the voluntary principle.*

The Committee, in a paper addressed to the churches, endeavoured to deal with the objections above stated, and to encourage and stimulate that class of congregations who, though favourable to the object, deem themselves, from their circumstances, precluded from taking part in this movement.

The Committee have observed a great inequality in the amount of effort by different congregations,—an inequality which cannot altogether be accounted for by the difference in their circumstances.

While one congregation of less than 100 members have resolved to give their minister £150, and £20 for a manse, although they have a considerable debt, another congregation of 240 members give only £80, and no allowance for house-rent. One congregation of 230 members are this year making noble exertions to advance their minister's stipend from £120 to £150 and a manse; while another, of 300 members or thereby, gave their minister only £85 and a manse, and have repeatedly declined the proffered visit of the Committee. The minister of this congregation is lately removed by death. While on his death-bed, he referred, in conversation with a brother minister, in the most touching terms to the last six or seven years' pecuniary struggle, the greater part of which time he, while a colleague, had only £70 of stipend, and no allowance for a manse. Now that he is removed, the Christian public must do for his family that which, had his congregation not failed in their duty, might have been done for it during his lifetime.

The congregations of 200 members throughout the church might, by giving at the rate of the already supplemented congregations, realize £160 annually, which would suffice to give £120 to the minister, and leave £30 for other purposes. This would require no great effort on the part of these congregations, as one-half, or £75, would be raised by seat-rents, averaged at 7s. 6d. each, leaving the other half to be raised by church-door collections or otherwise, at an average of less than 2d. per week for each member.

The Committee have taken measures to secure liberality in the collection throughout the churches on behalf of this scheme, and they have now to report that £1,108 6s. 6d. has been received from 222 congregations. As this collection has been made so recently as during the months of March and April, it is to be expected that additions may yet be made to this sum; and the Committee would earnestly recommend the object to the liberality of the wealthier members of the church, as one that lies at the foundation of our prosperity as a denomination.

In the mean time there is much cause of encouragement. *About fifty congregations have advanced their stipends during the past year, and with the funds at their disposal the Committee hope to be able to advance at least fifty more.* If, by one year's exertion, nearly £2,000 have been raised, and if 100 of our ministers shall be, to a certain extent, freed from anxiety, and placed in a position of greater comfort than before, surely the object of the Synod is being attained at no tardy rate.

It is to be remembered, that the self-supporting resources of the congregations who are yet to be brought up to £150 are by no means fully developed; and as the Committee are empowered to send deputations where that is deemed expedient, this part of their work will now be carried out to the fullest extent possible. With this view, the Committee have appointed a Sub-Committee of their number to prepare a list embracing full statistical details of such congregations as are likely to need supplement. From these statistical details they will, together with a Sub-Committee from the Board of Home Missions, prepare a report to be laid before the General Committees unitedly, who shall then together proceed to vote and allocate the fund. There are about seventy self-supporting congregations, with a membership of fewer than 200 each; some of these have already attained to £120 and a manse, some to £120 without the manse; but generally the stipends of these congregations range from £80 to £100. It is in such congregations that difficulty will be felt in attaining to the minimum stipend without assistance, and without pledging the Committee at this stage to aid any given class of congregations, it would seem as if these cases required immediate stimulus and encouragement.

Let the importance of this movement be estimated by the freedom from anxious care, and the advance to comparative comfort, which its success will impart to many faithful and devoted servants of Christ; by the consolidation and increased influence of the denomination in the country; and by the disposition which it will impart for the more vigorous support and hearty advocacy of all benevolent efforts to extend the kingdom of the Redeemer.

It is impossible but to admire the spirit and the sense displayed in the preceding document. The evil complained of is a most serious one, and has long and extensively operated most perniciously on the interests of religion. The idea of £70 a year, without manse or a shilling for house-rent, is perfectly monstrous! Yet here is a minister—it may be a husband, and the father of a family of six or seven children—bound to be a gentleman; to “give to him that asketh;” to exercise hospitality; to attend distant meetings, or meetings in the locality, to promote the cause of God; to pay servant's wages, tailor's bills, and doctor's fees,

and much besides; to educate his children; and put them out to earn their bread; and to be a pattern in all things, not excluding pecuniary contribution, —and all for £70 per annum!

The Report does exceeding great credit to the Committee of lay gentlemen by whom it has been got up. They appear to have executed with great zeal and ability the task assigned them; and the success, all things considered, is an ample compensation for their effort. Their very failures, for the present year, will lay the foundation of their success during the year ensuing. The few that have proved apathetic, and the handful that are opposed, cannot but feel ashamed, when they come to read the Report now before us, presented in the *Scottish Press*. They must see themselves in a predicament anything but respectable. The idea of parties approving of the movement generally, but themselves claiming to be exempted, is preposterous. The position is one which cannot be long occupied; and as to those people who have discovered, forsooth, that the fraternal appeal of the Committee on behalf of neglected and injured pastors is "a subversion of the Voluntary principle," they are in a fair way to immortalize themselves. Mr. Melbourne, of Glasgow, an officer of the United Presbyterian Church, properly observed:

It had been said that this scheme was an interference with the Voluntary principle, but how that could be he was at a loss to understand. He thought that the proposal to raise a minister's stipend to £120 was more in accordance with the Voluntary principle than that that stipend should remain at £80. (Laughter.) He considered it the duty of the strong churches to support the weak, and he expressed a hope that the members of the Synod would do what they could to support and extend this scheme.

The Committee adverts to the great "inequality" in the amount contributed, which cannot altogether be accounted for by the "difference in their circumstances." Just so: in this and all kindred matters, the question is neither one of numbers, nor of wealth, but one of officers. One cold, heartless, unfeeling man—especially if he possess years and weight, from his wealth and position—will inevitably mar the movement. Congregations are everywhere essentially one; and under proper management, they will be ever found ready, to their power,

and beyond their power, to furnish reasonable support to a devoted ministry. The Committee are warranted "to hope that as the work proceeds, the objections that have been urged to it in some quarters will give way." They have already accomplished a great work, and done excellent service not merely to their own community; but to other portions of the Protestant Church. The diffusion of their Report we consider a matter of no small moment, since, wherever it shall appear, it cannot fail to be attended with the happiest results.

We see in the business of the United Presbyterian Church, a reference to frequent removals on the part of pastors. If this be considered an evil, nothing will more contribute to its arrest than a more liberal provision for pastors, since pecuniary difficulties, in nine cases out of ten, are the cause of removal; and it is a happy omen to find intelligent gentlemen, such as those who form the leadership of the Presbyterian Body, so heartily taking the subject up. Councillor Gray, of Edinburgh, thus expressed himself:

He had long thought before this measure was brought to its present condition, that it was a blot upon the Church, that so many of the ministers were struggling with poverty; and he trusted that the Synod would give such an expression of opinion as would place all the ministers of the Church in that position which they ought to occupy. In short, by next meeting of Synod he hoped they would see many an old friend with a new face.

We have much pleasure in giving insertion to the foregoing Report, which cannot fail to be read with interest, and which must produce a salutary influence wherever it shall come. We commend it more especially to our brethren in the United States, where, for many years, the subject of a poverty-stricken pastorate has been intensely occupying the attention of the ecclesiastical bodies, and the public journals, both great and small. There the evil is most thoroughly exposed; but hitherto, we regret to say, we have heard of scarcely anything being done in the way of remedy. Among the great United Presbyterian Body of Scotland, however, it is not so. That spirited community, having ascertained the mischief, betook itself to provide an antidote; and after much difficulty, and not a little discouragement, they have at length succeeded to a very

gratifying extent: and it is to be hoped our Transatlantic friends will be encouraged by the example.

PROVISION FOR INCAPACITATED MINISTERS.

THE United Presbyterian Church is rightfully intent on settling the whole subject of ministerial maintenance, while about it. While laudably anxious to raise above the pressure of grinding poverty those servants of God who are bearing the burden and heat of the day, they are likewise concerned for those who are no longer able to work, but whose temporal necessities survive their capabilities of toil. We have before us the Report of the Committee appointed to deal with this subject, which is one of unusual interest. It is as follows:

The Committee now present their Report. They regret it has not been in their power to obey the appointment of last meeting of Synod, in which they were enjoined to send down to the Presbyteries a short Report, with some definite recommendations, in sufficient time to receive from them suggestions which might have enabled them to present a national scheme for adoption at this meeting of Synod. They also regret that their present Report is so defective. A measure of this kind involves numerous details and calculations, and the members of Committee found, for a considerable period, that they were only finding their way towards some definite scheme.

A fundamental question required to be settled. Should the church, in its collective capacity as a whole, undertake the duty and responsibility, upon certain conditions, of making provision for aged and infirm ministers, or should an engagement be formed with an insurance-office? A scheme of the former character was proposed by Mr. R. Wardrop, of Beith, a gentleman who has taken a deep interest in the matter. The plan was this: Supposing that five per cent. of the ministers are incapacitated from duty, impose an income-tax of two and a half per cent. upon the ministerial stipends. This would raise an annual sum of about £1,500, and would give an annuity of £60 to every minister so situated. This plan was very simple. It makes provision for ministers who may be laid aside from duty at any period of their lives. It carries out the Christian principle of the strong supporting the weak. But, with all these advantages, the Committee felt themselves under the necessity of not recommending it. It was deficient, they thought, in the vital element of security. Its success was dependent upon its universal adoption, and especially upon its adoption by those wealthy churches who stand least in need of assistance for their aged and infirm ministers. They supposed that there was not sufficient unity of action

in our church to carry out a plan of this character, and that any attempt to make this income-tax compulsory would be rejected. In these circumstances, the Committee are compelled to depart from this scheme, and to have recourse to the plan of deferred annuities obtained from an insurance-office.

With a view to such an arrangement, several facts have been obtained, in relation to the value of ministerial lives in our church. The average age at ordination is 28. The average age at death is 61; the average period between ordination and death being thus 33 years. The average age of all our ministers at present is 44½.

Having true data before them, and remembering also that the pension is most required by the smaller and poorer congregations, the Committee came to some conclusions:

1. That the annuity should be £50.
2. That it should not commence till 65.
3. That in the event of death before the commencement of the annuity, two-thirds of the premiums shall be returned by the insurance-office to the family of the deceased.
4. That two-thirds of the premiums should be paid by the congregation, and one-third by the minister; and, also,
5. That the annuity should become the property of the minister on his arriving at the prescribed age, whether he continue his pastoral labours or not.

The question now returns, On what terms can such an annuity be obtained? A person at the age of 25 can purchase an annuity of £50, commencing at 65, with having two-thirds of the premiums returned should death intervene at an earlier period, by the annual payment of £5 9s. The congregation's share would be £3 12s. 8d., and the minister's, £1 16s. 4d.

Little difficulty would be experienced with regard to young lives or new settlements. The Presbytery could make use of their influence at each ordination as they do in the case of stipends, and endeavour to effect an arrangement. The difficulty lies in the case of ministers who are somewhat advanced in years; and that the number of these is not small is apparent from the fact formerly mentioned, that the average age at present is 44½. What is to be done with them? The premium required to secure them an annuity of £50 would, in numerous instances, be far beyond the ability of the congregations and the ministers. A dividing line was thought of—the dividing line being 35 years. Up to 35 years the payment of an age-tax calculated from 28 presents no serious embarrassment. A little effort would raise the requisite funds, and the premiums to be henceforth paid would be based upon the age of 28. An annuity of £50 would thus be secured for all under 35. It was the opinion of the Committee that it was scarcely practicable to provide an annuity of £50 for persons above this age, and that a smaller sum should be contemplated; and it need scarcely be added, that this conclusion was not come to without great reluctance and pain. In what proportion the annuity should be diminished will depend upon circumstances; the two chief elements of calculation being the age

of the minister, and the means of his church and of himself. To meet such cases a general fund would require to be raised. Some strong and special efforts should be made; the liberality of our more wealthy members should be appealed to; and it was supposed, and apparently upon good grounds, that such an appeal would not be made in vain. This general fund would receive donations and legacies.

This general fund might be applied to the following purposes:

1. It would meet the cases of the more advanced ministers, where age prevents them from taking advantage of the proposed scheme, and whose number would diminish every year until they cease altogether.

2. It would meet the cases of ministers who become incapacitated from pastoral duty before they reach the age of 65, and for whom no provision is made by an insurance-office. This would relieve the Synod Fund of a burden which is now upon it; and

3. It would aid poorer congregations and ministers in the payment of the annual premiums, and when the annuity has been purchased at the period of ordination. Cases of this kind would occasionally happen; and assistance should be given to the most necessitous, and with a prudent liberality, in

order to encourage them to make provision for the infirmities of advanced years.

It is manifest that in the working out of this scheme, should it receive the sanction of the Synod, many matters of detail will require to be considered and adjusted. But these are the general principles to which the Committee have now arrived. They are satisfied that the Report is meagre; but they respectfully request the Synod to re-appoint them; and they think they are now in such a condition as to promise that they will send down to the Presbyteries and Sessions by the 1st of October a Report explanatory of their views, and accompanied with Tables, which they trust will furnish churches with sufficient materials for coming to an intelligent conclusion.

The Report was received, and the Committee re-appointed.

In the Report there is much deserving of serious consideration—much from which all communities of Christians may learn. The statistics of ministerial life are affecting and monitory, in a high degree, to those who sustain the sacred office.

Review and Criticism.

Consecrated Heights; or, Scenes of Higher Manifestation. By the Rev. ROBERT FERGUSON, LL.D., F.S.A. Ward and Co.

THE present volume is impressed with the same character as the preceding one of Sermons, which has been received with much favour, and fully sustains and justifies the expectations which it excited in the public mind. The principle upon which it is constructed is stated and explained in the first chapter, "On the Power of Mental Association." Availing himself of the early training which he enjoyed in those schools of philosophy by which his native country is both distinguished and adorned, and pressing into his service the principles of association as established by Alison, Dugald Stewart, and subsequently by the pious and learned Dr. Abercrombie, our author has applied them, with singular beauty and effect, to "the Consecrated Heights" of the word of God. Ararat, Moriah, Horeb, Sinai, Pisgah, Carmel, Lebanon, Zion, Hermon, Olivet, and Calvary, rise in succession before us, and are made to give utterances to Divine truth, which, though solemn as the deepest recesses of the human soul, and varying in their tones as the mental and moral associations of the places from which they are drawn, yet com-

bine to form one harmonious whole. It is, however, proper that Dr. Ferguson should, on this subject, speak for himself:

The power of association is one of the laws of our mental being. By the simple principle of suggestion, thoughts and feelings which had passed away are revived, or roused into action. It is thus that the loving Creator has more than doubled our existence. By the aid of memory and remembrance, we can not only recall the past, but live it over again and again. The images of things, of persons, and of events pass in strange and rapid succession before the eye of the mind. This principle of suggestion admits of universal application. We have only to come in sight of the ancient ruin, beneath whose solemn shade we have stood, and mused on the decay of all earthly things—only to seek the cooling shadow of the oak, under whose outspreading branches we have reposed in silent meditation—only to walk the strand, where the waters of the blue sea have rippled gently at our feet, as our thoughts stretched across the ocean of existence, and became lost in the Infinite Life—only to scale the mountain, from whose sunny height we have looked up into a brighter and purer heaven, to be conscious of a complete resurrection of thought, feeling, and joy.

In harmony with these principles, and in the accomplishment of his design, he proceeds to state:

These sacred heights we are now to ascend, and make ourselves yet more familiar with the wondrous scenes which there took place. It is a grand ascent, and challenges the most sanctified step. No vulgar or profane foot may be seen upon it. In proportion to the purity and elevation of our moral nature, we are prepared and qualified for the lofty and heaven-unfolding visions which there burst upon our sight. The higher we go up, the brighter and the more radiant is the glory which streams from the centre of every scene, and which invests the soul with the unfading beauty of immortality. Nor is it merely what is to be seen on these higher grounds which engages our deeper thoughts. Heavenly and Divine sounds fall upon the ear. Words of unearthly sweetness, and of unfathomed meaning, are heard rising above the music of angels, and revealing the deep things of life and of God. Ineffably grand as may be the manifestations, each revelation advances upon that which went before, till at length these revelations all culminate and close in the discoveries of that world where we shall no longer see through a glass darkly, or know only in part, but where the understanding will be perfectly illumined—where the power of apprehension will be unspeakably quickened—where the mind will receive every disclosure as if in the possession of immediate intuition—where, in the light of the Infinite, we shall see light, and be ever in communion with Him who is the fountain of truth and life.

And, in fact, our author does thus appear to ascend these "consecrated heights," with a step that seldom falters, and an eye that does not blanch; and whilst, with profound humility, he gazes upon the scenes as they rise in succession before his view, he gathers for himself, and transmits to his readers, such materials of thought as will remain in their transforming effects upon the sanctified spirit, when the scenes of Nature from whence they are drawn shall either fade away in the lapse of ages, or be consumed by the conflagration that will finally enwrap the globe.

Where there is so much to admire, it is difficult to select; but we cannot forbear to extract from the essay on Mount Calvary a few sentences, as embodying in explicit terms the evangelical character of the writer's views,—views which, whilst they converge as to a focal point, "on the central fact of Christianity," yet are diffused through the whole of this instructive volume, to impregnate every part with a vital energy, and adorn it with a celestial hue:

In what rich attractive light is the cross of Christ thus placed! There are those who tell us that the work of redemption will be

looked upon in a future state as nothing more than one of the ephemeral acts of the God-head! Never was assertion more gratuitous or more unfounded. Independently of the sublime mysteries of the cross, there could have been for fallen man neither grace nor glory, neither purity nor moral perfection, neither rest nor blessedness, nor a joyous life of immortality. It is from the cross that redemption, in all its plenitude of freedom and happiness, is derived; and from the cross will come all the light which is to illumine all the great wide field of eternity. For ever standing in this light, we shall gather up the vast designs of the Godhead in all the perfection of their character, and in all the grandeur of their results; and viewing them in all the harmony of their plan, and in all the blessedness of their end, thought will heighten into wonder, and wonder into praise; and sweet, and pure, and seraphic will be the worship of the redeemed Church. Theirs will be "the new song." While being lasts, or immortality endures, we shall never lose the freshness and the interest of that one sublime, unending strain, "Thou art worthy, for thou hast redeemed us unto God."

We thus cordially commend this volume to the attentive perusal of our readers, and venture to predict that it will take and maintain its place amongst the standard works of *belle lettre* literature, as consecrated to the service of revealed truth.

The Grand Contrast—God and Man, set forth in an Epitome of Holy Writ.

With Reflections and a Critical Examination of Mr. Newman's Essay on the Development of Christian Doctrine. By AN AGED LAYMAN. Hamilton and Co.

THE present volume is dedicated to the Earl of Shaftesbury,—a circumstance which will be presumed to imply a good deal. If a man is known by his company, our layman may be presumed to be not only respectable, but right-minded as to the matter of religion and humanity. It is not customary for authors to refer to age in their superscriptions: there are cases, however, in which it might be desirable, since it would furnish an implied guarantee for attributes necessary to successful authorship. Age somehow carries with it a species of authority; and in matters of opinion and experience, it is supposed to be the condition of attention. People like old establishments; in medical literature we like old, not young doctors; in law, old, tried, and proved successful barristers, with full purses—not briefless men, with empty pockets, who may be sup-

posed to have betaken themselves to the press to get a character, or to earn a dinner. In the matter of theology it ought to be so too, but it is not. Somehow or other, as mankind approach religion, they recede from common sense. There is a marvellous, a preposterous fondness for young preachers,—an indifference, too frequently an aversion, to old ones; as if, in things religious, age and piety, age and wisdom, age and experience, age and capabilities of counsel, had no connection! Let us be just, however. It is mainly persons of low or doubtful piety, or people of no piety at all, more especially thoughtless youth, that prefer the new to the old wine, or who are liable to be most enraptured with that which is not wine at all, or, to say the best, but wine and water, and, perchance, if it has come through a German pipe, dirty water.

It is not easy to describe the present volume, which possesses a considerable share of originality. Our layman has dealt very unfairly by himself, and, in these busy times, by the public. Here is a solid octavo volume, of between 500 and 600 pages, without either index or contents. Now, this is really too bad; and the author will probably learn his error when too late. The act is one which has scarcely a parallel. The only one we remember, of more recent times, was John Foster's ponderous volume on Popular Ignorance, which was one long series of paragraphs; but the folly of this was seen. Mr. Erskine, too, in his *Essay on Faith*, in a first edition, copied the same example; but that also was subsequently improved. Should our layman reach a second edition, it will be a marvel; and if he do, he will prove his wisdom by getting some lettered stripling to break up the work into portions, giving it Contents and an Index.

Let us now, after this protest, speak a kind word for our worthy layman. The man who has performed such an amount of literary labour, and incurred such a responsibility as the publication of a work of this magnitude and character implies, is entitled to a kindly greeting. However he may have blundered, he has, at least, endeavoured to deserve well; and should injury follow his error, it will terminate with himself. But our main concern is with the matter of the work. Now, in this busy age, really thinking men are few;

and he who approaches the public bar with the words in his mouth, I have thought for myself, and I wish to promote thought in others,—and here are the means by which I propose to succeed, is entitled to *plaudite*! Our author is unquestionably a man of thought; and for a man to follow him through this lengthened mass of inquiry, citation, and criticism, will be to have performed a considerable mental exercise, and given proof that there is work in him. The book is of a philosophical character, the strain of the discussion lying much out of the beat of popular thinking. There is a great deal in the volume with which the public are concerned; and in particular, Mr. Newman, who, for the seventh time, has found a master, will find his account in meekly sitting at the layman's feet.

Voltaire and his Times. By L. F. BUNGENER. Constable and Co.; Hamilton and Co.

THIS is another link in the golden chain which the genius of Bungener is now in the process of constructing. From his having selected Voltaire and his times, it will readily be inferred that Infidelity constitutes the theme of our philosophic orator. Possessing the usual characteristic of the author's writings, it is in this respect specific. It is the best analysis and exposure, and the most conclusive and crushing antidote to the Infidelity of France that has yet crossed the Channel. Bungener is perfectly master of his subject, to which he brings a mind of great force and keenness, together with a thorough acquaintance with the literature of the period. This is not to be confounded with the worthless rubbish that is now loading the book-stalls; neither is it to be viewed as a dull essay, a Dutch disquisition: it is the very reverse. He who shall wax drowsy as he travels through the successive chapters, must be a weary man, but slenderly endowed with sense, with taste, or with religion.

A Portraiture of the late Rev. William Jay. By the Rev. THOMAS WALLACE. Hall, Virtue, and Co.

SCARCELY had the filial volume of Mr. Wilson appeared, when forth came the present portraiture by Mr. Wallace, who is none other than the author of "A Guide to the

Christian Ministry,"—the Two Hundred Guinea's Prize Essay; "The Heavenly Home," "The Happy Family," and many other publications. Mr. Wallace has been, from youth up, one of Mr. Jay's most ardent admirers. To such an extent, indeed, was his idolatry carried, that he early cherished the purpose, should he survive his revered friend, of doing something in the way of delineating his intellectual and ministerial character. With a pen so facile, and an invention so active, as that of Mr. Wallace, this could have been done without a more intimate intercourse than he then enjoyed. It would, nevertheless, have been the view of a man standing at a distance from the object described. So far as it went, it might have possessed the utmost truth; but it would have wanted that intensity of interest which personal intercourse alone can supply. Afflictive providences, contrary to the expectation of the author, secured for him that very intercourse, which he has used to such excellent purpose in the furtherance of his object. His habit appears to have been,—after the manner of Boswell,—on each occasion, as he retired, to note down all that was material in the conversation of Mr. Jay, comprising opinions on character, on preaching, on books and authors, and much besides. Month followed month, and paragraph succeeded to paragraph, till our author had quite enough for his present purpose. After the patriarchal preacher became the subject of affliction, he was removed in a great measure from the public view. What with his years, and what with his malady, it was inferred that his course was nearly run. Mr. Wallace, therefore, urged by literary and ministerial friends, who knew of his intention, proceeded to prepare his volume; and the result is, its publication.

Mr. Wallace might have withheld the assurance, that "no person will perceive anything that is narrow, unkind, or waspish in this volume." It is not in his nature to produce such volumes on any subject, or concerning any person, still less concerning a man whom he viewed with filial affection. After a lengthened and luminous Introduction, greatly in point, as pertaining to all that follows, we have Early Recollections of Mr. Jay—Recent Recollections—The Intellectual Features of Mr. Jay—An Outline of the Moral and Christian Character of Mr. Jay—Observations on Mr. Jay as a Preacher—Conversations of Mr. Jay, with many of his Remarks and Opinions—The Writings of Mr. Jay—and a General Review of Mr. Jay's Labours and Usefulness.

Such is the substance of the nine chapters which constitute this volume of 240 pages. These headings indicate the character of the matter, and will prepare the reader for one of the most instructive, amusing, and pleasant publications that has for a long time met the public eye. Mr. Wallace has done great things within a small compass; he has, in fact, to a considerable extent, Boswellized the great preacher. This volume is worthy to occupy a place on the same shelves with Cecil's Remains. It is impossible to give it higher praise.

Nettleton and his Labours: Being a Memoir of Dr. Nettleton. By BENNET TYLER, D.D. Remodelled in some parts, with Occasional Notes, Extracts, and Specimens of his Sermons and Addresses. By the Rev. A. BONAR. Hamilton and Co.

SOME thirty years ago, Dr. Nettleton was famous in the United States, as a Revival Preacher. It was then reported—and the reports were extensively published in England—that he was instrumental, beyond any other man of his time, in turning multitudes from darkness to light. About the year 1831 or 1832, he made a visit to England, where he sojourned for a few months, preaching occasionally, but exciting no attention whatever. Proceeding to a provincial town, he made a feeble attempt, after the American fashion, but utterly failed. When he returned to the Metropolis, he gave up all further thoughts of doing anything in England. On that occasion it was our privilege to meet him, and to enjoy an afternoon's conversation. He seemed a simple, amiable, intelligent, and single-minded man, without anything at all remarkable. As compared with Charles Finney, he was, in all respects, an unpretending and an unimposing person. There was nothing whatever commanding, either in his mind or manner. His success, however, is matter of history; and the present volume presents a full development of his character and operations. The book comprises much that will be interesting to pastors, and a great deal that will be edifying to all. Excepting the Life of Payson, we remember no piece of American Biography more calculated to interest and instruct.

Jane Rutherford; or, The Miners' Strike. By A FRIEND OF THE PEOPLE. Clarke, Beeton, and Co.

THIS title, unlike many titles, comes greatly short of giving a full idea of the amount, variety, and importance of the matter contained in the book. It may be defined, The Philosophy of Labour Popularized. The style, while animated, is clear and simple, such as all may profit by; and so invested with life and interest, that few who begin will be inclined to give over till they have reached the end. It is a broad and well-charged picture of life among the lowly. Much of the statement is of a most painful and afflictive character, through the infatuation of unreflecting and ungodly men, and the dreadful consequences of profligacy and drunkenness. It is to be desired that provision should be made, as extensively as possible, for the sale of the book throughout the whole of the manufacturing and especially of the mining districts, since it is calculated to be of the utmost service. The illustrations are numerous, and such as will tend deeply to impress the doctrines taught on the mind of the reader.

The Love of Pleasure. A Lecture, by the Rev. HUGH STOWELL, M.A. Seeley.

THIS lecture is one of great value,—an important contribution to the class of publication to which it belongs. It were not easy to specify anything in which, within the same space, a larger amount of important

counsel is presented. Without the expansion, argument, and fact comprised in Dr. Andrew Thompson's celebrated volume, "Lovers of Pleasure more than Lovers of God," it is cheap, and better adapted to general circulation.

The Southern Martyrs. A Poem, in Three Parts. By T. HUTCHINSON, Esq. Hamilton and Co.

MR. HUTCHINSON displays a spirit in the selection of a patron: he dedicates his volume "to the Sabbath-School Teachers of the United Kingdom, in admiration of their invaluable Christian services." We like the man that talks after this fashion. Mr. Hutchinson has made the discovery, which most of our literary and legislative men have still to make, relative to the value of the services which have been rendered by the Sunday-school. The opening piece is a copious one, having for its subject England; and a spirit of high intelligence and pure piety breathes through every page of it. It is the blending of the historic with the biographic. A large selection is here made of benefactors of past and present times, to whom the poet concedes the honour which is due. Passing from England, he proceeds to the Mission-field, still in the same spirit, but with a different subject. Here our great reformers and evangelists figure, when the wondrous tale of their labours is recorded. We are not sure, however, that either this or the previous piece will be duly appreciated by the multitude, since it requires considerable knowledge to see the point and beauty of his innumerable references. Rightly to appreciate every couplet, will suffice to prove a well-read man. The piece entitled "The Future," as the expression imports, looks onward to the coming hour when things shall be as every good man could wish them.

Friendly Discussions with my Priest. From the MS. of the late Rev. JUAN CALDERON, a Protestant Spaniard. Jackson and Walford.

INTELLIGENT Protestants of England will be glad to meet with this volume. The MS. was placed in the hands of the Translator but a short time before the author's death, which took place suddenly, at his own house in St. John's Wood, London, early in the present year, in the sixty-fourth year of his age. Born a Spaniard, and educated in the religion of his country, he became a priest; but he was soon visited with misgivings of conscience as to the principles and character of the religion he had learned, and was bound to teach. Happily, he began to search the Scriptures, whether these things were so; and the result was, his embracing the true religion, and abandoning the land of his fathers for this side of the Pyrenees, where he married, and became a faithful expounder of the Gospel. In 1845 he came to London, and during the time of the Great Exhibition preached in Spanish regularly, at one of the institutions in Leicester-square. While here he was busy in the best work. He translated and corrected the proof-sheets of two Spanish editions of the Bible, and was engaged in a similar work at the time of his death. To

him the cause of evangelization owes a great deal on the Peninsular. His gifts were great, and his style of writing admirably adapted to popular purposes.

Manna in the House; or, Daily Expositions of the Gospel of St. John. Specially adapted to the use of Families. By the Rev. BARTON BOUCHIER, A.M. Shaw.

MR. BOUCHIER is a diligent student of the sacred page, and his preaching, in consequence, appears to have taken very largely an expository turn,—a direction in which it is much to be desired that the whole of his brethren of the Established and other Churches would follow him. Mere topical preaching is a prevalent evil. It may suffice rhetorical purposes, contributing to excite and to amuse, and in a multitude of cases of given subjects, be of the highest service; but a long life of such preaching and hearing will leave the congregation largely ignorant of the Sacred Scriptures. Mr. Bouchier has now completed the whole of the Gospels, and it is much to be wished he would proceed with the Acts of the Apostles. He is doing excellent service to the cause of domestic as well as personal piety. Clear, simple, touching, and unctuous, and withal practical, he is an excellent companion in sacred study.

Signs of the Times: The Moslem and his End—The Christian and his Hope. By the Rev. JOHN CUMMING, D.D. Hall, Virtue, and Co.

THIS little volume consists of three lectures, delivered in Exeter Hall, Freemasons' Hall, and at Leicester, corrected and considerably enlarged. Such as desire to obtain within a very limited space the peculiar views of Dr. Cumming regarding the prospects of the East, will do well to repair to the present publication. The outline is comprehensive, and the making-up complete. Even those who differ from the popular orator in his speculations, will yet find here a great deal both to instruct and to amuse.

Extracts about Christ. W. H. Dalton.

EXTRACTS from what? says the reader. We are informed, "Extracts from the Calcutta Christian Tract and Book Society." The reader may well congratulate Calcutta in having such an Institution. Had it possessed nothing else, five hundred years back, it would have possessed a treasure—a little basket full of the manna of heaven. It is literally a book of extracts from our best writers; and we are happy to see that, in making them, the limits of sect and party have been passed without scruple. Here is Newton, Henry, Bunyan, Cecil, Rutherford, Watts, Owen, Romaine, Wesley, Rowland Hill, Luther, Scott, Chalmers, Ryland, Ward of Serampore, and a multitude besides of the excellent of the earth, all contributing to enlighten and to edify the reader.

Fern Leaves from Fanny's Portfolio. Illustrated by BURKETT FOSTER. Ingram, Cooke, and Co.

THIS is another American publication, strongly stamped with the peculiarities which mark its predecessors. Like "Uncle Tom,"

large portions of it had previously appeared in divers American publications. We like it none the worse for this: these small elaborations, when strung together, do excellently; since there are many who will begird themselves to a limited effort, and do it admirably, who would shrink from a volume of 300 or 400 pages. The essays or the mass of fragments here presented are various; some of them sad, and others gay as a May morning. There is no connection whatever between them, and they may, therefore, be read in moments of leisure, or by the highway. The book is a good garden one, and a suitable companion to the rail. It strongly resembles the sprightly jets which have frequently proceeded from the lively pen of Washington Irving; and notwithstanding the title-page exhibits the gentle name of Fanny Fern, if we are not greatly mistaken, we see throughout the breathings of a spirit of the stronger sex. Be this as it may, the writer is a keen observer of human nature.

Stories for Summer Days and Winter Nights—Alfred the Great. Groombridge and Sons.

ALFRED the Great was one of the earliest regal glories of England. The abstraction of his history, life, labours, and reign, would create a chasm, which would divest it of one of its chief beauties. The present little book will form an excellent introduction to the subject. We have here a Sketch of England before his Appearance—The Manner in which Alfred Spent his Early Life—How the Youth in his Times were Employed—What befel him when he became King—What he did for the Improvement of his People—and How he Earned for himself the Title of "Great." The little book is one of value, which parents may read with advantage, as well as children.

Discourses on the Christian Revelation, in connection with Modern Astronomy. By the late THOMAS CHALMERS, D.D. Constable and Co.; Hamilton and Co.

WE have here a re-publication of the once universally famous discourses of the great orator. It is interesting and curious to read, at this distant period, orations which excited in Glasgow feelings so intense; and which, on their publication, for a season, rivalled, if they did not outstrip, the most favoured fictions of the Great Magician.

The Modern Mystery; or, Table-Tapping—Its History, Philosophy, and General Attributes. By J. G. M'WALTER. Shaw.

MR. M'WALTER is a man of decided ability, as he has shown in his various publications, which have been well received. With his cast of mind, we are not surprised that he should have begirded himself to do battle with the Table-Tappers. It is to be understood, however, that he is neither a disciple nor an advocate, but an expositor. The public are given to understand at once that he is a believer in the existence of the phenomena of Table-Tapping and Spirit-Rapping, so called; while he contends "that nothing supernatural really belongs to them." They, then, who wish to see what an able man has got to say on this strange subject, will do well

to listen to Mr. M'Walter. The spirit in which he proceeds is frank and candid; the argument is conducted with perfect integrity, although we are by no means able always to accompany the writer, and we have serious doubts as to his principal conclusion. As, however, we may, perhaps, some day, make a thorough examination of the entire question, with all that has been written upon it, we shall at present no further enlarge.

Bibliotheca Sacra, and American Biblical Review. Trubner and Co.

THE present Number comprises Articles on Historical Geography and Ethnography. Here we have disquisitions on Man and Nature; on the Origin of Races, Gradual Degeneration, and so forth; to which are added some disquisitions on Nations as a Whole, History, and Redemption. We have a good Article on God's Positive Moral Government over Moral Agents, additional to that which is merely Natural. We have also a long and somewhat dull dissertation on the Apocryphal Books, and the Reasons for their Exclusion from the Canon of Scripture, and several more Biblical Articles; after which there is a good essay on the Nature and Influence of the Historic Spirit, followed by Chaucer and his Times, based mainly on the work of Godwin, who states that in the days of our great poet, Cambridge contained no fewer than six thousand students. Those were the days of learned leisure.

Scripture Interpretations. In a Series of Letters, by A. NAYMAL. Painter.

THIS little volume presents an unusual variety of subjects. We have here twenty-five letters, ranging throughout the New Testament, and dealing with subjects some of them arduous and important. The book will be welcome to Christian circles, and can scarcely fail of favour.

Psalms and Hymns for Chanting, Selected from Holy Scripture.

Hymns and Verses Metrically Arranged for Psalmody Classes.

On Chanting: Its Claims and Principles.

Ward and Co.

THOSE who approve of Chanting will find in these volumes the very thing they need. The selections are excellent, while the typography and getting-up are very creditable. The Essay on Chanting is entitled to especial consideration, as containing much that is excellent and important. It is by far the best publication on the subject extant. Never before was it so clearly explained and so ably defended, and altogether presented in so attractive an aspect.

On War. A Sermon by the Rev. ROBERT LEE, D.D., Professor in the University of Edinburgh. Simpkin and Marshall.

THIS sermon deals with the Scripture argument on the subject of War, and presents a most luminous and comprehensive view of the whole question of the Eastern conflict. It is, we think, the best publication of its kind that has yet appeared.

Goshen; or, Pious Reflections for Every Day in the Month. Ward and Co.

THIS pretty little book is a sort of milk for babes, which may be very useful to those who have but little time to read. It will serve, moreover, as a good specimen of the best manner of using the Sacred Scriptures. Christians do well to choose every day, if possible, some particular text, to which the mind may frequently, pleasantly, and profitably turn. This has been a habit with many of the excellent of the earth, who have always found their account in it.

REV. J. W. LESTER'S TRACTS.

Do You Love God?

The Water Wears the Stones.

THESE are spirited, ingenious, and useful tracts, well adapted to circulation.

Lectures to Young Men. Messrs. Seeleys.

WE have here a lecture by the Rev. C. H. Hervy, on the Jews; by the Rev. J. B. Owen, on Young England—its Inns and Outs, with Characteristic Sketches of the Lounger, the Theorist, and the Sceptic; a lecture by the Rev. F. B. Bernard, on the Rites of Sepulture, and the Memorials of the Dead; a lecture delivered by Lord William Russell, on the Red Man; and a lecture by the Rev. Edward Sydney, on the Philosophy of a Sun-Beam,—all excellent.

Chemistry of Common Life. Nos. 4 and 5. Blackwood and Sons.

THESE two Parts possess a peculiar value. The last expatiates with great intelligence and copiousness on the beverages we use, and on their action on the system. When the work is completed, and it is now half-way advanced, it will constitute a very valuable addition to our medico-domestic literature. Starting with the air we breathe and the water we drink, the soil we cultivate and the plants we rear, he proceeds to the bread we eat and the beef we cook, the beverages we infuse and the sweets we extract. We shall next have fermented liquors, and then will come narcotics, odours, etc. We hope the publication is meeting with the support to which it is well entitled.

The Two Natures of a Believer, as they are Revealed in Himself, and Evidenced by Experience in the Work of Regeneration and Sanctification. Wertheim and Macintosh.

THE idea of this work is excellent. The subject is as old as salvation. It has been times innumerable adverted to in an incidental way, more or less enlarged, but we have no distinct separate publication upon it equal to the present, which well deserves a place in the library of experimental Christianity.

Monthly Review.

THE Review of the Month is wholly barren of foreign matters of importance. In the West Indies everything is quiet, and prosperity is promising to return. In the United States the only thing that merits notice is the passing, after all, of the Nebraska Bill, one of the greatest enormities that has been perpetrated since the Union. Notwithstanding the great grief which this event has caused to the friends of humanity and the lovers of liberty, it is not without attendant circumstances of a character to assuage the bitterness of disappointment, and to excite hopes of yet future times. At no previous period has there been such a demonstration on the part of the worth, patriotism, and piety of the United States on behalf of the slave. It is now clear that a great power is rising up—a power which will grow with time, until, in the end, it shall prove too strong for the slave interest. Many of the meetings and public movements to which this iniquitous Bill has given rise have been of a character to do the utmost credit to the better portion of the people.

The next most important thing regards the New York Legislature. The election has issued in returning a large majority of the members pledged to uphold the Maine Law. That is a law interdicting the manufacture and sale of all intoxicating liquors. One of the first acts of this body was to pass a most stringent law upon the subject. That law, however, was neutralized by the Governor, who interposed his veto. This great function-

ary, it seems, is very unpopular, and he has taken this course, it is alleged, that he may strengthen his hands by calling in the "rum influence."

Nothing in particular has occurred in Africa. The New Law promises to work usefully. There seems no probability, however, of success to the Memorials which have been presented to the Government on the subject of the sovereignty. "The missionaries generally have resumed their peaceful labours, and it is to be hoped that the day is very distant when they will be again disturbed."

From China nothing of importance has been received. The utmost darkness still rests on the future of the country, although nothing has occurred to abate the confidence of the utmost success of the rebel army, and the expectation of the manifold felicities which will follow therefrom.

In India matters continue as before. The great objects of attraction there just now are the great trunk lines of Railway, which, when completed, will lay the foundation of an entire revolution in Indian affairs.

In Australia matters proceed as heretofore. The gold mines are still productive; Melbourne is still crowded; and there are constant arrivals, although in greatly diminished numbers, of emigrants. Our friends have been already apprised of the safe landing of the brethren, Messrs. Fletcher and Poore, from whom more ample accounts may soon

be expected. The University of Melbourne is in a way forthwith to commence operations, and will doubtless prove a fountain of importance and intelligence to the whole of that rising country. The Legislature, now in full operation, will not fail to set things right as it respects the land question, and to remove the obstacles which stand in the way of agriculture and building. In Sydney everything is going on hopefully. We must regret, however, to report that the state of the health of the excellent Dr. Ross is very unsatisfactory. He has had a stroke of paralysis, which has seriously affected him, and doubts are entertained whether he will ever become so convalescent as to admit of the vigorous assumption of his pastoral duties. A gracious Providence, however, foreseeing that which was hidden to man, so arranged matters, that a young and competent minister had just arrived as Dr. Ross was laid aside, and is very efficiently carrying forward his labours.

All eyes at home are still directed to the East. Nothing particular has occurred since our last Review, but those events which in due season will lead to something decisive are daily multiplying. Both the land and the sea forces are now all concentrated in their appointed fields of action. With respect to Austria and Prussia, who have heretofore done much to obstruct decisive action by their sinister indecision, they appear of late to be somewhat changing their course. Austria, it is believed, has now gone the length of expressing concurrence with the Western Powers in their demand that the armies of Russia shall be withdrawn from the Danubian Provinces. To that extent she is prepared with her arms to support the Anglo-French movements. Whether Prussia will fight is not certain; but it is ascertained that she is giving her moral weight to the arrangements on the same side. Nothing of importance by either of the fleets has been accomplished or attempted.

These facts will help the Christian reader to form some idea of the progress of events, and guide his thoughts in the direction which may prove most salutary. He will see at a glance how blind, after all, is human wisdom, how feeble is human might, and how entirely are empires and kingdoms, with their fleets and armies, at the disposal of a higher Power. Meanwhile, the evil effects of War begin to be felt at home, in the rise of the prices of everything, which is very materially affecting the comfort of families and the interests of charities. The money which has been already expended on the preparation for war, wisely laid out, would have gone a great way to extinguish the pauperism of England. But it is useless to murmur. The War is clearly one by which Providence is about to effect something for the ultimate good of European nations, as well as the peace and happiness of mankind.

Of Home we have not much to say. The Legislature is almost at a standstill. The University Bill is dragging its slow length along, and is become materially altered in its character. It is no longer a coercive instrument, but a permissive one. The Government have

distinctly confessed their sorrow for this, and avow that they consider the Bill materially diminished in value by the changes which majorities of the House have effected in it. They were reduced to the alternative, therefore, of simply accepting it in such a form that it might command a majority, or rejecting it altogether; and as it is a step in the right direction, and forms at least the commencement of a system of events which may be subsequently improved, it was deemed better to proceed with it. Herein faction has come to the rescue of corruption; and what might have been one of the most important reforms of the present century will be reduced to a minimum: but even that is better than nothing. The disquisition, moreover, which has taken place, with the Report which has been made, will go far to ventilate the subject, and to prepare the public for something better. The question of the admission of Dissenters, at the time at which we write, has not yet been brought on. It will, nevertheless, come forward as a separate question, and, in all probability, be rejected. But if so, it will test parties, and show who are really the enlightened and honest men.

Religiously viewed, the next point of importance is the Oaths' Bill. It was attempted by the Government to carry a measure which would so have operated on the representative body as to have opened the way for the Jews. The measure, however, was deemed highly objectionable on Protestant grounds, and hence, after a lengthened and able debate, the Bill was lost. In this case, the Jew fell through the Catholic; whereas had the Jew stood by himself, he would doubtless, as for some years past, have been proclaimed by the House of Commons entitled to sit therein. But seeing that the question of the admission of Jews has always heretofore failed in the Upper House, it was deemed expedient to take a wider course, and to endeavour to open his way to the Legislature, not directly, but by a fair sequence.

The next thing of moment is the debate on a proposed vote of money for the remuneration of Popish chaplains to visit Catholic convicts. The Government were intent on carrying this point, but the House resolutely opposed them, and they were beaten by a considerable majority.

The last thing entitled to notice is the opening of the Crystal Palace, which, as in the former instance, was a splendid affair. The Queen, with her family, court ministers, and great officers of state, all attended. The day was fine, the assembly large, and the proceedings interesting. The only thing that can damp the joy occasioned by this great event—for great it is in many respects—is the fear that arrangements will be made to open it on the Lord's day. There is no reason to believe that the Company have directly moved in the matter; but signs of an ominous character are appearing in the meridian of London. The press—not the corrupt and debased portion of it, but that portion which exerts power and guides opinion—appears to lean strongly to the side of Sabbath desecration.

Religious Intelligence.

DEAL CONGREGATIONAL CHAPEL.

A jubilee service, to celebrate the Fiftieth Anniversary of the opening of this place of worship was held in the School-rooms adjoining, on Tuesday, the 18th of June, when a social tea-meeting, of a very pleasant and profitable character, took place. The pastor presided, and introduced the service by a solemn address, bearing on the past, present, and future. He was assisted by the Rev. J. Knight, who offered prayer, and by the following neighbouring ministers, who spoke on the occasion: Revs. Dr. Hillier, of Sandwich; H. Cresswell, of Canterbury; T. Waller, of Wingham; and D. Pledge, of St. Peter's. The assembly were much interested, and very numerous; many visitors and friends from neighbouring churches being present.

A brief historical sketch of the rise and progress of this ancient church and congregation was read by one of the deacons. It is highly probable that a few pious adherents of Mr. Sillyard, the minister ejected from the parish church, met for Nonconformist worship immediately after the passing of the Bartholomew Act, in 1662. No record earlier than 1679 can be found, but there are incidental allusions to prior transactions. The church was instituted in January, 1681, "when Mr. Robert Lardner was received by them, and then chosen for their first pastor." This gentleman's son became celebrated as Dr. Lardner, author of "The Credibility," etc. Mr. Lardner's daughter was the future wife of Robert Neal, the well-known author of "The History of the Puritans." The church continued to hold their meetings in their own hired house, as best they could under the trying circumstances of the times; but in 1690, when the Toleration Act had passed, they purchased ground, and built an unpretending but substantial meeting-house, which served the purpose of several generations as a house of prayer and a place of sepulture. An uninterrupted succession of ministers, faithful in word and doctrine, but whose names were perhaps little known beyond their immediate sphere of labour, served respectively their day and generation, and with the aid of a few firmly-attached families, some of whose representatives are still living, sustained the cause and worship of the Redeemer in its simple purity during the years of reaction and apathy which followed the excitement of the Stuart period.

In the reign of Queen Anne an Act of Parliament was passed for building a new church at Deal; one motive for which, says the preamble, was to prevent "encouragement to the meeting of Dissenters,"—a body whose existence, though tolerated, was yet looked upon as an evil by the powers that were in those days, when Governments knew their duty and their interest but in part. How did our forefathers long and pray for the time when, in matters of freedom of conscience and liberty of worship, "that which is perfect should come, and that which

is in part should be done away." They died without the signs, but we, their children, are fast overtaking the blessing. May the next generation of the Christian church fully enjoy it!

In 1769, at the ordination of Mr. Gardner, Dr. Gibbons, the tutor of the young minister, preached; and the meeting had the felicity of hearing on that occasion a no less eminent and devoted servant of Christ than the Rev. George Whitfield, who happened to be at Deal on his way to America. He was, of course, invited to attend and preach. He did both, to the great delight of all present. The minister who last officiated during any length of time in the old chapel was the Rev. W. Priestly, nephew of the celebrated Dr. Priestly. He removed in 1799, and was succeeded in 1800 by the late Rev. John Vincent, then a student from Hoxton. The time-honoured fabric was soon found too small for the increasing congregation, and it gave place to the commodious structure, which was opened for public worship on the 18th of June, 1804; and it may be observed that the family which was most largely and most liberally instrumental in promoting the new erection were directly descended from members warmly devoted to the cause from the early part of the last century. Mr. Vincent's ministry was extended over forty-two years,—a pastorate far more lengthened and successful than either of his predecessors. Increasing years induced him to tender his unsolicited resignation in 1842; and, in 1843, the Rev. T. H. Browne, from Highbury, now of Stowmarket, succeeded. The Rev. R. H. Craig, formerly of Dunfermline, is the present pastor, and long may the work of the Lord prosper in his hands!

The Jubilee Meeting was concluded with solemn prayer, offered by Mr. Steed, the senior deacon, who has been a member of the church forty years; and it is hoped that the occasion will be profitably remembered, especially by the many young persons who were then present.

CHURCH EXTENSION IN THE NORTH OF ENGLAND.

THE Rev. A. Reid, who has been the pastor of a Congregational church in Newcastle-upon-Tyne for upwards of twenty-four years, has recently established a new interest in that large and increasing town,—a town in which Congregationalism has much yet to accomplish in comparison with what has been realized in other towns of similar population,—say 90,000, or 120,000 including Gateshead on the opposite side of the river.

It was in August last that this new congregation was gathered, and in November the church was formed. It already contains about 180 members. The Sunday-school, which commenced with 12 children, contains now more than 100. There has also been during the winter a school, open two nights in the week, for the secular instruction of the

more destitute children, some of whom have made pleasing improvement both in writing and figures. Fourteen districts in the neighbourhood of the chapel, containing on an average 50 families in each, are visited regularly by tract distributors. Two Bible-classes, under the instruction of the pastor, meet weekly; the attendance at each is about 20. A course of lectures on the leading events in the life of the Apostle Paul have been delivered on Sunday evenings during the winter. On Wednesday evenings, in the months of March and April, lectures on popular and scientific subjects were given by Mr. Reid to numerous audiences, composed chiefly of the working-classes. Subscribers to the amount of 130 and upwards have been obtained in the congregation and school for the *CHRISTIAN WITNESS*, the *CHRISTIAN'S PENNY MAGAZINE*, the *Band of Hope*, the publications of the Sunday-school Union, and other religious periodicals. Contributions have been made to the London Missionary Society and the County Association.

The chapel at present occupied by the congregation is old and inconvenient, but steps are being taken to erect a new one in the western suburbs of the town, where there is a vastly-increasing population, and no place of worship of any denomination. In this very desirable undertaking, Mr. Reid and his people hope to obtain the kind and timely assistance of the Christian public of Newcastle and the neighbourhood as well as that of the English Congregational Chapel-Building Society.

On Good Friday a numerous tea-party, connected with this new church, met; after which a large and interesting meeting was held, when addresses were delivered by the ministers and brethren on a variety of useful topics, embracing the Schools, the Tracts, the Bible-classes, Prayer-meetings, the Mother's Meeting, the Magazines, Missions, the Temperance Cause, Sunday Travelling, Family Worship, Secret Prayer, the *Proposed New Chapel*, etc., etc.

CONGREGATIONAL CHURCH, HOLLOWAY.

RULE RESPECTING DISMISSIONS.

THAT, as the custom of leaving the names of members of the church, who have ceased to commune with it, in the church-book, until they apply for their dismissions, is exceedingly objectionable and injurious, especially as by its means the church gives its testimony to character after its opportunity of knowledge has ceased, and a temptation is presented to persons who leave the church to delay joining themselves to another, which, in many instances, leads to a gradual neglect of church-fellowship, and ends in an entire return to the world; and as it is impossible, on the present system, to apply universally any rule providing for the erasure of names from the church-book after a certain period of absence, without serious inconvenience and hardship, it is hereby resolved:

That, as soon as it is known that a member of the church has ceased to commune with it,—either having left the neighbourhood, or

having joined another congregation,—the fact be notified by the pastor to the church, and, with its approval, a general form of dismission, to be kept for the purpose, be filled up with the name of such member and the date, and be forwarded to him at once, or as soon as his address is known.

RECOGNITION SERVICES.

ON Wednesday, May 31st, the Rev. S. Fairley was publicly recognized as pastor of the church and congregation assembling in Broad Gates Chapel, Hexham, Northumberland. The Rev. J. Gordon, Presbyterian minister, commenced the service by reading the Scripture and offering prayer; the Rev. S. Goodall, of Durham, delivered the introductory discourse; the Rev. G. W. Swann, of Haydon Bridge, proposed the usual questions, which were replied to in an interesting and satisfactory manner; the Rev. J. Walker, of Hexham, offered the recognition prayer; after which the Rev. W. Lothian, of Redcar, gave the charge to the pastor, founded upon Col. iv. 6; and the Rev. S. Goodall concluded the afternoon service with prayer.

In the evening, the Rev. R. A. Redford, M.A., of Newcastle, preached the sermon to the people from Gal. vi. 2; and addresses were delivered by the Revs. S. Goodall and W. Lothian.

The services of the day were highly interesting, the character and spirit of the addresses suitable and impressive, and a holy influence appeared to pervade the whole assembly. Mr. Fairley enters upon his work with a prospect of comfort and usefulness, and we trust the great Head of the Church will continually own and bless his labours.

ORDINATION.

ON Tuesday, the 13th of June, the Rev. J. Gaukroger was ordained pastor of the Congregational Church, Appleton Wiske. In the afternoon, the Rev. T. Davison, of Stockton-on-Tees, commenced the service by reading and prayer; the Rev. H. P. Bowen, of Middlesborough, gave an able and lucid explanation of the principles of Congregationalism, and proposed the usual questions; the Rev. R. Jones, of Staindrop, offered the ordination prayer; the Rev. J. C. Potter, of Whitby, delivered an impressive charge to the minister, and in the evening addressed the church and congregation. The Revs. M. Galt, of Darlington; T. Yeo, of Northallerton; and T. M. Reike, of Richmond, also took part in the devotional exercises of the day.

REMOVAL.

THE Rev. Patrick Thomson, M.A., who, for twenty years, has been the devoted and successful minister of Ebenezer Chapel, Chatham, has accepted the unanimous invitation of the church in Grosvenor-street Chapel, Manchester, to become their pastor; and will commence his labours there on July 9th, where he will find a noble field for all his energy and devotedness, and, we trust, spend many happy years of useful labour among the teeming population of that northern metropolis of piety, industry, and benevolence.

Theology.

SALVATION BY GRACE.

PAUL, addressing the Romans on the subject of justification, asked and answered the following questions: — "Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith." These words set forth the

POSITION BOTH OF JEW AND GENTILE.

That he might establish the doctrines of the Gospel, the Apostle saw that it was needful to combat the errors of Jew and Gentile. Each was apparently sincere in the inquiry, "How can man be just with God?" and many of the children of Abraham and others who did not enjoy the religious advantages which they possessed, but who were feeling their way out of the darkness of paganism, were under deep conviction of sin, and yet in a state of painful uncertainty and perplexity respecting the mode of justification, or the method of obtaining pardon.

The Apostle knew that the peculiar notions and deeply-rooted prejudices of both would induce them, as by mutual consent, to reject the doctrine which he was about to teach; that the learned Greek would call it foolishness, and that to the stubborn Jew it would be a stumbling-block. It was important, therefore, that he should argue the point closely and carefully, that he might make the truth manifest to every man's conscience as in the sight of God. With this object in view, he commences the epistle with a bold avowal of his sentiments and feelings, which may be regarded as the text on which he dilates afterwards with so much inspired wisdom and vigour. He shows that the Gentiles cannot be saved by the law which they have, nor the Jews by the law of Moses; for neither gives intimation of the willingness of God to accept of anything short of perfect obedience. Jew and Gentile, each in his own way, sought justification, but both by works, and both failed to obtain the object which they professed to desire. The Apostle, therefore, in the course of his argument, places them on a level, represents them as under the same awful condemnation, and establishes the fact that, while the Gentiles are guilty of

flagrant violations of the law with which they are acquainted, the Jews break the law of Moses. Hence he concludes that "by deeds of law no flesh living is justified." Having stopped their mouths, and proved the whole world guilty before God, he shows them how the favour of Jehovah may be obtained, and both Jews and Gentiles be saved, and that it must be accepted, not as debt, but as bounty. The salvation which is offered in the Gospel is free. Its origin is to be traced to sovereign mercy, and flows to man through the redemption which is in Christ Jesus: "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen." But, you ask, does not God look with delight upon all deeds of piety and benevolence? Must he not love that which is like himself? This may best be answered by considering

THE PLACE OF GOOD WORKS.

The Father is pleased with all actions which reflect his own image, which originate in right motives, and which have their basis in just principles. Did not Moses please him when he was come to years, and "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than all the treasures of Egypt?" Yea, we are told that Moses had "respect unto the recompense of reward." Did not Abraham receive the approbation of heaven when, in obedience to the Divine command, he offered up Isaac, his only-begotten son, of whom it was said, "In Isaac shall thy seed be called, accounting that God was able to raise him up even from the dead; from whence also he received him in a figure?"

The value which Jehovah attaches to the good works of his people may be learned from that sublime passage of Sacred Writ, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the

Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them;" and also from the declaration of the Apostle, which is made in immediate connection with a statement of the very doctrine which we wish now to impress upon your minds: "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Christian reader, when he sees your kindness and benevolence towards your fellow-men, when, like the good Samaritan, you "pour oil and wine into the wounds" of the sufferer; or, like an angel of mercy, visit the sick and dying, and administer to their spiritual and temporal needs; and in such pursuits act from scriptural motives, and are constrained by love to Christ, God approves, smiles, and will one day say, "I gave thee talents; thou didst conscientiously and diligently use them all. 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'" These are works of faith, labours of love. They are registered in heaven. Such works, believer, shall follow you.

Good works are invested with so much importance in our estimation, that we believe that, in one sense, we are justified by them—that is, before men. Of this sort of justification the Apostle James speaks: "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. . . . Faith without works is dead. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? . . . For as the body without the spirit is dead, so faith without works is dead also."

GROUND OF ACCEPTANCE.

We beg you to observe, then, that while God approves, and will abundantly reward, all good actions, he will not accept them as constituting the ground of justification before him,

or as an acknowledgment to his broken law, or as the purchase-money of a sinner's salvation. They all sink into insignificance when offered to pay an infinite price. Put all the best actions of the best men that ever lived in one scale, and the dishonoured attributes of the "Holy, holy, holy, Lord God Almighty" in the other; and how soon it will be made to appear that "we are all as an unclean thing, and all our righteousnesses are as filthy rags!" Let him who would proudly set up his banner,—having inscribed upon it, "Behold a sinner saved by his own works, a brand plucked out of the fire by his own hand, and worthy of all the honour which results from such an achievement," and who would presumptuously carry it with him to the very gate of heaven,—think seriously upon the nature and demands of that law which he expects to be able fully to honour and obey. It requires perfect conformity through life. It penetrates the depths of thy bosom. It scrutinises the thoughts, the feelings, the motives, and the desires!

Reader, if thou hast never had an evil thought, nor cherished a sinful feeling; if thou hast never cast an evil look, nor spoken a wicked word; if, in fact, thou hast loved "the Lord thy God with all thine heart, and all thy mind, and all thy strength, and thy neighbour as thyself;" if, from the moment of thy birth till the period of thy death, thou shouldst be sinless; then thou mayest demand admission into heaven for thy works; and if thou shouldst be refused, mayest complain of injustice. But if, in a single instance, thou shalt have failed, thy case will be hopeless; "for he who offendeth in one point is guilty of all:" "Cursed is every one who continueth not in all things written in the book of the law to do them." Canst thou bear such a test? These are the balances in which thou must be weighed. Surely thou wilt be found wanting. "But stay!" you exclaim; "God is merciful; he delighteth in mercy." We admit it; but he is also just. He is just, and will, therefore, in his rectitude, condemn him who, in the pride of his heart, vainly seeks to meet the demands of Divine justice by imperfect obedience of his own, and rejects with contempt the obedience of Him who "brought in an everlasting right-

eousness," by which all the Divine attributes are made most gloriously to harmonize in a sinner's salvation. The law has been honoured by Christ, who "hath redeemed us from the curse by being made a curse for us." The believer receives the righteousness of Christ for justification, but it is made his by imputation. Even that faith by which he appropriates it to himself is the gift of God; that eye which perceives Christ in his real character as the object of faith, the hand which lays hold on him as "the hope of Israel," the mouth which expresses the language of decision, all are of God.

REIGN OF GRACE THE PROOF OF FAITH.

The child of God, then, is justified in the righteousness of another, and is fully and eternally acquitted, not because he is innocent, but because his Divine Lord bore his sins in his own body on the tree. Through that great sacrifice "offered once for all," he is "justified from all things from which he could not be justified by the law of Moses." His justification is made more and more apparent by progressive sanctification, or increase in holiness, which, be it remembered, is the result of the Spirit's work upon the soul. He glorifies God by his conduct, but he would not do so if the grace of God had not appeared to him, and taught him to "deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present evil world." He would not "continue in well-doing" for a single day if he were not "kept by the power of God through faith unto salvation, ready to be revealed in the last time." His good works are the fruits of faith, which hang on the branches of the tree of salvation, and bloom there to indicate that there is life in the root, and sap in every vein. Does the believer backslide, and then return with weeping and supplication to Him whom he has pierced? The prodigal comes back, because God has not left him alone: "He restoreth his soul; he leadeth him in the paths of righteousness for his name's sake." Does he triumph over the world? "This is the victory by which he overcometh the world, even his faith." Over Satan? It is because he "puts on the whole armour of God, and is able to stand in the evil day, and having done all to stand." Does he

maintain his profession boldly in the day of persecution, and in the hour of trial? It is because "the hand of the Lord is with him." "I can do all things," said the Apostle, "through Christ who strengtheneth me." Does he persevere to the end? It is because the same grace which begins finishes: "He who hath begun the good work in you shall perform it unto the day of Jesus Christ." He who sought him saves him. Finally, does he have administered to him an abundant entrance among them who are sanctified? The title which procures admission is the blood of the cross. Each believer rises to that immortal state, "giving thanks unto the Father, who hath made him meet to be a partaker of the inheritance of the saints in light." This, then, reader, we say again, is "the conclusion of the whole matter:" salvation is all of grace, the work of God. God devised the scheme; Christ executed it; and the Holy Spirit renders the atonement effectual to the end for which it was intended. "Where is boasting then? It is excluded."

Well, what is now the language of the Christian's heart? "So would I have it. God forbid that I should boast or glory save in the cross of our Lord Jesus Christ. I am satisfied. I do not wish to be saved in any other way. I am thankful. Let me lie low at the Saviour's feet; let me creep beside him as a worm. Other refuge have I none."

ADVICE TO THE SINNER.

The sinner must be deeply humbled and thoroughly convinced of his guilt and helplessness, before he will sincerely seek salvation in God's way. Sinner! guilty and condemned as you are, let me implore you to examine the Gospel method of salvation, which will not suffer you to boast, it is true, but which will secure your safety for eternity, if you gratefully avail yourself of the advantages which it offers. See how suitable it is to you. Though you have nothing to bring, and sin has left you wounded and prostrate, like the man who fell among thieves in his way to Jericho, you need not be deterred from making an application to Jesus: "They who are whole need not a physician, but they who are sick." Christ "came to seek and save that which was lost." "He came into the world, not to condemn the world,

but that the world through him might be saved." Come to the cross just as you are—poor, miserable, wretched, lost: "It is of faith that it might be of grace; it is not of works, lest any man should boast."

Do you look at your tattered garments, and ask, "Am I fit to appear in the palace of the great King, and at the marriage-supper of the Lamb?" You are not. But come to the King himself, and he will strip you of your rags, and clothe you with the beautiful garments of salvation, and you shall "sing aloud of his righteousness." You cannot produce a stronger recommendation to his notice than your own poverty and misery:

"Not the righteous,
Sinners Jesus came to call."

Have you a broken and a contrite heart? Do you feel the need of being saved by grace? Do you regard salvation as a matter of pure favour? If you do, we glorify God in you. When a man is convinced of sin, he sees nothing in or about himself but what would necessarily lead him to despair,—that is while he remains in the neighbourhood of Sinai. But there is a still small voice, which speaks at Calvary, and says, "Penitent! here is a righteousness which is of God's providing: 'Believe on the Lord Jesus Christ, and thou shalt be saved.'" "Lord, I do believe," replies the weeping yet rejoicing sinner; "help thou my unbelief." The act of justification is complete; there is peace with God; the soul enters into rest; there is a delightful anticipation of the future; and the happy man goes on his way rejoicing, shouting as he proceeds, "Which hope I have as an anchor of the soul, both sure and stedfast;" "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." He walks in the light of God's countenance, and knows "the blessedness of that man to whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Reader, God grant that such blessedness may be yours!

JOHN MORELAND.

Hackney, July, 1854.

"A GODLY SEED."

MAL. ii. 15.

MANY and great as are the agitating questions, both civil and religious, that now absorb the public mind, and involve our national interests, not one of them is of such vital importance to the Church of Christ, and the world at large, as the question, How shall a "godly seed" be secured and perpetuated in the land?

This is not exactly the same question as the popular inquiry, Who shall educate the children of the nation? For whoever do that, and however well it may be done in schools, no school education can secure a "godly seed," in the sense God requires,—"a seed to serve him;" or in the sense the Church and the world need their services. Schools can never be a substitute for home, nor teachers do the work of parents effectually, so far as bringing up children in "the nurture and admonition of the Lord" is concerned. Nothing, however, is more essential, or would be more conducive to the success of Christian education at home, than a wise and wide system of national education. Nothing but good schools for all the young can prevent the untaught or the ill-taught from proving snares and hindrances to the well-trained. A counteracting influence will emanate from the ignorant and ungodly, and tell more or less injuriously upon the best home efforts to secure a "godly seed." The seed of the serpent will "bruise the heel" of the seed of the righteous, however much they "bruise his head," or baffle his wiles, or "overcome that Wicked One," in either his influence or agents. Christian parents ought, therefore, to be cordial and active friends of general education; for prevalent ignorance will always be the cause or source of some juvenile vices in the streets, that may lessen the influence of the virtues taught and exemplified at home.

But still, we must not forget, even now that national education is the grand theme of our times, that neither the Saviour nor his Apostles say anything about schools of any kind. As means of training up the children of Christians in "the nurture and admonition of the Lord," or even of teaching them "the truth as it is in Jesus," schools have neither a name nor a place in either the Gospels or the

Epistles. Whatever other authority can be quoted for them, Divine authority cannot be found, in a verbal form.

Some who see this Scriptural fact are afraid to state it, and dislike to hear it, lest it should lower Sunday-schools, or discourage their teachers. I have, however, too much respect for both, to conceal the fact. Sunday-schools, where and while they are wanted, as a part of the machinery of Christian education, have a perfectly Divine sanction, in the spirit of both the Law and the Gospel, although not in the letter of either; because "it is lawful to do good on the Sabbath-day," and duty to love children. Teachers, therefore, are just doing the very best good that can be done, by instructing children whose parents either cannot or will not bring them up in "the nurture and admonition of the Lord;" just as Missionary Societies, although institutions unnamed and unknown in the New Testament, are yet indispensable to the spread of the Gospel abroad, whilst the Church is so divided at home, and the world in that state of conventional intercourse which involves expenses for the passage of a Missionary that no single church could well afford or wisely incur. In the meantime, therefore, both Sunday-schools and Missionary Societies are institutions perfectly in the spirit of Christianity, although no part of its specified machinery. It will be, however, a happy day for the world, and for the Church too, when neither are needed longer; but when all parents shall be able and willing, like Abraham, to "command their children and household after them, to keep the way of the Lord," in order to "do justice and judgment;" and when each church will select and sustain its own Missionaries.

This is, indeed, a far-off day yet; but its distance, great as it is, must not be allowed to shift the duty of Christian parents upon the shoulders of the teachers of any kind of schools, so as to rid themselves of that "burden of the Lord"—the weighty obligation of seeking a "godly seed" for his service. Not, however, that it is either wrong or unwise on the part of even pious parents to avail themselves of the help furnished by well-conducted Sunday-schools, when the teachers can be depended upon for both a sound creed

and prudent measures. The admixture of various ranks of children, too, if wisely managed, may be of great service to each rank, and the best home-lessons find a confirmation at the school, as well as take some new forms and living colours from the cast of other minds. On no account, however, is any Christian father or mother at liberty to devolve upon the school the work of training up a "godly seed." The residue of the Spirit is with God; but he will no more pour this Spirit upon the offspring of Christians who neglect their own parental duties than he did upon the offspring of the Jews who, in the time of Malachi, divorced "the wife of their youth," in order to make room for concubines, or to turn their house into a harem of polygamy; and then "covered the altar of the Lord with tears, and weeping, and crying out," because their children turned out ill, and God would not regard with goodwill their offerings at the altar for themselves or their children. The Jews thought, forsooth, that they could secure the Divine blessing upon themselves and their offspring too by attendance and gifts at the altar, notwithstanding both their treacherous dealing with "the wife of their youth," and their entrusting her children to the care of concubines; but God would not connive at their domestic system by countenancing its baneful influence, nor give his Spirit in answer to the bitter tears of the father who loved it until their children began to break their hearts, and bring their gray hairs down to the grave in sorrow. God thus let the natural consequence of their unnatural and ungodly system run their natural course, unchecked and unpitied by his grace. And still, although under Christianity the abominable systems of both polygamy and concubinage have been utterly abandoned, God does not employ the "residue of the Spirit," boundless as it is, to convert the children of those Christians who take no special pains to guide their steps into the way of salvation, or who devolve their religious education upon teachers. Thus, although there is not the shadow of a parallel between the Jews who deprived their children of a mother's influence, and entrusted maternal duty to "strange women," and Christians who entrust it to good teachers, yet God resents both viola-

tions of his paternal law by withholding his Spirit.

This is a startling truth. It is almost offensive at first sight. The mind, on hearing it, where it cannot be dismissed, casts about amongst its recollections for facts or reasons to disprove it, and is rather mortified that it can find none. The only thing it finds is, that very few pious parents are successful in raising up a "holy seed," even where considerable pains have been taken to train up a family in "the nurture and admonition of the Lord."

This subject is now becoming equally difficult and delicate. It is, however, the subject of all others most vital to the welfare of Christian families, and to the well-being of the Church, and to the salvation of the world. But how vital it is to these grand interests no one has any vivid conception of who has not pondered the fact that it has been by a "holy seed" that evangelical truth and piety have been preserved and spread in the world ever since the death of the Apostles and the apostolic converts. Yes, during 1,800 years the "holy seed" of pious parents have upheld all the vital godliness and real spirituality that have existed in any place, at any time. And for an obvious reason—no one else could do it. Kings could endow Christianity as a creed with lands and money, and defend it as a system by the sword, and conclaves could invest its ritual with all kinds of human fascination; but the spirit of the Gospel, either as truth or character, was always in the keeping of just so many true believers as had been trained by pious parents, or who were training a "holy seed" for God. It is no pun nor play upon words when I say that "the mother in Israel" did more to preserve and perpetuate vital evangelism in the world than "the Fathers," of whom we hear so much in the present day.

I used to wonder why the whole well-being of Christian families was left to depend upon the single and unexplained law, "Bring them up in the nurture and admonition of the Lord." Nor can I fully explain to my own satisfaction yet how Christian parents so acted out that law as to secure a "godly seed." Still, they did it! The Gospel spread as fast and as far after the death of the Apostles and their converts as before it; and, as inspira-

tion died with them, it is impossible to account for the spread of the Gospel after the Apostolic age but from the children of many prayers and much good counsel becoming its ministers and missionaries.

It is also a sublime although a solemn fact, that there must have been times in the history of the Church in the Middle Ages, when her spiritual life hung upon the temporal life of a few pious families. Oh, David knew what he was saying when he said, "I bear up the pillars of the earth." Weaker men than David have often done this without knowing of it.

It is impossible to ponder all this without feeling that one great cause of the failure of religious instruction in families is from not directly seeking to raise up a "holy seed" for the service of God.

R. PHILIP.

Maberly Cottage, June 12th, 1854.

PATIENCE.

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."
Jas. 1. 4.

THE exercise of this virtue is of paramount importance in the hourly transactions of each returning day. Without it, the mind will become like the ship which has lost its rudder, exposed to adverse currents, which are driving her to the hidden rocks. It is needful, in order to preserve a right equilibrium amid all the distressing cares and events of time, that the mind should be fortified with principles which will sustain and guard it in the hour of danger. "In patience possess your soul" was a command given by our adorable Saviour to his disciples, when anticipating the fearful judgments which were to be poured out on the devoted city. In like manner we may receive the word of exhortation when sorely pressed by sorrow, and bowed down under the weight of severe trial, to possess the mind in patience.

What is there which indicates so low a state of piety as the exhibition of an impatient spirit, when any sudden reverses overtake us, for which we were not prepared? God wisely ordains that the lesser as well as the greater events which happen in our course shall all contribute, by his interveuing and sustaining grace, to form our character, as preparatory for the brighter inheritance to which we have

ten. We need, therefore, hourly instruction to perfect our virtues, by a series of dispensations which are calculated to try and strengthen them, so as to lead us to feel that we are living for God, for heaven, for eternity! We cannot see the why and wherefore of the many perplexities which meet us by the way; and we are sometimes at a loss to discover the design of the intricate, and difficult, and mysterious path in which we are called on to walk. But it is certain that, as in the natural world, the vast creation has one vast design, and all created beings, however minute and imperceptible to the human eye, exist for some special purpose in the great economy of nature,—so in the moral and spiritual world, it is equally just to believe that the variety of trying circumstances in one's condition, personal and relative, are but one plan of inconceivable wisdom, to conduce to man's welfare, and finally to the pure enjoyment of never-ending felicity.

It is this strong persuasion, this power of faith, this mighty principle, which alone can sustain the mind when bowed down under the repeated calamities of life. Nothing short of a firm confidence in the all-wise arrangements of God's providence will enable the Christian to "possess his soul in patience," while smarting under the rod, or groaning beneath the weight of affliction. David could say, "I held my peace even from good;" and when the hour of deep and severe trial comes, and its billows roll over the soul, it is then that the prayer will become fervent and effectual for special and preserving grace. But the fact is apparent, that nothing short of a constant, unremitting supply of Divine influence will enable one, called to drink of the waters of Marah, to possess a patient and resigned state of mind. "Doest thou well to be angry?" was the language addressed to Jonah, as he smarted under the repeated blows of Divine chastening. Was there not in his bosom a violent struggle, a deep emotion, a strong resistance to the infliction of punishment? Yet we may consider that the means were sanctified to the end, the prophet acknowledging by his silence the rebuke administered, and thereby witnessing to the wisdom and goodness of God in all which had transpired.

The tendency of the heart, under

the trying incidents common to life, is opposition to the Divine plan of procedure. Hence it is that a spirit of impatience is often manifested when hopes and expectations are frustrated, when schemes have failed, when well-arranged plans have been thwarted, when a cloud has overshadowed the path, when disappointment has succeeded to long-cherished hopes, when the worm has silently but effectually injured the root, and caused a blight on future prospects. In such a season, we hear a voice exclaiming, "Shall not the Judge of all the earth do right?" What so beautiful as to behold in the suffering Christian a pattern of patient endurance, a calm and holy resignation to the Divine will, a firm resolve quietly to wait, and bear with cheerful submission the chastening of the Lord?

To arrest the first rising thought of impatience or murmur, or repining, under a trying dispensation, is by no means an easy conquest. It will be an arduous fight, a conflict with self, unbelief, and innate corruption. It must be admitted that nothing so unsettles the mind, so disturbs its peace, so much adds to the discomfort of life, as the indulgence of a fretful, repining, impatient spirit. It requires strong faith to penetrate the darkness which sometimes envelopes the child of God, when unexpectedly brought into deep waters, and discovers no way of escape. The season of adversity, however, is the hour of prayer, and he who feels most of the plague of his own heart will be the most forward to lie prostrate before God, to pray for grace to overcome the sin he dreads.

The faith that will suffice for the sunshine of prosperity, when all is smooth and calm, will not do for the dark hour of affliction. Its real value, its intrinsic worth, is best known by its influence in sustaining the mind in holy, peaceful tranquillity. "Rest in the Lord, wait patiently for him" is a sweet and soothing balm under the darkest cloud. Nothing will suffice to produce the peaceful quiet but the strength of the Lord made perfect in weakness. All is agitation in the troubled breast, heaving with sorrow, and tossed on the fierce billow, until Jesus appears in the radiance of his love, and speaks peace. In the absence of Divine consolation, the spirit becomes impatient, disconsolate, torn

with the thorns of a sharp and cutting trial, as if no gleam of light could penetrate into its deep recesses. How many are overwhelmed with the weight of afflictive dispensations, because they go not to tell Jesus, who alone can heal their wounds and dry up their tears! They attempt to carry their own burden, and sink lower and lower in the depths of grief.

An impatient thought is a nidus for temptation. It leaves the mind open to the entrance of evils which sap the foundation of all enjoyment. It weakens the powers of discrimination, and impairs the efficiency of the judgment. Under its influence, self-control becomes feeble; and when decided and vigorous action is required, or cool and considerate reflection, there is vacillation, hurried or hasty resolutions, and often the formation of erroneous conclusions. The mental calibre in individuals who yield to impatience of spirit is not equal to encounter difficulties with a firm grasp, so as to grapple successfully with the emergency which may arise. The "ornament of a meek and quiet spirit, which is in the sight of God of great price," carries with it its own commendation. How much of the comfort and peace of a family depend on the exercise of this grace! What contentions are apt to arise, and what strife is engendered by the display of a hasty and impatient temper, disturbing the social relation, and destroying the harmony which ought to pervade the domestic circle. Every effort must be made to render home happy by a cheerful spirit, a readiness to check every disposition at variance with the pure precepts of the Gospel.

In order that patience may have its perfect work, how needful to watch against the first risings of temptation, and guard the avenues of the heart! Nothing is more conducive to spiritual prosperity in a family than the cultivation of a calm, peaceful, patient spirit among its several members. Self-government is as necessary to individual happiness, as it is calculated to insure order and regularity in all the relations of life. Example exerts an influence which knows no bounds; and when there is a steady aim to exhibit practical religion by a firm adherence to its holy principles, it cannot fail to prove a blessing to all. He who possesses a forbearing,

loving, patient spirit, resembles most his Divine Master, who was of a meek and lowly spirit. In proportion as we bear his image, and patiently endure his will, we shall be prepared to glorify him, and commend the Gospel we profess to love.

Let us seek to belong to the number of those who, "by patient continuance in well-doing, seek for glory, honour, immortality, and eternal life."

Tiverton, Devon.

F. S. G.

SCRIPTURE ILLUSTRATIONS.

THE DECEITFUL BROOK.

"My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away."—*Jos vi. 16.*

A weary, thirsty traveller (says the Rev. John Campbell, the missionary traveller), in a wilderness, knows full well the literal meaning of this text. He hears of a brook a few miles distant, and receives the information with much satisfaction; he hastens to the spot: but how mortified and disappointed must he feel, when he finds the brook dried up! and particularly so, when he observes the channel in some parts still damp, thereby intimating that it has but lately disappeared. Suppose that afterwards he falls in with another brook, and drinks with pleasure of its refreshing water, and expects future supplies by travelling along its banks; but probably, before the day's journey be half finished, the stream loses itself in sand, to appear no more. The passage forcibly expresses such an occurrence, by speaking of the brook as dealing deceitfully, that is, by raising expectations which it does not satisfy.

MAN UNDONE.

"What hast thou done?"—*GEN. iv. 10.*

The late Rev. Rowland Hill, of London, visited the Isle of Wight in 1815, and preached at Cowes, from this text. He commenced his sermon in these words: "In my way to your island, I visited the county jail at Winchester, and there I saw many who were accused of heavy crimes, but who appeared careless and indifferent, and to have but little sense of their awful situation. But one young man attracted my attention; he kept separate from the rest, and his countenance betrayed deep emotion. I went up to him, and said, 'And what have you done, young man?' 'Oh, sir,' said he, deeply affected, 'I have done that which I cannot undo, and which has undone me.' This, my dear friends," said the venerable minister, "is the situation of every one of you. You have each of you done that which has undone you, and which you cannot undo." He then proceeded to show their awful state as sinners, and to point them to the Lamb of God.

FRUITS OF SIN.

"What fruit had ye then in those things whereof ye are now ashamed? for the end of these things is death."—*ROM. vi. 21.*

There is no real fruit in sin; the promises

thereof are all false and deceitful. Gehazi promised himself gain, but got a leprosy. Balaam pursued honour, but met with a sword. Achan found a wedge of gold, but it clave asunder his soul from his body. The only fruits of sin are shame, if we repent; and death, if we do not repent.—*Bp. Reynolds.*

HOLY INTERCOURSE.

"A word spoken in due season, how good is it!"
Prov. xv. 23.

The word of a brother, pronounced from Holy Scripture in time of need, carries an inconceivable weight with it. The Holy Spirit accompanies it, and by it moves and animates the hearts of his people, as their circumstances require. Thus Timothy, and Titus, and Epaphroditus, and the brethren who met St. Paul from Rome, cheered his

spirit, however much they might be inferior to him in learning and skill in the word of God. The greatest saints have their times of faintness, when others are stronger than they.—*Luther.*

LIGHT IN DARKNESS.

"Unto the upright, there ariseth light in darkness."—Psa. cxli. 4.

The great lesson of this text is the connection which obtains between integrity of purpose and clearness of discernment, inasmuch that a duteous conformity to what is right is generally followed up by a ready and luminous discernment of what is true. It tells us that if we have but grace to do as we ought, we shall be made to see as we ought; or, in other words, that if right morally, we are in the highway of becoming right intellectually.—*Dr. Chalmers.*

Lessons by the Way; or, Things to Think On.

EFFECT OF CHRISTIANITY UPON CANNIBALS.

In the following recent occurrence, we have a beautiful instance of the effect of Missions in providing for amongst cannibals a safe and kindly asylum for shipwrecked mariners. The ship *Lady Howden* sailed from California for Sydney on 7th April, 1850, and on 22nd May was wrecked on a coral reef near Ongea, one of the Feejee Islands. The men took to the boats, and pulled toward the shore, a distance of seven miles. After getting so near as to see the natives on the land, they lay for awhile on their oars, discussing whether to steer for the Isle of Pines, 900 miles distant, or to go ashore and stand the chance of being devoured by cannibals. The latter course was adopted. "We hoisted our ensign," says Mr. Plumptre, one of the passengers, an Irish Roman Catholic, "and gave it a cheer, upon which the natives launched a canoe, and came off, giving us a hearty shake hands. We were astonished. The natives soon got hold of the boats and drew them ashore. We were met by several natives, who conducted us to a hut, where an ample supper of yams and cocoa-nut cakes were provided. Before retiring, they had prayers in their native language; and as they sang their evening hymn, I felt a calm devotion to which, I regret to say, I had long been a stranger! I need not say that I was agreeably surprised to find, that instead of being among cannibals, I was among devout Wesleyan Methodists, brought to a knowledge of the truth by the Wesleyan Missionaries. What gratitude I felt for those brave soldiers of the cross, who came into these distant lands to teach the will of God to this benighted people!"—*Rev. W. Lawry.*

SWEARING NOBLY REPROVED.

Prince Henry, the son of James I., had a particular aversion to the vice of swearing and profanation of the name of God. When at play, he was never heard to swear; and on

being asked why he did not do so at play as well as others, he answered that he "knew no game worthy of an oath." The same answer he is said to have given at a hunting-match. The stag, almost quite spent, crossed the road where a butcher was passing with his dog. The stag was instantly killed by the dog, at which the hunters were greatly offended, and endeavoured to irritate the prince against the butcher; but his highness answered coolly, "True, the butcher's dog has killed the stag, and how could the butcher help it?" They replied that "if his father had been so served, he would have sworn so as no man could have endured." "Away!" said the prince; "all the pleasure in the world is not worth an oath."

SELFISHNESS.

God has written upon the flowers that sweeten the air—upon the breeze that rocks the flower on the stem—upon the raindrop that refreshes the sprig of moss that lifts its head in the desert—upon the ocean that rocks every swimmer in its deep chambers—upon every pencilled shell that sleeps in the caverns of the deep, no less than upon the mighty sun which warms and cheers millions of creatures that live in its light—upon His works he has written, "None of us liveth for himself." And probably were we wise enough to understand these words, we should find that there is nothing—from the cold stone in the earth, or the minutest creature that breathes—which may not, in some way or other, minister to the happiness of some living creature. We admire and praise that flower that best answers the end for which it was created, and the tree that bears fruit the most rich and abundant; the star that is most useful in the heavens is the star that we admire the most.

And is it not reasonable that MAN, to whom the whole creation, from the flower up to the spangled heaven, all minister—man, who has the power of conferring deeper misery or higher happiness than any being on earth—

man, who can act like God if he will—is it not reasonable that he should live for the noble end of living, not to himself, but for others?

GEMS FROM LUTHER.

It cannot be otherwise than that where Christ is, there must be a Judas, Pilate, Herod, Caiaphas, Annas, and also his cross, or there is not the right Christ.

There are some philosophers who, in the matter between Christ and Bellal, say, that on both sides there should be yielding. Let them try, and do what they can, and do not grudge them their pains; for if they make the Devil religious, and one with God, they will be the first who could.

As long as Christ sits at the right hand of God, we shall also be lords and masters over sin, death, devils, and all things.

I did not learn my theology all at once; but I have been searching deeper and deeper into truth, and to that my trials have brought me. Holy Writ can never be understood except by experience and temptations.

The great art in preaching is simplicity. Our Lord in his preaching speaks of tilling the ground, of mustard-seed, of vines, of sheep and trees, etc.; thus making use of common and simple similitudes.

Let us not lose the Bible, but in all diligence, and in God's fear, read and preach the same, for if that remaineth, flourisheth, and is taught, then all is safe. She is the head and empress of all faculties and arts.

We should pray in the church, with the church, and for the church. Three things preserve the church—faithful teaching, diligent prayer, and patient suffering.

"O DEATH! WHERE IS THY STING?"

"The business of a Christian," said Dr. Watts, during his last confinement, "is to learn the will of God as well as to do it. If I were in health, I could only be doing that, and that I may now do. The best thing in obedience is a regard to the will of God; and the way to get that is to get our inclinations and aversions as much mortified as we can." Mr. Parker noted the following expressions as they fell from his lips:—"I should be waiting to see what God will do with me. It is good to say, as Mr. Baxter, 'What, when, and where God pleases.' If God should raise me up again, I may finish some more of my papers; or if God can make use of me to save a soul, that will be worth living for. If God has no more service for me to do, through grace, I am ready. It is a great mercy to me that I have no manner of fear or dread of death; I could, if God please, lay my head back, and die without terror this afternoon or night. My chief supports are from my views of eternal things, and the interest I have in them. I trust all my sins are pardoned through the blood of Christ. I have no fear of dying; it would be my greatest comfort to lie down and sleep, and wake no more."

CONTRIVING TO DO GOOD.

When Jonathan Edwards was a young man, he formed a series of resolutions embodying the principles upon which he in-

tended to act and govern his future conduct and course of life. One of these resolutions was, to be continually endeavouring to find out some new contrivances to promote the glory of God and the great ends of his own existence and that of his fellow-men. Should not such a determination as this exist in the heart of every Christian, and particularly every minister of the Gospel? If the men of the world exercise their powers of invention in devising new and efficient methods of advancing their temporal interests, should not those who belong to the kingdom of heaven do the same thing in reference to the spiritual welfare of mankind? For what purpose are the faculties of skill and contrivance given us but to use them to the best advantage in doing the work of the Lord, "whom we are, and whom we serve?"

MAGNETIC ATTRACTION.

"The night is far spent, and the day is at hand," and the nearer we approach to the full enjoyment of blessedness, the more may we feel the attraction of Him whom our soul loveth. Many years ago, I read, in the "Arabian Nights," of a mountain of loadstone. Ships at a great distance felt its influence. At first their approach to it was scarcely perceptible. There was a declining from their course hardly to be noticed, and it excited little apprehension. But the attraction gradually became stronger, until the vessel was irresistibly impelled onwards with increased velocity. At last it drew all the nails and iron-work to itself, and so the ship fell to pieces. "The path of the just is as the shining light." When first the believer feels the love of Christ, it is like a mustard-seed; but it increases, and he is constrained by its influence to press more earnestly after the full enjoyment. At last the spirit can no more be kept at a distance from Him whom it loves. It flies to his embrace, and the body is dissolved.—*Rev. James Haldane.*

IDOLATRY OF THE SAXONS.

The Saxons, who conquered Britain, were pagans; and they brought with them their false gods, and required the people to worship them. Many who refused were put to death, and others were driven into Wales and Cornwall; and others to that part of France which, in consequence, was called Brittany. Thus paganism was established in the land. The first of these Saxon gods was the idol of the sun, to whom sacrifices were offered. In the words of an ancient writer, giving an account of this idol, "He is set upright upon a pillar, his face as it were brightened with gleams of fire, and holding, with both his arms stretched out, a burning wheel upon his breast; the wheel being intended to signify the course which he runneth about the world, and the fiery gleams and brightness the light and heat wherewith he warmeth and comforteth the things that live and grow."

ON PRAYER.

1. So far as we know, prayer forms a part of every system of religion on earth.
2. In proportion as a form of religion is

unscriptural, it corrupts and perverts this duty.

3. Hypocrites never really love prayer, and therefore never for a long time together practise secret prayer.

4. He who declines prayer in the day of prosperity will not find it easy in the day of adversity.

5. Prayer not offered in the name of Christ is unavailing. The reason is, that he alone is worthy.

6. No time, nor place, nor form, nor posture is displeasing to God if the heart is right. If the heart is wrong, all is wrong.

7. He who prays at stated times only will make but poor progress heavenward. He who prays not at all at stated times will soon omit all prayer.

8. The greatest benefit of public prayer is secured when it makes us love secret prayer more and more.

9. A family that never prays covets misery and courts wrath. Better no bread than no prayer.

10. Those who would pray aright must come to Christ, and say, "Lord, teach us to pray."

11. A prayer that has no faith in it is like a human body without a soul in it. It is dead and loathsome.

12. Elijah's prayer brought down fire from heaven, because, being fervent, it carried fire up to heaven.—*Thomas Watson*.

A DAY IN ANCIENT ATHENS.

Books were the least part of an Athenian citizen. Let us for a moment transport ourselves in thought to that glorious city. Let us imagine that we are entering its gates in the time of its power and glory. A crowd is assembled round a portico. All are gazing with delight at the entablature, for Phidias is putting up the frieze. We turn into another street; a rhapsodist is reciting there; men, women, and children are thronging round him; the tears are running down their cheeks; their eyes are filled; their very breath is still; for he is telling how Priam fell at the feet of Achilles, and kissed those hands—the terrible, the murderous—which had slain so many of his sons. We enter the public place; there is a ring of youths, all leaning forward with sparkling eyes, and gestures of expectation. Socrates is pitted against the famous Atheist from Ponia, and has just brought him to a contradiction in terms. But we are interrupted. The herald is crying, "Room for the Prytanes!" The general assembly is to meet. The people are swarming in on every side. Proclamation is made: "Who wishes to speak?" There is a shout and a clapping of hands; Pericles is mounting the stand. Then for a play of Sophocles, and away to sup with Aspasia.—*Macaulay*.

PUNISHMENT OF DARING IMPIETY.

Melancthon relates the story of a tragedy that was to be acted, of the death and passion of Christ. But he that personated the Redeemer on the cross was wounded to death by one that should have thrust his sword

into a bladder of blood; and he, by his fall, killed one that acted a woman's part, lamenting under the cross. The brother of him who was first killed slew the person who stabbed him, for which he was apprehended and executed. So speedily was their daring impiety punished.

POETRY NOT PIETY.

An exquisite relish for music is no test of the influence of Christianity; neither are many of the exquisite sensibilities of our nature. When a kind mother closes the eyes of her expiring babe, she is thrown into a flood of sensibility; and soothing to her heart are the sympathy and the prayers of an attending minister. When a gathering neighbourhood assemble to the funeral of an acquaintance, one pervading sense of regret and tenderness sits on the faces of the company; and the deep silence, broken only by the solemn utterances of the man of God, carries a kind of pleasing religiousness along with it. The sacredness of the hallowed day, and all the decencies of its observation, may engage the affections of him who loves to walk in the footsteps of his father; and every recurring Sabbath may bring to his bosom the charm of its regularity and quietness. Religion has its accompaniments; and in these there may be a something to soothe and to fascinate, even in the absence of the appropriate influences of religion. The deep and tender impression of a family bereavement is not religion; the love of established decencies is not religion; the charm of all that sentimentalism that is associated with many of its solemn and affecting services is not religion. They may form the distinct folds of its accustomed drapery; but they do not, any or all of them put together, make up the substance of the thing itself.—*Dr. Chalmers*.

RELIGIOUS ENTHUSIASM.

The term expressive of contempt varies with the age and country. Paul was called mad in the judgment-hall of Cæsarea. A man with the devotedness of Paul would in the court of Charles II. have been called a Puritan; in a conclave of High Churchmen he would be called a Methodist; in our tasteful and literary circles he would be called a Fanatic; in a party of ecclesiastics, where coldness passes for rationality, he would be called an Enthusiast; and in private life, where regularity and indifference form the tame and undeviating features of almost every company, he would, if altogether a Christian, be spoken of as a man whose wrong-headed peculiarities rendered him a very odd and unnatural exception to the general character of the species.—*Dr. Chalmers*.

PRUSSIA.

By official accounts just published, there were in Prussia, in 1849, among a population of 16,350,000 souls, 567,659 persons who were in the receipt of alms, in average seven thalers, one silver groschen (20s.) The total sum expended on their relief amounted to 5,481,317 thalers (£788,045).

Domestic Affairs.

DOMESTIC HAPPINESS.

AH! what so refreshing, so soothing, so satisfying, as the placid joys of home? See the traveller—does duty call him for a season to leave his beloved circle? The image of his earthly happiness continues vivid in his remembrance; it quickens him to diligence; it makes him hail the hour which sees his purpose accomplished, and his face turned towards home; it communes with him as he journeys, and he hears the promise which causes him to hope, "Thou shalt know also that thy tabernacle shall be in peace, and thou shalt visit thy tabernacle, and not sin." Oh! the joyful re-union of a divided family—the pleasures of a renewed interview and conversation after days of absence!

Behold the man of science: he drops the laborious and painful research, closes his volume, smooths his wrinkled brow, leaves his study, and unbending himself, stoops to the capacities, yields to the wishes, and mingles with the diversions of his children.

Take the man of trade: what reconciles him to the toil of business? what enables him to endure the fastidiousness and impertinence of customers? what rewards him for so many hours of tedious confinement? By-and-by, in the season of intercourse, he will behold the desire of his eyes, and the children of his love, for whom he resigns his ease; and in their welfare and smiles he will find his recompense.

Yonder comes the labourer: he has borne the burden and heat of the day, the descending sun has released him of his toil, and he is hastening home to enjoy repose. Half-way down the lane by the side of which stands his cottage, his children run to meet him. One he carries, and one he leads. The companion of his humble life is ready to furnish him with his plain repast. See his toil-worn countenance assume an air of cheerfulness. His hardships are forgotten—fatigue vanishes—he eats, and is satisfied. The evening fair, he walks with uncovered head around his garden—enters again, and retires to rest; and "the rest of a labouring man is sweet, whether he eat little or much." Inhabitant of this lowly dwelling! who can be indifferent to thy comfort? Peace be to thy house!—*W. Jay.*

A FATHER'S PARTING ADVICE.

PRESS on, my children, quietly and steadily in your Christian course; do not be impetuous, expecting to advance very rapidly. Imitate the man who has, we will say, to perform a journey from here to the West Indies. He does not expect to fly over the deep in twenty-four hours, but he rises every morning, sets his sails, attends to favouring gales and veering tides, until at length, after weeks or months, he reaches his destination. So do you, day by day, rise and watch closely God's providential dealings: do not attempt to act counter to them, but endeavour to improve them.

Go on quietly; let your religion be seated deeply within your own hearts. "The kingdom of God is within you." You remember how it is said of that blessed character, of whom we should speak with veneration (though she has been thrown to a distance from us by Popish superstition), when she saw high and mysterious transactions passing before her, which she could not perfectly comprehend, "Mary kept all these things, and pondered them in her heart." Follow her example.

Be not indiscreet in communicating to others. Talk much with God, and very little with others. Have a secret counsel-chamber in your own bosoms, at which let there be ever present a merciful God, your blessed Redeemer and Saviour, the Holy Spirit of God, your own immortal spirit, and the blessed word of God. Let that be your little counsel-chamber; there assemble frequently to study the word of everlasting life, and bring all your thoughts and actions to that unerring standard. "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?"—*Memoir of North.*

A WORD TO PARENTS.

WHAT the princess of Egypt said to the mother of the babe that wept in its ark of rushes on the reedy Nile, the voice of the Almighty addresses to every parent on whose bosom is laid a bud of immortality: "Take this child, and nurse it for me; and I will give thee thy wages."

"Nurse it for me."—For "the King eternal, immortal, invisible,—the only wise God." Are you able? Will you engage to make it his loyal subject? Then labour night and day, at the dawn and in the dews of morning, with sleepless prayer and a patience next only to that of redeeming love.

"I will give thee thy wages."—Do you accept the condition? Do you believe the promise? Years may pass, and you see no recompense, reap no harvest but tears. Still go forth weeping if you will, yet bearing precious seed; for unless the treasury of heaven be empty, or the truth of God can fail, your toil shall find payment.

But you must be faithful to the articles of agreement. "*Nurse it for me*"—not for the world. The world hath wages too. Yea, and she will doubtless pay those who train up their child after her fashions, in the broad road where thousands go. She hath a variety of wages, suited to the degree of service that may have been rendered—apples of Sodom, wood, hay, stubble, the whirlwind, "the worm that never dies," and "the fire that is never quenched."—*Mrs. Sigourney.*

EDUCATION OF CHILDREN.

WHAT a noble sentiment is that of John Adams, which he conveyed to his wife, when public duties for a time separated him from his family! "The education of our children is never out of my mind. Train them to virtue—habituate them to industry, activity, and spirit. Make them consider every vice as shameful and unmanly. Fire them with ambition to be useful. Make them disdain to be destitute of any useful knowledge."

What a valuable lesson is this, coming as it does from a man who had reached the highest summit of human greatness!

Every parent should treasure it up, and keep it constantly in mind.

If all of us who are parents would make this sentiment true, so far as we are concerned, what a lovely face would society present! "*The education of my children is never out of my mind.*"

HOW TO RUIN A SON.

1. Let him have his own way.
2. Allow him free use of money.
3. Suffer him to roam where he pleases on the Sabbath.
4. Give him full access to wicked companions.
5. Call him to no account of his evenings.
6. Furnish him with no stated employment.

Pursue *either* of these ways, and you will experience a most marvellous deliverance, or will have to mourn over a debased and ruined child! Thousands have realized the sad result, and have gone sorrowing to the grave.

REASON FOR TAKING A WIFE.

THE Chinese Emperor gives the following reason for taking a wife: "Absorbed day and night by the vast occupation Heaven has entrusted to me," says the Emperor in a public document, "I have need of an assistant, actuated by the same spirit as myself." Nin-lou-rou, the lady he proposes to raise to this high position, is a lady of honourable extraction, who is highly esteemed in the palace, where her exemplary character is shown by the exactness with which she performs her domestic duties, not even shrinking from washing either fine or coarse linen with her own hands. She is, therefore, to be in the Imperial costume, and at the head of the ladies of the six pavilions.

Statistics.

EXCESS OF FEMALES IN GREAT BRITAIN.

The number of the male population of Great Britain, excluding those absent in foreign countries, is 10,223,558, and the female population 10,735,919; consequently the females are in excess of the males by 512,361, or as many as would have filled the Crystal Palace five times over; how many of these were spinsters cannot be known until the second portion of the Census is published.

The proportion between the sexes in 1851 was 100 males to 105 females, or about the same as in 1801. The births during the last thirteen years give a reversed proportion, namely, 105 boys to 100 girls. How much the change in the proportions, and the subsequent disparity of the numbers in the two sexes, is due to emigration, or to a difference in the degree of the dangers and diseases to which they are respectively exposed, will be discussed when the numbers of males and

females living at different periods of life are compared. The disparity in the proportions of the sexes is greatest in Scotland, there being no less than 110 females to 100 males in that country.—*Cheshire's Results of the Census.*

COMMERCIAL STATISTICS OF GREAT BRITAIN.

Mr. Braithwaite Poole, in a recent work, gives the following interesting statistics of Great Britain. Pitt and Canning stated the yearly production of the agricultural and mechanical interests of Great Britain at an amount equal to the national debt; but nobody knew how they made it out. The summary of these statistics, however, prove that these great statesmen were right.

Mr. Poole shows that the railways of Great Britain have cost £240,000,000; the canals, £26,000,000; and the docks, £30,000,000.

The mercantile marine consists of 35,000 vessels, 4,300,000 tons, with 240,000 men; and one vessel is lost on an average with every tide. The navy consists of 585 vessels, 570,600 tons, and 48,000 men. Yachts, 250, and 23,000 tons.

The ancient Britons knew only six primitive ores, from which metals were produced; whereas the present scientific generation use fifty. The aggregate yield of minerals is equivalent in value to about £25,000,000 annually.

The agricultural produce of milk, meat, eggs, butter, and cheese is 3,000,000 tons, of the value of £50,000,000. The ale, wine, and spirits consumed annually exceed 3,000,000 tons, and £84,000,000; while sugar, tea, and coffee scarcely reach 450,000 tons, and £27,000,000. The fisheries of Great Britain net £6,000,000 annually. In manufactures, the cotton, woollen, linen, and silk altogether amount to 420,000 tons, and £96,000,000; while hardwares exhibit 860,000 tons, and £20,000,000; in addition to which 1,250 of pins and needles are made yearly, worth £1,100,000.

Earthenware, 100,000 tons, £3,000,000; glass, 68,000 tons, £1,600,000.

The *Gazette* shows an average of four bankrupts daily throughout England and Wales.

RAILROADS IN THE UNITED STATES.

On the 1st of January, 1853, there were, in the United States, 13,227 miles of completed railroad, 12,928 miles of railroad in various stages of progress, and about 7,000 miles in the hands of the engineers, which will be built within the next three or four years; making a total of 33,155 miles of railroad which will soon traverse the country, and which, at an average cost of 36,000 dollars (a well-ascertained average) for each mile of road, including equipments, etc., will have consumed a capital amounting to 894,650,000 dollars, as follows:

	Dollars.
13,227 miles completed . .	396,810,000
12,928 miles in progress . .	387,840,000
7,000 miles under survey . .	210,000,000
33,155	994,650,000

or, in round numbers, one billion of dollars, — a sum which, at six per cent, would yield 60,000,000 dollars annually, or more than sufficient to cover all the expenses of the United States government, and of the governments of every State composing the United States, if administered with republican economy.

NUMBERS AND POSITION OF THE ORIENTAL CHRISTIANS.

The Greek Church.

In Russia (according to the Emperor)	50,000,000
In Turkey	12,000,000
In Hungary	4,000,000
In Independent Greece . .	1,000,000
	67,000,000

The Armenian Church.

In Turkey, Russia, etc. . . 2,200,000

The Nestorian and Syrian Churches.

In the Turkish Empire and Persia 1,000,000

Coptic Church.

In Egypt 100,000

Abyssinian Church.

In Abyssinia 100,000

Total . . . 70,400,000

BAPTIST STATISTICS.

We learn from the American "Baptist Almanac," recently published, that there are 481 Regular Baptist Associations in North America, connected with which are 9,659 churches, 6,259 ordained ministers, 1,171 licentiates, and 778,370 communicants. Adding the Irregular Baptists, such as the Anti-Mission, Free-Will, Seventh-Day, etc., the total number of Associations is 797, of churches, 16,378; of ordained ministers, 11,079; of licentiates, 1,857; and of communicants, 1,208,765. Connected with the denomination are 28 colleges and 10 theological seminaries, towards the endowment of which more than 1,500,000 dollars have been subscribed within the last six years, and the greater part collected and invested. The whole number of instructors connected with them is 154; pupils, over 2,500. They have graduated over 4,000 students; and their libraries contain more than 120,000 volumes. In addition to the above institutions, there are a large number of academies and seminaries chartered and endowed by Baptist Associations and communities. There are 41 Baptist periodicals in the United States, 25 of which are issued weekly.

STATISTICS IN NATURAL HISTORY.

Some female spiders produce nearly 2,000 eggs.

About thirty fresh-water springs are discovered under the sea, on the south of the Persian Gulf.

A wasp's nest usually contains 15,000 or 16,000 cells.

There are six or seven generations of gnats in a summer, and each lays 250 eggs.

There are about 9,000 cells in a square

foot of honeycomb; 5,000 bees weigh a pound.

A cow eats 100 lbs. of green food every twenty-four hours, and yields five quarts or 10 lbs. of milk.

Dr. Bright published a case of an egg producing an insect eighty years after it must have been laid.

Fish are common in the seas of Surinam with four eyes; two of them on horns which grow on the top of their heads.

Captain Beaufort saw, near Smyrna, in 1811, a cloud of locusts, 40 miles long and 300 yards deep; containing, as he calculated, 160 billions.

STATISTICS OF MUSCULAR POWER.

Man has the power of imitating almost every motion but that of flight. To effect these he has, in maturity and health, 60 bones in his head, 60 in his thighs and legs, 62 in his arms and hands, and 67 in his trunk. He has also 434 muscles. His heart makes 64 pulsations in a minute, and therefore 3,840 in an hour, and 92,160 in a day. There are also three complete circulations of his blood in the short space of an hour. In respect to the comparative speed of animated beings and of impelled bodies, it may be remarked that size and construction seem to have little influence, nor has comparative strength, though one body giving any quantity of motion to another is said to lose so much of its own. The sloth is by no means a small

animal, and yet it can travel only fifty paces in a day. A worm crawls only five inches in 50 seconds; but a lady-bird can fly 20,000,000 times its own length in less than an hour. An elk can run a mile and a half in seven minutes; an antelope a mile in a minute; the wild mule of Tartary has a speed even greater than that; an eagle can fly 18 leagues in an hour; and a canary falcon can even reach 250 leagues in the short space of 16 hours. A violent wind travels 60 miles an hour; sound, 1,142 English feet in a second.

COMPARATIVE LONGEVITY IN MASSACHUSETTS.

From the Register of Births, Marriages, and Deaths in Massachusetts, for the year ending Dec. 31, 1853, we extract the following, giving the comparative longevity of those who have deceased, by classes, with the average age of each at death.

Pilots	73.00
"Gentlemen"	68.19
Paupers	66.78
Judges and Justices	65.00
Farmers	63.93
Bank officers	63.76
Sheriffs and Constables	62.67
Clergymen	55.78
Physicians	54.94
Lawyers	54.43
Professors	51.62
Merchants	51.71
Editors	40.69
Artists	40.79

Biography.

REV. CHRISTOPHER ANDERSON.*

THE late Rev. Christopher Anderson, for a long time, was a pillar of the Baptist denomination in Scotland. Early brought to the knowledge of the truth, he decided to consecrate his superior talents to the service of the sanctuary; and to this intent he surrendered, without a sigh, a situation he then held in a public office, which presented him with the prospect of £300 or £400 a year,—a large sum in those days, especially as compared with that which he was likely to realize as a Baptist pastor. He was first awakened to a concern for his soul by the eminent men who were concerned in the great revival of religion in Scotland, in the beginning of the present century. Mention is made of William Roby, Rowland Hill, David Bogue, Edward Parsons, Greville Ewing, and lastly and principally, the late James Alexander Haldane, as the means of his conversion. After connecting him-

self with a new Independent church at Edinburgh, he became acquainted with some young men attending the University of Edinburgh, and preparing for the ministry, with whom he formed an intimate and lasting friendship. This circumstance contributed to the opening up of Christian intercourse and communications with ministers in England. Andrew Fuller, of Kettering, on behalf of the Baptist Missionary Society, often visited Scotland, which led to a close and enduring friendship between that extraordinary man and our youthful convert.

After some struggles as to the path of duty, Mr. Anderson at length fully made up his mind to prepare for the ministry; and accordingly, in 1804, he commenced the prosecution of his studies at Edinburgh University. At the close of the session in 1805, he put himself under the direction of Mr. Sutcliffe, of Olney. He studied Greek in

* "Life and Letters of Christopher Anderson."

By His Nephew, HUGH ANDERSON. Hamilton, Adams, and Co.

company with Mr. R. Haldane's students in Edinburgh, till the University opened in October, when he joined the Greek, Logic, Moral Philosophy, and Chemistry classes. He was too late in commencing the study of language to be very successful, and, indeed, it would seem he possessed less than the average aptitude for such studies; but in the other classes his success was great. The subsequent years were interspersed with journeys to England, where he enjoyed a large amount of intercourse with eminent individuals, ministers and others, of all denominations. Not a few of those whose names are still odorous amongst our churches turn up here, in a variety of aspects and attitudes, all interesting. Amongst these a special place is due to good John Newton, with whose friendship he was honoured, and whom he had frequently the opportunity of hearing preach.

The volume shows particularly, both here and elsewhere, the value of some sort of diary, or journal. In the absence of that, no small portion of this the most interesting part of the volume could not have been forthcoming. Unhappy disputes, which soon began in Scotland, to mar the great work, have received considerable illustration from this Memoir. Mr. Anderson appears to have acted with great candour and decision, firmly setting himself against all the extravagances of well-intentioned but misguided men. Mr. Anderson, although an out-and-out Baptist, was yet a man of large heart and superior sense, giving to everything its relative importance—that is, its Scriptural importance. He was far less intent on making Baptists of men who were already Christians, than on turning perishing multitudes from darkness to light. Here the great and good Mr. Fuller and he were at one; they were both large-hearted, as well as strong-minded. We may cite an illustration: when a misunderstanding arose about an article in the *Evangelical Magazine*, some zealous Baptists determined on establishing a separate publication, to be conducted on Baptist principles. Fuller, in writing to Anderson from Kettering, in the spring of 1809, says, "The *Baptist Magazine*, they say, sells 4,000; yet it disgusts most thinking people. I know of no 'talent' among them, except Stedman; there is a want of modesty, and too

much made of baptism." Such language was precisely to the taste of Anderson, who, writing three years after, implored that the title might be changed, if Fuller had anything to do with it: "The present title is odious; at least, I seldom hear the name pronounced by any that are in our communion, without almost blushing." We commend these opinions to the violent portion of our Baptist brethren, who place Water before Truth.

At length, accepting a charge, he prosecuted his ministry with great diligence and unusual success. Endowed with a strong intellect and with an easy eloquence, he *talked* the Gospel to the good people of Edinburgh, in a manner to which they had not been accustomed, and soon gathered a large auditory. It might be supposed that Mr. Anderson would interest himself deeply in the affairs of the Baptist Mission, and prove a right hand to Mr. Fuller; and such was the fact. So highly did the venerable Secretary think of him, that he was deeply solicitous to bring him to England, and enlist him in association with himself, to further the great work to which he had devoted himself with so much zeal and so much success. Fuller, in 1812, writing to Mr. Ward, of Serampore, thus testifies to the estimate in which he held his Scottish friend. It is so excellent, that we must cite his own words. They run thus:

"I know of but two of our ministers that could succeed me. First, Christopher Anderson, of Edinburgh. He could do it. He could do almost anything that I do, and some things better. I have accordingly consulted with my brethren, and invited him to come and be my fellow-labourer at Kettering, and put on the yoke. His heart is deeply in the Missiop. He is popular as a preacher, clever with his pen, under thirty years of age, affable, ingratiating, persevering, affectionate. He was overcome with the request, but could not give me an answer; said he must see me. I accordingly met him; we were nearly two days together. The result was, 'I have my head, hands, and heart full already with the Secretaryship of the Edinburgh Bible Society, and the Gaelic Schools, and the pastorship of the church raised up in the last few years under my own ministry; I cannot possibly stir at present; I hope you will

live some years yet. Choose me as one of your committee, and I will do all I can for you. I will also throw off my other engagements as I can get others to take them off my hands, and in two or three years we shall see what will take place."

This is high praise, and the future only served to confirm the sound estimate which this profound judge of human nature had formed of his northern friend. Providence, however, had otherwise determined; and Mr. Anderson claved resolutely to his Scottish charge. He had a great work there to accomplish in connection with religion. It deserves peculiar record, that the Edinburgh Bible Society originated with him. It is a fact somewhat noticeable, that while Mr. Joseph Hughes, an able pastor of the Baptist Body, originated the British and Foreign Bible Society, it was reserved for Anderson to give effect to the noble principle in Modern Athens. This was only the beginning of his Biblical labour, which reached a climax in his justly-celebrated work, "Annals of the English Bible," which deserves to be more extensively known. Mr. Anderson succeeded to combine, in due proportion, the active with the meditative; while an excellent student and writer, he was also a very efficient itinerant preacher, boldly lifting up his voice in the streets, highways, and islands of his native land.

But Mr. Anderson was not satisfied with merely preaching; he also adopted means for the formation of a Gaelic School Society. The good man did not limit his concern to the Celt in Scotland, but extended it to Ireland, where he saw much to attract his attention, as well as to excite his commiseration. His efforts, we may add, on behalf of the Irish, were very considerable, and very successful. It was mainly, however, to the interests of the Baptist Missionary Society that he devoted himself throughout his public life. He was deeply impressed with a sense of the importance of the Indian Mission, and generally looked on every other movement as of a secondary and subordinate character.

But we must desist from further remark. The volume supplies such a large amount of quotable and interesting matter, that were we to follow the promptings of our feelings, we should much enlarge. We should, indeed, be

glad to transcribe amply from our author's estimate of his uncle's domestic life and character. The picture drawn, we have reason to believe, is strictly truthful; and the example presented is assuredly such as, in no ordinary degree, to adorn the doctrine which it was the good man's joy, in youth and age, to preach.

We should be glad, had strict veracity permitted, that the volume had closed with the chapter giving an account of his ministry from 1815 to 1851. This, however, could not be, without departure from biographical integrity. We shall not enter into the matter here; suffice it to say, that the close of his long and excellent ministry was beset with troubles of an unusually afflictive character. Growing infirmities rendered a co-pastor indispensable; but the arrangement, when completed, so far from ministering to the comfort of the venerable minister, or to the church's welfare, only led to disappointment, distraction, and convulsion. A large pamphlet which appeared on the subject, giving a full account of the matter from the commencement, was sent to us some years back; but although we read it with great care and much sorrow, we deemed it inexpedient to make any public reference to the subject. Mr. Anderson appears to have acted throughout with characteristic candour and kindness; but these valuable qualities were not reciprocated, and the events which subsequently occurred well nigh broke the aged shepherd's heart. It is not our object here to enter into the merits of the controversy; but we think it may subserve divers important interests to rehearse the main facts, as they are set forth in the following paragraphs:

Mr. Alfred Thomas, a student from Bristol College, while attending the University in Edinburgh, occasionally preached in Charlotte Chapel, and took part in the devotional services. The interest he seemed to take in the church, especially in the younger part of it, together with some indications of his usefulness, induced many in the church to hope that they might find in him a suitable person to relieve their pastor of the weight of his official duties. In this desire Mr. Anderson fully concurred, and during his absence in the summer of 1850, invited him to supply his pulpit for two months, in order to give both parties an opportunity of free intercourse with each other. He corresponded affectionately with him in the autumn; and during the following winter and spring had much

personal intercourse with him; he was highly pleased with his conversation, by which he was led to suppose that their views of Divine truth and church order very nearly, if not altogether, coincided. "Never," he writes to Mr. Thomas in April, "have I had the opportunity of conversing with any Christian brother as I have done with you again and again." How far he then was from the estimate he had afterwards reason to form of Mr. Thomas, the sequel will show.

An invitation was accordingly given to Mr. Thomas in April, 1851. In this Mr. Anderson was perfectly cordial, as his letter of the same date quoted above shows, believing all the others were so too; and to enable the church to provide for his comfortable support, he generously intimated his readiness to relinquish further assistance from them for himself.

Mr. Thomas's acceptance of the invitation was not received till June. It was followed by a letter to the deacons a few days after. Both of these communications showed at a glance that the spirit, sentiment, and ulterior views of their writer, had been entirely mistaken. The former, which was a lengthy document of three sheets, disclosed for the first time to many of the members his strong aversion to strict communion and the weekly observance of the Lord's Supper (both of which had been the practice of the church from its commencement), and his design also, contrary to promise made to those who did not know his sentiments on the former point, to urge a change on these matters; and, from the absence of all allusion to their present pastor, and his desire to be relieved entirely from one of the services, betrayed an assumption that Mr. Anderson was immediately and altogether to withdraw from the ministry as connected with the church. The letter to the deacons, too, was thought to evince a mercenary spirit, and to assert principles of church economy, of which it is enough to say, that they were the reverse of those which the church had maintained, or its pastor cherished.

The disappointment and grief these letters occasioned Mr. Anderson were deep. To him they set the writer's character of mind and disposition in a new and painful light. He felt his situation rendered by them most distressing. No course, however, was left open to him but to read the letters to the church, without comment, and call another meeting, in which, after consideration, they should state their views in reply. This they did in a letter to Mr. Thomas, stating their disapproval of the changes proposed, intimating that the unanimity of the church in giving the call—a unanimity which arose from the ignorance of many respecting his sentiments and feelings on their order—was now destroyed, and implying, though not expressing, a wish that he would consider the call as cancelled.

With this desire fully expressed in a letter of Mr. Anderson, but read to the church and sent with the other, Mr. Thomas did not think fit to comply; but having first written hastily in explanation of his letter, before this could be read to the church, he hastened down and influenced its decision by personal

communications with its members, and forming a party of adherents, who endeavoured to carry their point by private meetings, by preconcerted plans of procedure, and by an active canvass,—in short, by all those means by which a contested election in the world is sought to be carried. Such means were, of course, found to be necessary, or they would not have been used; and as they were, on principle, entirely abstained from by Mr. Anderson and his friends, the results were, that Mr. Thomas succeeded in his demand to be present at the church meetings in which his letter was to be the subject of deliberation; that at these meetings all orderly and calm discussion was rendered impossible by the vociferation and clamour of his adherents; and finally, that three-fifths of the members responded to a motion made and seconded, that Mr. Thomas should at once commence his ministry by occupying the pulpit next evening. On this, Mr. Thomas announced in a tone of triumph, that he would preach in that pulpit at the time appointed, in spite of all opposition; which he accordingly did, and thus with ruthless violence extinguished a ministry there, which had been blessed to the conversion of so many, and extruded him who had, with singular disinterestedness and self-sacrifice, begun, raised, cherished, and, to no small extent, sustained the cause. This was on the 30th July, 1851.

Notwithstanding the rude and bitter expressions used at these meetings, apparently for the purpose of provoking him formally to resign and retire in disgust from the scene, Mr. Anderson was conscious of strong affection for all who had been brought to a knowledge of the truth under his ministry; and believing in their professions of attachment to him, he could not bring himself to think that their alienation from him was final. Hence, though he and those who thought with him, amounting to two-fifths of the whole, could not entertain the acceptance of Mr. Thomas, or consider his party, formed as it was, the church, yet they hoped that the bulk of them might be brought to see their error, and retrace their steps. In this hope they were disappointed. In the month of December that party, induced by their leaders, who now aimed to remove legal obstruction to their possession of the chapel, agreed on a formal resolution or declaration, "that the Rev. Christopher Anderson," etc., (here follow the names of those who adhered to him) "have, by their voluntary act and continued determination, ceased altogether to be members of this church." That those for whom he had lived and laboured, and for whom he was still willing to spend and be spent, should allow themselves coolly and "with the most perfect unanimity," as the document bears, to perpetrate this very needless outrage on his feelings, deeply affected him. He said little about it, but from that day he drooped, and in a few weeks reached those peaceful shores "where the wicked cease from troubling, and the weary are at rest."

But while he deeply felt the personal injury he had suffered, there is no reference whatever to this view of the case in any of the notes he made on the occasion, and he

was ever ready to check any reference to it by others. "I have been thinking much of late, and asking too," said he to one of the members soon after the disruption, "what can be the Lord's meaning in dealing thus with us. It has cost me much thought and much prayer. Perhaps it is this. All of you who are with me in this sad business have, I am afraid, had my feelings and interest in view, and took my side chiefly instead of taking the Lord's side only. You ought to have done everything for his glory, and for his cause, and not thought of me in the matter at all; you should have set me aside altogether." The violence done to the order of Christ's house, the subversion of the principles which, as those of the New Testament, the church had hitherto held, and the consequences likely to ensue from such a course, weighed on his mind, and preyed on his spirits. Knowing how apt the mind that is conscious of having suffered wrong is to indulge in bitter thoughts and words respecting those who have done the wrong, when any of his friends called to consult with him on the matter, or even to sympathise, he would first invite them to the throne of grace, to seek for that wisdom at once pure and peaceable, so much needed under their circumstances, to calm their feelings, and assist their counsels. This constant resort to prayer had a wonderful effect on his spirit. In his intercourse with those around him, he allowed no angry words to drop from his lips, nor is there one harsh expression, or even allusion of a criminatory nature in his letters to friends subsequent to the disruption, unless in one solitary instance, the exclamation, "Oh, the mercy to be delivered from unreasonable men!" may be regarded as such.

In earlier life Mr. Anderson had known what it was to have "sorrow upon sorrow;" and while one messenger of grief "was yet speaking," to see the approach of another with tidings heavier still. He was to know it once more ere the curtain fell on this scene of calamity. A few weeks after the events above narrated had taken place, it pleased God to remove by death his beloved sister-in-law, Mrs. William Anderson, who so long had lightened his cares and cheered his domestic solitude. As a member of the church, and deeply interested in its pastor's happiness, she had felt, perhaps more keenly than himself, the conduct of those who had cast out his name as evil. She had long been subject to a complaint which, to prevent a fatal termination, required composure of mind, and freedom from all excitement, especially of a painful kind. Whatever tended to agitate produced an increase of the circulation, and a flow of blood to the diseased part. As soon as she heard that Mr. Thomas had resolved on being present at the church meetings, and carrying his point if possible by a majority, she foresaw the end, and expressed her convictions in strong language. She felt in herself the stroke, and at once pronounced it fatal; and witnessing the effect of the struggle on him, she was sure he would not survive her long. "They have put us both in our graves," she said, "but me first." On the 22nd August the final

attack came on, and proved fatal on the 5th September, 1851.

The case is deeply monitory to the servants of Christ. It speaks with an emphatic voice to two classes of pastors,—to those who have already received similar treatment, and to those who are now rejoicing in the sun of a dog-day popularity. The former will here see that nothing has occurred to them which is not common to men, it may be, as good, as wise, as faithful, as efficient as themselves; and the latter will learn, that it behoves them to act as men who are still in the flesh, and who know not what may yet befall them before they leave the world, and in the meantime to sympathize with brethren in tribulation. The temptation is strong for men who are happy and prosperous, praised and popular, to view it as the fruit of their own worth and wisdom, and to ascribe the official failures and latter-day sufferings of their afflicted brethren to personal grounds, thus virtually censuring where they ought to sympathize.

MRS. SHERWOOD.*

THE present is distinguished beyond any former age for the amount, if not for the excellence, of its Biography. No half-century since the invention of printing has produced such an amount of biographical composition as the last fifty years. This species of publication is so abundant as of itself to constitute a very considerable library. Another feature which distinguishes the period is, the extent to which the life and labour of Woman has been recorded. A multitude of the most interesting, instructive, and edifying memoirs are those of females, of all ranks and conditions. Amongst ladies thus distinguished, a very high place is due to Mrs. Sherwood, one of the loveliest of her sex, and an especial ornament to the Church and the country to which she belonged. The volume is, to a large extent, auto-biographical, with extracts from Mr. Sherwood's journal, during his imprisonment in France and residence in India. Mrs. Sherwood's life, beyond that of the more gifted part of the sisterhood, abounds in incident of an exciting and captivating character. Her childhood was marked by much

* "Life of Mrs. Sherwood." Edited by Her Daughter, SOPHIA KELLY.

which it is pleasing to read. Her more mature years wanted not for those variegated scenes, those ups and downs, involving the pleasing and the painful, which always give interest to biographical composition. She had a full share of the trials of life; and relying on the power which is promised to the mother and wife, the widow and the fatherless, she sustained them in a womanly and Christian manner.

During the last generation, the name of Mrs. Sherwood was famous in all circles of British society. She was born with a gift of narrative, as Pope was with a gift of versification. The great poet says :

"I Hoped in numbers, for the numbers came."

Mrs. Sherwood tells us that even in her childhood she was wont to entertain her infantile companions with all sorts of amusing stories. She had but to open her lips, and the tale flowed. Happily for the world, she continued till the close of her lengthened career to interest, amuse, and edify; and for a long time to come she will still be a favourite, both with the rising generation and that of riper years. Interesting, however, as were her tales, the story of her life is much more so. The telling power of variegated reality has seldom been greater than in the present volume. It is, in some measure, a gallery of pictures: a multitude of the excellent of the earth, both in Europe and India, have here a niche. Mrs. Sherwood was an excellent traveller, never failing to make friends wherever she made her home.

It may be supposed that such a lady would treat with peculiar tenderness such a man as Henry Martyn, especially in the midst of the affliction which preceded his dissolution. During no fewer than eight chapters out of thirty-one, Mr. Martyn springs up again and again, in colours all varied and all beautiful. We have nowhere met with a more pleasing portraiture of the most interesting part of the life of that admirable man than is here presented. Did our space permit, there is much we should deem worthy of extract. Perhaps Mrs. Kelly may see it proper to publish in a separate form the whole of the matter which is here presented. We may further add, that a very considerable amount of the matter is Indian, which adds to it a peculiar

diginity and charm. Were we merely to indicate one-half what we consider beautiful and precious in the book, we should fill many pages. It is altogether one of the most remarkable productions that has seen the light for many a day. It is one of those books that are alike suited to the Christian church to which the deceased belonged, and to the Church at large. High Christian intelligence blends with enlightened piety, which improves at every stage of the progress of the admirable woman, till at last it reaches a climax, when she is gently summoned to the presence of Him whom she had so sincerely loved and so faithfully served. Mrs. Kelly has performed her part with a spirit truly filial: nothing can exceed the tenderness and the beauty with which she has embalmed the memory of a mother between whom and herself there was the greatest affection, marks of which are ever and anon irresistibly escaping her, and adding to the interest of her narrative. The daughter is every way worthy of the mother, and we can only wish for her that she may be blessed with a child that possesses the power and the spirit to do for herself as she has done for her long-to-be-remembered mother.

MRS. HERSCHELL.*

THE name of the Rev. Ridley Herschell, as a converted Jew, a successful minister, and a zealous friend of his people, the house of Israel, has been long and very favourably known to the various sections of the Church of Christ in these lands. Mr. Herschell's walk has been somewhat peculiar. It can hardly be said that he has been a man of deeds rather than words, for he is both. If he has not appeared extensively on public platforms, he has yet laboured considerably with his pen, which appears throughout to have been moved by compassion for his still benighted countrymen. His "Brief Sketch of the Present State of the Jews, and their Future Expectations," has been extensively circulated both in England and on the Continent, while it has been translated into French, German, and Dutch. His "Mystery of the Gentile Dispensation, and the Work of the Messiah," his largest performance, is

* "Memoir of Helen S. Herschell." By HER DAUGHTER. Edited by RIDLEY HERSCHELL. Walton and Maberly.

a book that deserves to be better known. His "Jewish Witnesses that Jesus is the Christ," a considerable volume, has attained to a fifth thousand, as likewise his "Visit to his Father-land, being Notes of a Journey to Syria and Palestine." Mrs. Herschell had also become known to the public by her pretty little book, "The Child's Help to Self-Examination and Prayer," "Fire-side Harmony," and "A Voice from the Fire." These publications, however, we regret to say, will receive no addition; they will constitute all that this most amiable woman has to give to the Church of Christ. Her "Life," however, will live for generations to come, and contribute, perhaps more than did her actual sojourn in the flesh, to further the best interests of religion.

This deeply-interesting and edifying volume consists of two parts, the first giving an account of her early life and conversion. Would that all biographies were equally explicit upon this, the turning-point of a pilgrimage to eternity! This great event took place about the year 1821 or 1822, when the voice of Providence began to speak with awful emphasis in her family, four of them having been cut off by consumption, each following the other to the grave within a few years. Mrs. Herschell's conversion appears to have been of a very decided character. From that moment she began both to speak and to act for God, making an excellent use both of tongue and pen in publishing the mercy of Heaven. Events brought her into contact with individuals whose conversation prompted attention to prophecy, of which she became a devoted student. In 1828 she formed the acquaintance of the famous Edward Irving, at the time of the height of his popularity, and when just approaching the precipice over which he subsequently fell. Mrs. Herschell became connected with him in fellowship, and appears to have very largely imbibed his notions. She says, "I hear Mr. Irving with increased delight every Sabbath. He is a very different person from what the generality of people in Scotland suppose him." Some time after she writes, "I spend every Wednesday afternoon at Mr. Irving's, and hear Mr. I. and Mr. F. converse on the subject of prophecy."

A lady so circumstanced could scarcely escape the force of such an influence as was thus brought to bear upon her; and the result was, Miss Herschell tells us, that her mother's "views on that subject did not undergo any change during the remainder of her life." As a student of prophecy, our convert became deeply attached to the Jewish nation, which necessarily threw her into the circle which determined the subsequent course of her life. The result was, her marriage to Mr. Herschell; to whom she proved, in an unusual degree, a helpmate, sympathizing with him in all his aspirations, and co-operating with him in all his endeavours. She was equally at home in every place and amongst every class, and most pleased when most occupied. We have seldom seen, so far as we can gather from this book, a pair more happily matched.

The second part of the volume delineates the course of her husband's labours, which was, in fact, a delineation of her own. Time, however, which closes every career, at last brought to an end the efforts of this amiable woman. At the close of 1849 her health sustained a serious shock. Weakness ensued at length, and bleeding of the nose suddenly came on, which, of course, increased the weakness. Sight and hearing became at length greatly impaired, and even speech; but her mind was kept in perfect peace. At length, she sweetly breathed her last. This event occurred in Germany; her remains were brought to England, and buried in Kensal-green Cemetery. The teachers of the Sunday-school in connection with Mr. Herschell's chapel asked permission to enclose the grave, and erect a headstone, as a mark of the respect and affectionate esteem in which they held her.

Such are the facts of the history of this amiable and excellent woman. Appended to the volume, and constituting about one-half of it, is a series of essays by Mrs. Herschell, on Education, Sectarianism, High Church Principles, Love, Spiritual Declension, The Training of Children, Christian Benevolence, Special Providence, Moral Influence, Christian Society, Human Responsibility, and other important subjects.

Ecclesiastical Affairs.

EXPERIMENTS IN POLITY.

AMONG the many experiments going on in the United States, not the least interesting or important is that which is virtually being made by the various systems of ecclesiastical polity on the spirit of the country.

AMERICAN EPISCOPACY.

Already, we think, the question, How far is Episcopacy suited to the tastes of republican society? may be said to have been satisfactorily answered. Its pomp and circumstance, pride and exclusiveness, are by no means in harmony with the spirit of equality which is the soul of democracy. Notwithstanding the advantages in the colonial era enjoyed by Episcopacy, and the endowment in which it long rejoiced, it is yet certain that, at the present time, it is a plant of slow growth and mitigated vigour. Up to the present moment, forgetting the change which has come over it, it ludicrously calls itself "The Church," frowning with puny and pitiful contempt on the mighty communities by which it is surrounded, and threatened, in due season, to be swallowed up. It has gathered to itself a considerable portion of the would-be aristocracy, and from time to time it attracts to itself a portion of the wealth and elegance of the land; but the mass of the strong heart and high spirit give preference to something more generous, liberal, and manly. The last documents which have reached us reveal a curious state of things, indicating a most attenuated system, which is maintaining a war with the spirit of the country, and struggling less for conquest than for existence.

So insignificant are the several fellowships that adhere to the Episcopal system that nothing could support the ministry but the individual opulence of the adherents, as will appear from the following Table:

PROPORTION OF COMMUNICANTS TO CLERGY.

	Clergy.	Communi- cants.	Average to Clergy.
Maine has	12	867	72
New Hampshire . .	10	577	58
Carried forward	22	1,444	130

	Clergy.	Communi- cants.	Average to Clergy.
Brought forward	22	1,444	130
Massachusetts . .	90	5,609	62
Rhode Island . . .	28	2,201	71
Vermont	25	1,450	58
Connecticut	112	10,168	91
New York	290	20,000	70
Western N. York . .	125	9,000	72
New Jersey	67	3,261	49
Pennsylvania	155	12,600	81
Delaware	17	650	40
Maryland	128	8,000	63
Virginia	119	5,986	50
North Carolina . .	86	1,910	53
South Carolina . .	68	4,918	72
Georgia	25	1,138	45
Ohio	70	4,491	64
Mississippi	21	572	27
Kentucky	30	1,162	40
Alabama	12	1,200	55
Tennessee	21	645	31
Michigan	85	1,321	38
Louisiana	23	1,120	50
Indiana	23	846	37
Missouri	17	771	45
Illinois	88	1,546	35
Wisconsin	82	738	23
Texas	12	350	30
Territories	26	650	25
Total	1,687	102,800	61

The most infantile, and consequently the least numerous and popular bodies amongst us, are in circumstances to compare registers with "The Church" of the United States.

AMERICAN INDEPENDENCY.

Turning from Episcopacy to Congregationalism, we do not find that which we had a right to expect. The Puritans, having enjoyed the all-important advantages of pre-occupancy in the public mind, had they not been wanting in zeal to spread the Gospel in conjunction with their own principles, might have had a very different tale to tell at the present time; but there, as nearer home, the very excess of their liberality has tended to cripple their movements and abate their progress. Shuddering at the thought of sectarianism, they have been wanting in their duties to evangelism, to say nothing at all of philanthropic proselytism. Conscious that they had the truth with them, having no more doubt of the thorough scriptural character of their principles than of their personal identity, they rejoiced in the possession of those principles; and while they

sang their praise left them to battle with antagonism, and to maintain their ground and extend their empire as they best could. Now in the matter of proselytism, all history testifies that success, of a sort, depends more on advocacy than on truth. Advocacy is everything!

The statistics of the United States at this moment read to the Independents a most important lesson. With a reasonable measure of zeal, liberality, and system, their numbers might at least have been fivefold. This is not the place to show how, in numerous instances, they formed a sort of generous co-partnership with another and less popular polity, and how by degrees they were drawn into it. Suffice it to say that such was the case. The Congregationalists, however, have begun at length to open their eyes to their past neglects, and are now intent on retrieving their lost ground, and correcting the errors into which they have so grievously fallen. They are, notwithstanding their errors and comparatively limited numbers, still a very powerful and important body,—a body whose influence on society is not to be measured by their numbers, inasmuch as while, in point of numbers, they are much inferior to several of their neighbours, in social preponderance they are everywhere largely influential. It is further to be noticed that the Presbyterian body is one of great influence in the United States, generally conducted with a Christian spirit and great liberality. In many States, indeed, it homologates with Independency, the church sometimes sustaining the one character, and sometimes the other. Hence nothing was more common than for a Presbyterian minister to accept a Congregational pulpit, or a Congregational minister a Presbyterian pulpit. But the tendencies, to a vast extent, were ultimately for the Presbyterian element to extinguish the Congregationalist element. In religion, as in politics, the bulk of the people are indifferent to the enjoyment of perfect liberty.

From the statistical accounts prepared during the present year relating to Congregationalism, we extract the following, which, it is believed, is substantially correct. Indeed, it corresponds with several other statements which have recently appeared on the same subject:

CONGREGATIONAL ORTHODOX CHURCHES.

In Maine	231
New Hampshire	187
Vermont	198
Massachusetts	462
Rhode Island	24
Connecticut	276
New York	169
Pennsylvania	7
District of Columbia	1
Ohio	189
Indiana	7
Illinois	115
Michigan	93
Wisconsin	114
Iowa	57
Minnesota	6
Oregon	7
California	6
Canada	52

Total 2,201

From this it will be seen that the stronghold of Independency is Massachusetts; that Connecticut stands next, and Maine follows.

ENGLISH CONGREGATIONS.

We are pleased to see that our Transatlantic brethren, despite their republican pride,—which, having so much to awaken it, may well be excused,—think there are some good things in the Old Country. The following is an example:

The Rev. Dr. Kendrick states his impressions of English congregations, after having attended service at Liverpool, in the Independent chapels, and subsequently at other places. He says:

Two or three things struck me on my first visit to an English house of worship, and subsequent observations have confirmed my impressions. In several respects, I am sorry to say, my comparisons were not favourable to my own country.

1. I was struck with the air of greater seriousness and solemnity than usually pervade an American audience.

2. The house had a more comfortable and cosy appearance, owing, I think, in part, to the fact that the pulpit is thrown forward somewhat towards the centre of the church, and the slips or pews are accommodated, both in length and position, to the convenience of the auditory.

3. Ladies coming into a pew partially occupied by gentlemen, quietly take the vacant seats, without requiring or expecting the gentlemen to rise.

4. The singing was strictly congregational; the tunes were simple; the organ merely aided the voice, without attracting any special attention to itself; and the whole assembly seemed to sing with the spirit and the understanding also. The pew was also more liberally supplied with Bibles and hymn-books than is common with us.

5. Greater prominence was given than I

think is usual with us in the devotional parts of the service. In several Dissenting chapels which I have attended, there have been two prayers and two readings of the Scriptures previous to the sermon.

6. At the close of the service, none seemed in a hurry to escape from the house. There was no seizing of hats, buttoning of coats, putting on of gloves, and opening of pew-doors during the utterance of the benediction. Whole families would remain for one, two, or three minutes in their seats, without making a movement towards leaving, as if they loved to linger in the house of God.

BRIEF NOTICES OF THE CAUSE OF CHRIST AT LANGPORT,

Chiefly Extracted from a more extended Account, drawn up by the request and recommendation of the Secretary of the Association.

THE PLACE.

LANGPORT is a small borough town, near the centre of the county of Somerset. Probably the name is derived from the length of its principal street, connected with its locality as seated on the banks of the river Parrett, the navigation of which has been a source of much wealth to the town and neighbourhood. It is a place of considerable respectability, influence, convenience, and public spirit.

THE FAST DESTITUTE STATE OF LANGPORT, as to the preaching of the Gospel, and means of evangelical instruction, was clearly seen and deeply deplored by many friends of the cause of Christ. It is not known that the town of Langport was ever favoured with a stated evangelical ministry in the Established Church, although its walls have occasionally resounded with the joyful sound. Within the memory of some there existed an old Socinian Chapel, which went to decay, and was entirely removed. Various efforts were made to introduce the preaching of the Gospel, but they were met and vanquished by the deadliest hostility. The Rev. Mr. Pranker, Independent minister of Somerton, twice preached in the Town-hall, to a crowd of persons who, he supposed, had never heard the word of life before. Mr. P. afterwards obtained a slaughter-house, rented it, and fitted it up as a chapel, in which he preached for about a year. Some Wesleyans also made zealous efforts, but all passed away by the unwillingness, neglect, and opposition of the people.

THE STATED AND PERMANENT INTRODUCTION OF THE GOSPEL TO LANGPORT.

In 1823 the Home Missionary Society, at the request of the County Association, appointed an agent to supply the chapel at Ilchester, and with an especial view to Langport and its neighbourhood. At a meeting of greeting, welcome, and counsel, between the neighbouring ministers and the newly-arrived missionary, the following conversation took place:

The Rev. T. Luke, of Taunton, said, "Well, Mr. M., you see what Langport is; we want you to introduce the Gospel here."

"Yes, sir, that is a part of my object; have you a chapel here that I can preach in?"

"Oh, no; we have no chapel."

"You have a room, I suppose, that I can begin with."

"No, we have no room at all."

"But you have friends here, through whom I can procure a room?"

"No, none; there is not an individual that we know of that is at all favourable to the object."

"Then how am I to introduce the Gospel here, residing at Ilchester, as you recommend? True, I could come over and preach in the open air; but that does not appear to be the thing for a place like Langport."

"I don't know how it is to be done; we only know we wish it to be done."

"Some of our missionaries," the missionary replied, "have succeeded in such places by residing in them, and preaching in their own houses. They may be turned out, but by that time something else may offer."

"That is the plan," said Mr. Luke; "go and do so."

This counsel was followed; a house was taken and occupied, and licensed for preaching. The first sermon was by Mr. Noble, of Tiverton, from Luke xix. 43: "All the people were very attentive to hear him." Regular preaching services were conducted, many people attended, and some were powerfully impressed and spiritually benefited. But, according to expectation, the missionary was served with a notice to quit his house; and none other offering, he moved away to the village of Kingsdon to reside, while a good Providence opened another door for the continuance of the word at Langport.

THE PREACHING OF THE GOSPEL IN THE UPPER ROOM.

It belonged to Mr. Field, the blacksmith; very low and narrow, but long, with a flight of steps outside. Underneath were a pig-stye, a cow-stall, and a shoeing-house,—circumstances occasionally incommoding; nevertheless, it was a good room for the purpose, and, for the time, was exceedingly serviceable. The attendance was highly encouraging, and often crowded. Many remember the services held in that upper room with deep feeling. The place was a Bethel. Those were good times; some of the best, indeed, ever known at Langport. Still, a chapel was needed, and earnestly desired; but no site for the purpose could be obtained until the year 1828.

THE ERECTION OF THE CHAPEL.

The procuring of ground, after long waiting, was quite an interesting and important event. It was first offered by the late Mrs. Viney, under the influence of her son, T. Viney, Esq., of Taunton; but this was not taken, owing to its proximity to the pleasure-garden of the eminent banker, V. Stuckey, Esq. From him the spot on which the chapel stands was purchased, and much better situated than the other kindly offered.

The first stone of the building was laid on May 7th, 1828, by the Honourable (truly honourable) Mrs. Thompson, then Mrs. Welman, of Poundafoord Park. Prayers were

offered by the Rev. T. Golding, of Fulwood, and J. Jukes, of Yeovil; and a suitable and impressive address was delivered by Mr. Luke. The house of God was dedicated to his service on July 1st, 1829. The Rev. W. Jay, of Bath, preached in the morning, from John i. 36; T. Gibson, of Chelwood, in the afternoon; and the Rev. J. Leifchild, in the evening, from Sol. Song. ii. 2: "As the lily among thorns, so is my love among the daughters." The collections amounted to £40, which, in addition to the liberality generally displayed towards the good object, and some extraordinary providential help, went far towards liquidating the expenses incurred.

THE DIFFERENT MINISTERS EMPLOYED IN THIS FIELD OF LABOUR.

J. Moreton, as agent of the Home Missionary Society, was sent into Somersetshire and to Langport in the year 1823, and continued his labours until 1830. He then left for other stations, but again returned in the beginning of 1850. The Rev. C. T. Curtis occupied the pulpit stately for a short time, and occasionally and frequently afterwards. In April, 1831, the Rev. E. Russ was appointed to Langport, under the auspices of the County Association. His continuance also was extremely short, extending only to the close of that year.

In the year 1832 that excellent man of God, the Rev. A. Strading, became the stated minister of the place, and was ordained on Sept. 3, 1833; the Revs. Mr. Winton, Jukes, Golding, Luke, Cuff, and Taylor taking the different parts of the solemn and impressive service. The removal by death of this laborious and useful minister was a most mysterious and afflictive dispensation of Divine Providence. Journeying with his horse and gig, which had been presented to him by the love and liberality of his friends, he was thrown out, near the town of Wellington, and received such injuries that he survived only a few hours. His remains were deposited at the entrance of the chapel, March 30th, and "devout men carried him to his burial, and made great lamentation over him." A tablet was erected to his memory, over the pulpit in the chapel, subscribed for by the inhabitants of the town generally, and bearing this inscription:

"Sacred to the memory of the Rev. Alex. Strading, nearly eight years the devoted minister of the church and congregation in this place. In the zenith of his usefulness he was suddenly removed from his work on earth to his rest in heaven, March 25th, 1840, aged fifty-seven years. The last words from which he preached were, 'And there is a time to die.' Eccles. iii. 2"

In 1841 the pulpit was supplied by Mr. Gilbert, but he was not engaged or chosen as the pastor.

In 1842 Mr. Jackman, from Shadon, Devon, became the minister of the place; but the connection was not altogether happy either to him or to the people, neither was it of long continuance. He left for Poplar, London, and has since departed this life in the faith and hope of the Gospel.

The next appointed minister was the Rev. W. Nicholls, from the Academy conducted

by the Rev. R. Frost, of Cotton End. He came to Langport in the year 1845, and left his native shores for those of Australia in the spring of 1849.

ERECTION OF THE LANGPORT CHAPEL-HOUSE.

This will be best represented by the following copy of two printed addresses:

"To the Friends of the Redeemer's Cause."

"Appeal is hereby respectfully and urgently made in behalf of the Congregational Church of Christ at Langport. Happily the chapel is out of debt, and ground adjoining has been obtained at considerable expense, to save the house of God from annoyance, and in various ways to promote the appearance, comfort, and usefulness of the premises, especially as a site for a house for the officiating minister, which is the object of the present appeal. The desirableness of this will be immediately seen by every reflecting mind, while its urgency and necessity will appear by the inability of the people adequately to support their minister. A house as a residence for the minister would be at once a great and permanent assistance, as well as a convenience and improvement of the premises. There being many materials upon the spot available for the intended building, it is estimated that the whole expense would not exceed £300; any contributions towards which would be most thankfully received and carefully appropriated.

"THOMAS VINEY,
"JOHN RIALI,
"Trustees."

"Langport Chapel and Premises."

"In 1850 several desirable and valuable improvements were effected in the above. The front and north side were enclosed with walls and gates; a new vestry-room erected; a dwelling-house for the minister; and space enclosed behind the chapel as a burial-ground. The entire expense was a little more than £300, towards which the sum of £183 has been raised by the liberal efforts of friends, aided by many approving parties, both near and distant. On the remaining £117* the interest of 5 per cent. has to be paid; and until the whole is liquidated, the occupying minister, of slender means, stands charged with £10 a year rent, besides all the rates and taxes.

"This case has been aided, not only by the recommendation, but by the liberal contributions also, of T. Thompson, Esq., Poundsford Park; the Rev. H. Addiscott, and the Rev. H. Quick, of Taunton. Contributions, however small, may be sent to and will be most thankfully received by T. Viney, Esq., Victoria-terrace, Taunton; and J. Moreton, Langport, Somerset."

THE OUT-STATIONS IN CONNECTION WITH LANGPORT

are the following:

1. *Low Ham*.—The chapel there was erected

* Reduced to £85, July, 1854; any assistance towards which would be a great service, favour, and encouragement.

by the Wesleyans, but relinquished by them twenty-five years ago. It is open for worship and preaching every Lord's day afternoon.

2. *Carry-Rivel*, where there is an exceedingly nice village chapel, erected in most peculiar circumstances, and attended by only a few people.

3. *Pick's Hill*. 4. *Wearne*. 5. *Drayton*; and 6. *Long Sutton*.—Preaching services once a fortnight each; tracts distributed, the sick visited, and the children instructed, etc. The attendance on these means varies with changing circumstances, but sometimes is very good and encouraging. Some happy results have

been witnessed, and it is believed the last great day will declare very many more.

During the season here reviewed, the changing scenes and circumstances have been remarkable, solemn, and admonitory. Nearly every minister alluded to has passed into eternity; friends have been dispersed; the good cause has sustained many shocks and losses; other and rival interests have sprung up; but by the providence and grace of God, it has been preserved unto this day. And may it continue and prosper much more in the future than in all the bygone time! Amen.

J. M. L.

Popery.

EXTRAORDINARY ZEAL AND LABOURS OF A MONK IN STAFFORDSHIRE.

To the Editor of the Christian Witness.

SIR,—I must own that Roman Catholic zeal has, of late years, been manifested beyond anything I formerly expected. Various attempts have been made to propagate error and superstition, which have not a little astonished me, but which, I have the satisfaction to know, were not so successful as it was confidently expected.

When on a visit to my late friend, Mr. Griffiths, of Team, it was with no little surprise that I beheld the munificence of the Earl of Shrewsbury, who had nearly finished a superb cathedral in Wreald; and in the erection of a chapel and other buildings in the village of Alton, near his residence at Alton Towers. In order to carry out his magnificent plan in that village, it suited his convenience to purchase the place of worship formerly occupied by the Independents, for which he consented to pay such a sum as enabled them to erect for themselves a superior chapel to their old one, in which that doctrine his Lordship must have considered as heresy was still to be proclaimed. With the Rev. John Cooke, of Uttoxeter, I went to Alton, when our old chapel was sold to the Earl, and where I heard several things of that nobleman which I could not but regard as worthy the imitation of such nobility and gentry as profess to follow "a more excellent way" with regard to religion. The self-denial and fatiguing labour of some of the Catholic clergy I consider as remarkable, and enough to put many to shame who have a purer faith, but who are less active in promoting it. The so-called priest, formerly at Tixhall, for instance,

who had to officiate at Rugely twice a week, used to walk a distance of six miles to and from that town, where he earnestly endeavoured to promote what he regarded as "the true religion," without much immediate success.

But now I write of the extraordinary zeal and efforts of a monk, who came to Rugely from Aston Hall, near Stone, and was announced to preach in the Catholic Chapel three times a day for a whole week. This included Sunday, November 24th, 1844. He came, and preached accordingly, but did not accomplish all that was spoken of, and which, indeed, could hardly have been expected if one of the twelve Apostles had risen from the dead. Some said that he was come to convert the whole town to Popery, and great things were certainly expected to be done by this stranger, so that it was intimated to the congregation that "perhaps their salvation might depend on the privileges of the week."

The above event happened rather more than six months before I left Rugely; and though desirous of hearing this monk, yet, owing to my engagements at Elmore-lane Chapel and Great Haywood, I had not an opportunity of doing so before the afternoon of Wednesday, the 20th, when I went, and found the Catholic Chapel full, waiting for the appearance of the preacher, who, I found, was known by his friends as Father Dominic, of the order of the Passionists. He entered from the sacristy, and in passing the altar, kneeled before it, and spent a few minutes in prayer. He then advanced to the opposite side of the

chapel, ascended a small platform, and seated himself in a chair, with a little table before him. There he made a singular and outlandish appearance. He had on him a coarse blue cloak, with the initials of his order on his breast in red letters. He wore sandals, and occasionally showed his bare feet and ankles. On the crown of his head he wore a small black cap, which closely covered the skin. He seemed emaciated by fasting, and the practice of other bodily austerities. His voice was like that of a continual sufferer. His accent was that of a foreigner, and his English not very good.

The subject on which he began to address us, as he sat in his chair (remaining all the while in a sitting posture) was Confession, which he considered as a privilege. He did not name a text, but made a few introductory remarks, which naturally led him to the words of our Lord, "Go, show yourselves to the priests." He abstained from telling his hearers that in these words Jewish priests were intended, and that it was their duty to examine the cases of lepers, according to the ceremonial law. In short, he spoke of the lepers who "stood afar off," and said, "Jesus, Master, have mercy on us!" just as if they were convinced sinners; of the "priests" to whom our Lord sent them, as if they were of the same character and office with Romish priests; as if sinners were now divinely sent to such priests in order to obtain mercy, and as if confession was the duty intended by showing themselves to the priests of "holy mother church!" He said, "The priest is the judge, guide, and physician of souls; and if you would receive benefit from him, you must tell him your case." Here he supposed some of his hearers to object, and exclaimed, "What! confess all my secret sins to a mortal man! Is it not enough to confess to God, who is the Searcher of hearts, and is able to pardon as well as receive us graciously?" But, in order to gain his purpose, the speaker said, with a peculiar tone and emphasis, "Don't think of the priest as a mortal man, but think of him as a minister of the living God, to whom our blessed Saviour has given the power of binding and loosing. The priest must be able to judge of your case, that he may advise and direct you in what is needful to be done for

your soul's health. And, oh, what ease and comfort will it give you to have your minds unburdened, and to get the assistance of one who can really help you, and do your souls good, and whose prayers for you will be heard! Besides, you need not be afraid lest he should make known any secret that you may confide to him. Oh, no! the priest would sooner lose his head than divulge what he has received under the sacred seal of confession!"

After thus opening the flood-gates of iniquity, as it is apparent to me, Father Dominic concluded his discourse by giving notice that he should be waiting in the usual place, and be ready to attend to those who might have anything to say to him. It seemed, however, that very few of his hearers had much confidence in this "judge, guide, and physician of souls," as I saw but one person follow him to his retirement, though several may have confessed at other times.

Now as to the subject of this discourse, in which I was reminded of our Lord's words to his Apostles, John xx. 23: "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained," it struck me that confession, even to inspired Apostles, is not mentioned, but only supposed by the Catholics. And if it were mentioned, Catholic priests are not Apostles, however they may pretend to be their successors. And what can be intended by remitting sins, but declaring penitent believers to be in a state of forgiveness, according to the Gospel? And what could be meant by the sins of others being "retained," but showing the awful consequence of unbelief and final impenitence, as set forth in Apostolic preaching and writing? Nor could inspired persons do more than "declare and pronounce" to mankind, "being penitent, the absolution and remission of their sins." So Jeremiah was "set over the nations, and over the kingdoms, to root out and destroy, to build and to plant." This he could only do by prophesying in the name of Him who had said, "I have put my words in thy mouth." So it appeared to me.

On two other week-day evenings I heard the monk again; and finding that several of my hearers had also heard him on confession, I thought it my duty to controvert publicly all that

had been advanced in its favour. I also delivered a course of Protestant Lectures, which was partly done in the Town-hall, while our chapel was repairing and cleaning; the Hall having

been kindly lent on the occasion, where we then assembled on Sunday evenings.

Yours faithfully,

JOHN BULMER.

Langrooe Cottage.

Essays, Extracts, and Correspondence.

THE BISHOP OF OXFORD AND THE CENSUS.

AN event of some significance has occurred in the House of Lords, where the Bishop of Oxford deemed it not merely decent, but obligatory, to impeach the accuracy of the Dissenting Statistics of the late Census; and by consequence, the truth, the honesty, and the honour of those who supplied them. The language of "The Right Reverend Father in God" was of a character so extraordinary, as to render it desirable that the main portion of his speech should be handed down to posterity, that the generations to come may have it ready at hand, as occasion may arise to render a reference necessary. The following, then, from the Bishop's own Paper, the *Morning Chronicle*, of July 12th, 1854; will speak for itself:

"On one ground he should rejoice that those who did not worship in the Church should worship God anywhere; but he could not see an inaccurate statement put forward with any kind of satisfaction, when the relation was made the ground of other arguments in a very great degree affecting the interests of religion in the land. (Hear, hear.) He had taken the trouble to ascertain in detail how far the statement respecting the persons who attended worship in these places was accurate in this Census return, and the result showed that a great increase had been made in the returns to the real numbers of the Dissenters. Many of their ministers were not often in the same rank of life as the clergy of the Established Church. There was no doubt that in large Dissenting chapels in large towns, the ministers were men of education, and he had no doubt that if inquiries of this kind were addressed to them, their returns would be honestly made; but those inquiries were extended to very little places—to all the small licensed rooms in remote villages—to men who had not the advantages of education, and who were not the objects of general view and observation: and

with regard to these he had no hesitation in saying there was *continually a misrepresentation in point of fact as to the relative numbers of the members of the Established Church and of the Dissenters.* (Hear, hear.)

"He should give a few extracts to their Lordships from answers received by him to letters from different parts of the country; and he had the name, and address, and character of the persons who had written each one of those letters. He was able, therefore, to give to their Lordships a verification of the statements contained in them. The statements were such as these: in one parish the Dissenters filled the place of assembly on purpose; in another, many attended in the evening who were counted previously, as belonging to a different Dissenting congregation. Another correspondent was informed that the numbers of the Dissenters were much exaggerated; another said that a fair average was not given. In one parish, almost all the Dissenters from the next parish attended, and vice versa, the services being held at different hours; and so they were counted twice over in both parishes. (Hear.)

"Again, special sermons were preached in a neighbourhood in all the meeting-houses, to attract congregations, and swell the returns. Again, it was stated that the return respecting the Church was sent in by a Dissenter in a neighbouring town. Again, another writer had reason to believe that the same person attended the service of different denominations on the day of the enumeration. (Hear, hear.) Another writer had reason to think that the Dissenters were particularly active on that day in requesting attendance at their conventicles.

"Again, it was stated that the meeting-houses could not hold the numbers that were returned, except the congregation was composed of very small children. Again, it was stated that the return from the Wesleyans was greatly

exaggerated, and that the Dissenters had filled their chapels by advertising popular preachers, and withdrawing many of the children from the National schools on that day. Another writer said he was informed that 200 attended a meeting-house, though the chapel could not certainly receive that number. Another writer stated that there were no efforts made as respected the Church, while the preachers at some of the Dissenting chapels had given notice that it was to be a trial of strength between the Church and the Dissenters, and the congregations were to muster in strength. That statement had particular reference to the Baptist and Independent chapels. (Hear, hear.) Another writer said that some of them returned double the numbers the chapels would contain. Another person wrote to him that he had no doubt he was right about the Census,—that the clergy were careless and indifferent about it, having no notice of the use to which the returns would be put, and looking upon many of the questions as impertinent or intrusive; and they either neglected them or else had no means of giving an accurate statement, whereas the Dissenters were wide awake on the occasion. (Hear, hear.) Another writer stated that the return was made in his locality by parties hostile to the Church. Another," etc.

Such is the accusation of Bishop Wilberforce! Can it be necessary to characterize this matchless effusion of mitred malignity? Is it possible that such a state of things as is here depicted could have existence in connection with the Census? It requires but a very ordinary measure of intelligence to perceive the more glaring absurdities of the accusation; but there is a great deal which does not appear to the eye of the more common reader. Were it necessary to analyze the impeachment, and to examine its several parts, an exposure might be made to which there are few parallels; and the lash of righteous reproof might be applied in such a manner that every stroke would lay bare his Lordship's very bones! But we spare the Prelate; we leave him to his own conscience, and to that of the right-minded portion of his fellow-countrymen. The Dissenters can well afford to be the butt of the Bishop's malice. His darts have all recoiled upon himself. The Dissenters have a character, and a his-

tory, both great and honourable; and it is happily beyond the power of ten thousand palaced Wilberforces to stain their fair fame. We notice the matter, therefore, not at all in the way of defence,—none is wanted,—but simply to expose the Bishop's jealous malignity. It had been prudent in him to have suffered things to pass without remark, according to the proverb, that "they who dwell in glass houses should beware of throwing stones." On the morning after the Bishop's exhibition, the *British Banner* took up the subject, animadverting with proper freedom on his spirit and his statements. Among other expressions of opinion to which the Article led is the following, from a minister of high position in one of our provincial cities:

"The Bishop of Oxford really deserves all you said in your Article on his Census speech, last week. That speech was a pitiable exhibition. The Bishop must be intensely annoyed by the disclosures of the Census; but he has not good sense and self-command enough to conceal his feelings. That speech, and some recent events in Parliament, show that the progress and power of Nonconformity are found to be much greater than certain influential parties suspected.

"But is the Bishop not aware that the tables may be turned upon him? At the time when the Census was taken I was living near two Independent chapels, and I know that numerators were present, and actually counted the persons present; and I never heard of any extra effort to induce a soul to attend on that day. But I *did* hear of an Episcopalian place of worship from which the return made was quite double the number of those actually present, as I was assured upon good authority."

We offer this to Bishop Wilberforce as a specimen of the reply of which his speech admits; but we offer him more—a little advice, not beneath his notice, while it shall cost him nothing. His Lordship ought not to forget that time has been when the presence of his predecessors in the Upper House was felt to be a nuisance, and that that nuisance was removed by a strong band. It behoves him further to remember that what has been done may be done again. A few speeches such as that before us may possibly help to resuscitate the feeling which, unhappily, for a long time has been

allowed to slumber in the breasts of the British people; but, though slumbering, it is not extinct. Nothing is wanted but circumstances once more to awaken it. The Dissenters must necessarily feel it to be a hardship that such men should have it in their power to say whatever pride or jealousy may prompt in the highest places of the empire, where there are none to rebut charges, be they ever so mendacious or ever so atrocious. In the Lower House, however, Dissent begins, with manly rectitude and patriotic courage, to hold up its head. In that House, the excellent Member for Southwark, Mr. Apsley Pellatt, gave notice of a question on the subject to the Home Secretary, Lord Palmerston; and on the evening of the 20th he presented that question as follows, and received from the noble lord the accompanying reply:

"Mr. Pellatt asked the Secretary of State for the Home Department whether any recent inquiry had been made into the accuracy of the returns of the Registrar-General, and whether, in consequence, any doubt existed as to their fairness; also, whether there was any reason for suspecting that the Dissenting returns had been exaggerated, so that the number of attendants at the Established Church on the Census Sunday had been made to appear comparatively below the truth?"

"Lord Palmerston said, that he had made inquiries on the subject to which the hon. gentleman alluded, and he entertained no doubt as to the accuracy of the returns with regard to all the facts to which they referred. Of course he spoke generally, because, in returns collected from such a large number of places, and furnished by such a variety of persons, there might have been inaccuracies one way or the other, which must, to a certain extent, affect the results. His belief was, however, that those inaccuracies could have no sensible effect upon the general results arrived at from the facts stated in the returns. He reposed entire confidence in the general accuracy of the returns, and in the diligence and care of those under whose arrangements they had been made, by whom he believed every means had been taken to render their statements as accurate as possible."

Here, then, the noble Secretary goes right in the face of the allegations of the Right Rev. Prelate! Whom

will the country believe? Is it needful to put the question? Lord Palmerston is the idol of England, and the admiration of Europe,—a man whose knowledge is equalled only by his integrity, and who, fearless of all above and all beneath him, stands prepared to speak the truth, "impugn it whoso listeth." It is only proper to remark that the noble Lord made the reply not off-hand, but deliberately, after an intimation that it would be required by Mr. Pellatt, and after the exhibition of the Bishop of Oxford in the Upper House. Lord Palmerston knew, therefore, right well that at that moment he was virtually occupying the witness-box before the empire, and that the public would infallibly compare and contrast his statement with that of Bishop Wilberforce.

Such was the position in which the testimony was borne,—a circumstance which Englishmen will know how to value. The declaration of the noble lord completely exonerates the whole Dissenting body, while it sweeps away, as with the besom of destruction, the accusatory cobweb of "Slippery Sam."

We cannot close without a grateful acknowledgment to Mr. Pellatt, whose questions, notwithstanding their remarkable brevity, are framed with consummate skill, so that a reply which should meet them in terms could not fail to prove satisfactory. The interrogatory and the answer are, therefore, all that the case required or admitted. It will be noticed that the noble lord went into the matter right heartily. Feeling that a great community had been grossly slandered, he was at obvious pains to employ phraseology which should clear away the foul obloquy which had been rashly cast upon them, and vindicate their honour. It is easy to perceive that his lordship might have satisfied himself with a statement less frank, less full, less explicit, and every way less thorough and telling. The Dissenters, therefore, will not fail to mark the generosity of the noble lord, which will still further endear his name and character to them and their posterity.

It only remains now to ask, what the Bishop of Oxford intends to do. He must be reminded—as our readers must be informed—that he himself refused his assistance and that of his clergy to make the returns complete and perfect, evidently because he foresaw

what was coming. The returns having been procured in spite of him, and being most adverse to his arrogant assumptions, he was humbled in the dust, and exasperated to wrath and bitterness. But let us do him justice. Dissenters, we think, owe him something, since, had he pursued another course, the land might have rung with gross misrepresentations, which it had been impossible to expose and to refute. Having, however, made his charge in his place in Parliament, in Parliament that charge was met and rebutted. Will he repent, confess, and apologize?

THE PROTESTANT REFORMATION IN TURKEY.

WE very earnestly recommend to our readers at home and abroad two excellent pamphlets* lately issued from the press, with the view of promoting the Protestant Reformation in Turkey. The first, entitled "The Russian Church, by an Orthodox Ecclesiastic," gives a valuable sketch of the Orthodox Greek faith in Russia and the East. The second is entitled, "Openings for the Gospel in Turkey; by Cuthbert G. Young, B.A." Both productions are deeply interesting, and, if we mistake not, will greatly contribute to advance the cause of evangelical Protestantism in the East. Many new and startling facts are disclosed by these writers, relative to the actual state of religion both in Russia and Turkey, adapted to stir up British Christians to assist the Turkish Missionary enterprise; while the prayers and active co-operation of the whole body of the faithful throughout evangelical Christendom are earnestly claimed in aid of the Reformation which has commenced amongst the Eastern churches.

At this momentous crisis the testimony of an Orthodox Ecclesiastic is of great value. He contends that while the present is certainly a religious war on the part of Russia, the principal point in this contest,—which enters into its real cause, namely, Russian hostility to evangelical Protestantism,—is not yet generally comprehended by British Christians. Although it is admitted that political considerations have formed the ruling motive which

has induced the Czar to seize upon the Ottoman Provinces, yet his aggressions in the present instance are undoubtedly founded also upon weighty religious reasons. He "combats for the faith and for Christendom," and not merely because religion has furnished him with a favourable opportunity for the dismemberment of Turkey. This, indeed, is the very ground which the Emperor Nicholas takes in his late Manifesto, wherein he has appealed to the religious fanaticism of his ignorant soldiers and serfs, and hurled his insolent defiance at the Western Powers. This our readers may have seen in the State Document of 11th April last, of which the following is a copy:

By the grace of God, we, Nicholas, etc., etc., since the commencement of our difference with the Turkish Government, have solemnly announced to our faithful subjects that a sentiment of justice had alone induced us to re-establish the violated rights of the Orthodox Christians, subjects of the Ottoman Porte. We have not sought, we do not seek, to make conquests, nor to exercise in Turkey any supremacy whatever that might be likely to exceed that influence which belongs to Russia by virtue of existing treaties. At that period we already encountered distrust, then soon a covert hostility on the part of the Governments of France and England, who endeavoured to lead the Porte astray, by misrepresenting our intentions. Lastly, at this moment, England and France throw off the mask, regard our difference with Turkey as a mere secondary question, and no longer dissemble that their joint object is to weaken Russia, to tear from her a part of her possessions, and to bring down our country from the powerful position to which the hand of the Supreme Being has exalted it. Is it for Orthodox Russia to fear such threats? Ready to confound the audacity of the enemy, shall she swerve from the sacred purpose that has been assigned to her by Divine Providence? No! Russia has not forgotten God! It is not for worldly interests that she has taken up arms. She combats for the Christian faith, for the defence of her co-religionists, oppressed by implacable enemies. Let all Christendom know, then, that the thought of the sovereign of Russia is also the thought that animates and inspires all the great family of the Russian people—this orthodox people, faithful to God and to his only Son, Jesus Christ, our Redeemer. It is for the faith and for Christendom that we combat!

God with us—who against us?

Given at St. Petersburg on the 11th day of month April, in the year of grace, 1854, and twenty-ninth of our reign.

(Signed) NICHOLAS.

In these extraordinary statements, which contain a commixture of truth and falsehood, the Emperor Nicholas artfully conceals from the view of Christendom the real cause of the pre-

* "The Russian Church." By an Orthodox Ecclesiastic. Heylin, 28, Paternoster-row.

"Openings for the Gospel in Turkey." By Cuthbert G. Young. Nisbet and Co., Berners-st.

sent grievance. Granting that the Czar conscientiously believes that he has religious grounds for hostilities, yet his disingenuousness is manifest in his refusal to state them honestly and truthfully to the world. The real cause of offence reaches far beyond the petty quarrel between the Greek and Romish ecclesiastics respecting their rival claims to the use of the "Holy Places." Prince Menschikoff himself has freely acknowledged the fact that this disgraceful squabble had received a complete and satisfactory settlement at the time of his mission to the Porte. And the Patriarch of Constantinople had expressed his gratitude to the Sultan for a subsequent firman, wherein all the privileges and immunities of the Greek Church were generously confirmed. Thus every possible motive for a Russian aggression was completely removed.

Why, then, did the Czar, after this amicable adjustment of differences, in which all orthodox rights were generously secured to his co-religionists, nevertheless proceed to insist upon his new and extravagant demand, by immediately claiming authority from the Porte to interpose between the Government and its subjects? What reason could he urge in support of his claim to exercise a peculiar right of surveillance and supreme ecclesiastical authority as head over all who belong to the Greek Church in Turkey? What more could he justly require than the fullest liberty and perfect equality which had been given by the Sultan of his own accord to every sect and denomination of his Christian subjects?

The true answer is, that the Sultan has been far too generous; this is his only crime against Russia, who claims for herself exclusive privileges and prerogatives. The concession of equal rights, which now are being enjoyed alike by one and all classes of religionists in Turkey, through the mediation of Lord Stratford de Redcliffe, has utterly abolished the right of persecution too freely employed by a tyrannical priesthood. This is the grand cause of the affront taken by Russia, whose overbearing exclusiveness and tyrannical absolutism cannot endure such liberality in the Moslem ruler. The Sultan's abandonment of an intolerant policy strangely contrasts with the despotic intolerance of the

orthodox Christian Czar! And because he can no longer hope to obtain the ascendancy which he wants the Porte to grant as a legal right, "by virtue (he says) of existing treaties," he disdains to accept of simple equality—he will endure no rival!

And the reason is sufficiently manifest. Nicholas clearly sees that he has now no chance whatever of succeeding with the Porte for the suppression of the liberties of the Reformed Church in Turkey so long as the Sultan adheres to the famous Tanzimat. This is the grave offence which inflames the implacable wrath of the Czar. Russian intrigues have all utterly failed to secure, as he had anticipated, the preponderance of Russian influence at the Porte over that of other Christian communions; and mere equality with these will not serve his arbitrary purposes of oppression. He has a rod of iron in store for the reclamation and the punishment of the criminal seceders from the Orthodox Church. He is resolved to put down by force the growing spirit of religious inquiry, which the priesthood have persecuted in vain, and which at this moment threatens to produce a general disruption amongst the Greek and Armenian Churches. The Russian monarch, in this, his ruthless design to blast the Reformation in the bud, has been aided by the alarming complaints of an exasperated priesthood. In fact, there is ample evidence that the priests in Turkey are the chief instigators of political mischief. "They alone," says an Orthodox Ecclesiastic, "are pulling the strings of this artful machinery of evil." Europe has, accordingly, to thank priestcraft for the conflict into which it has plunged the nations. The clergy being themselves no longer allowed to persecute the deserters from the Orthodox faith, have impelled Russia to become their proxy, by assuming the protectorate over the whole of the Greek Church in Turkey. The refusal of this unrighteous demand of the Czar, having completely defeated his schemes of oppression, must consequently be avenged by Russia.

We repeat the fact, that it may be duly impressed on the minds of our readers. The Czar is enraged at the failure of his costly and long-tried stratagems to oblige the Porte to legalize his assumption of the protectorate, because thereby he is shorn of

his strength, and left in the position simply of an equal amongst equals. In this position he can do nothing to prevent the alarming secessions from the Greek Church, whose vast multitudes are now at full liberty to form themselves into independent Protestant societies, having renounced their allegiance to the Orthodox priesthood. It seems, therefore, to be indispensable to the existence of the Eastern Churches that ecclesiastical discipline should now be exercised against the revolvers by a system of intolerant severity and virulent persecution. But neither the Patriarch of Constantinople nor the sovereign head of the Russian Church will be permitted by the Porte to use the sword of the state for this unrighteous end. Hence Nicholas I. denounces the Sultan as the "oppressor of his co-religionists," an "implacable enemy of the faith," and a "violinator of treaties!" Accordingly, to justify the Russian aggression, he falsely asserts that the Porte has hitherto virtually acknowledged the superior right of Russia to assume the protectorate which is now by law refused him. No such right, however, has at any time been recognized by the Sultan. Happily for the Protestant Reformers in Turkey, these imaginary treaties, in which such comprehensive and dangerous authority is said by the Czar to have been conceded to Russia, contain no such stipulations. No breach of engagements can, therefore, in this case be proved against the Porte. Yet has the Emperor of Russia solemnly appealed to arms in order to establish his pretended claim to control the consciences and coerce the majority of the Christian subjects of Abdul Medjid. For no other than tyrannical purposes, and to render nugatory the Charter of Rights in which the Sultan gives security to all his subjects, has the Emperor Nicholas had recourse to the arbitration of the sword in the interests of the Orthodox faith in Turkey. Disgusting indeed is the spectacle of a powerful tyrant thus appealing to the Lord of Hosts with the language of deliberate falsehood and great swelling words of blasphemy, deluding himself with the vain belief that by going to war on behalf of the faith he is doing God service!

There can be no doubt respecting the woeful issue of the cause of religion.

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religious liberty in Turkey if once the sword of the Emperor Nicholas should succeed in extorting from the Porte the authority which he demands over all the Orthodox Christians. In Russia, for example, amongst other duties pertaining to the office of a governor of a province is that of prohibiting the propagation of heresy. According to the Forty-sixth Article in the Fourteenth Volume of the Swod, it is enacted that all persons born in the Orthodox religion, and those who are converted to it, are prohibited from embracing another religion, even though it be Christian. Those who commit this crime are brought to trial; their Orthodox serfs are placed under guardianship, and they are exiled from their estates. The punishments which Russia awards to those who change their religion are various; the plitt, the knout, and the sentence to run the gauntlet, have all been applied for the purpose of extirpating heresies. The Czar himself claims the prerogative of determining what is heresy. Indeed, it is a common principle of religion with the Russians that the will of the Emperor is the will of God; and he who is blameless in the sight of the Czar is deemed sinless in the sight of Heaven.

Imagine, then, this fearful system of ecclesiastical discipline set up in the dominions of the Sultan, where already the Greek priests are the paid agents of Russia for insurrectionary and treasonable purposes. Conceive of the anarchy, bloodshed, and massacre which would surely attend the usurpation of spiritual power by the Emperor of Russia in Turkey, where already, in not less than two hundred places, Protestantism is making triumphant progress. Having braved the violent storms of persecution in their determination to cast off the degrading superstitions of the old system for a purer Christian faith, no calamity could be compared with that which would befall the victims of Russian vengeance in the event of the triumph of the Russian arms, which are now bent on the destruction of Protestantism in the East, and the defence and maintenance of all the ancient abuses and superstitions of the Oriental Church.

A SABBATH AT PATMOS.

SIR,—It has not happened to many ministers to spend a Sabbath on the coast of Patmos. Probably none ever spent it there in circumstances so favourable as those in which I and my companion, Dr. Raffles, spent the 28th of May. The sky so clear, the sea so calm, the weather so fine, the ship's company so quiet,—all things around combined with the hallowed time and place to make that interesting and delightful day ever memorable. "It was good for me to be there." Near "the isle that is called Patmos, I was in the Spirit on the Lord's-day."

My mind had been in some degree prepared for hallowed impressions by the events of the few preceding days. Having left Constantinople, where we heard of little else than wars and rumours of wars, and passed through the Dardanelles, in sight of the French encampment at Gallipoli, and the green tents of the Turkish soldiery, wondering "whereunto these things would lead," we came through the strait between the island of Tenedos and the plains of Troy. Although, as it may be supposed, with the tumuli called the tombs of Achilles and Patroclus in sight, my first thoughts were of "the tale of Troy divine," the train of thought was soon directed toward a more sacred object. I saw Paul, excluded from Bithynia, Mysia, and Asia, led by the Spirit to Troas. But why, I inquired, could he not have seen the vision of the man of Macedonia as well in Mysia, where the sea voyage would have been shorter, or in Asia, in whose busy harbours were so many ships, as on the plain of Troas? To this inquiry I think I found the answer on the spot. Along that coast by far the most striking object is the lofty height of Samothrace, rising like a dark cloud directly over the island of Imbros, and forming, with its bright and sunny hills, a very remarkable contrast. No one can pass along that coast without being struck with the appearance. But that lofty island was the first European land which the Apostle had ever seen. I thought of him, as walking on the shore before me, perhaps as the sun was setting behind the rugged mountain of Samothrace, feeling an earnest desire to preach the Gospel to the people of Europe. "And a vision appeared to Paul in the night. There

stood a man of Macedonia and prayed him, saying, Come over and help us!" Did not that man appear standing on the mountain, the only part of Europe which the Apostle had ever seen? "Therefore, loosing from Troas, we came with a straight course to Samothracia;" went direct to the island he had seen on the coast of Troas, and probably had seen in the vision.

But, be that as it may, I was so much impressed with the thought as to be unable to divest myself of its influence. I became a companion of the Apostle in his subsequent voyage on that coast. "We went before to ship and sailed unto Assos, there intending to take in Paul, for so had he appointed, minding himself to go on foot." Sailing on the track of his companions, I thought of Paul walking across the cape which we were doubling. Passing the ruins of Assos, of which much of the amphitheatre remains in good preservation, I could realise the scene. "And when he met with us at Assos, we took him in, and came to Mitylene." We passed Mitylene in the evening, and spent the night in the magnificent Bay of Smyrna. Having left Smyrna on Saturday evening, I rose early on Sabbath morning as the sun was rising over the Island of Chios. Before me, on the left, was Samos, and beyond it the high land of the Asiatic promontory, which denoted the situation of ancient Trogylium on one side, and the ruins of Miletus on the other. "We sailed thence, and came the next day over against Chios, and the next day we arrived at Samos, and tarried at Trogylium; and the next day we came to Miletus." These associations with St. Paul were strengthened by the fact, that we also were going "with a straight course unto Coos, and the day following unto Rhodes."

But I inquired of the officer on deck, "When shall we see Patmos?" "As soon as we pass that headland," said he, pointing to the extremity of the island of Nicaria. After breakfast, Patmos was clear and full in view on the larboard bow,—a bleak and rugged island, with a precipitous coast, and several peaks rising to a considerable height.

We had previously arranged with the captain to have morning service at half-past ten o'clock, at which time we were just opposite the north end of the island. Had we known the exact

course we could not have fixed the time more appropriately. During the service, we were passing the ten miles of its rocky side. The town, strangely built around the monastery of St. John, which crowns the summit of a lofty hill, was distinctly in view. Not a ripple was on the sea, nor a breeze in the air, nor a cloud in the sky, nor a sail on the water. We worshipped God, "on the Lord's-day," with nothing earthly but Patmos in sight. The ship's crew came in their Sunday clothes, with their Bibles in their hands, and sat attentively under the awning. Two Greek passengers joined in our devotions. Even the Turks, of whom about twenty were on board—pilgrims to Mecca, looked with apparent interest upon the island and upon our congregation. Dr. Raffles read the morning service of the Church of England, and his friends know how impressively he would read it. The captain led the responses. If ever "I was in the Spirit on the Lord's-day," it was on that memorable occasion. Although I had intended to speak from another passage, no text seemed so appropriate as Revelation i. 9: "I John, who am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the Word of God, and the testimony of Jesus Christ." After directing the attention of the audience to the exile of the Apostle to the rocky island on my right hand, I preached the Gospel by explaining "the testimony of Jesus Christ," and exhorted the sailors, if ever they again passed the isle of Patmos, to associate with it "the testimony" which was that day delivered unto them. Although they were told the town on the hill before them might perish, like the old popular cities which once flourished on the neighbouring continent of Asia, yet the rock would remain, it might be, a witness against them on a future day; but even when it shall melt away with fervent heat, the Word of the Lord will endure for ever.

The remainder of that Lord's-day, until Patmos faded like a shadow in the distance, was spent in thinking of that glorious revelation which Jesus there made to his servant John.

Your candid readers will excuse the personal allusions of this letter. I think no one of them could have been in similar circumstances without feel-

ing that he could not but speak the things which he had seen.

Yours respectfully,
ROBERT HALLEY.

Alexandria, June 1, 1854.

NEGRO SELF-DENIAL AND PERSEVERANCE.

To the Editor of the Christian Witness.

SIR,—In the April Number of your Magazine for 1852, you inserted a very interesting letter from my brother, entitled "The Revival of Religion in Jamaica." In the latter part of that letter (which is worthy of a re-perusal) he described the inconvenience under which he and his people worshipped, and intimated his intention of building a new chapel, and at the same time appealing to the liberality of the Christian churches of Great Britain to assist him in raising £100 to complete the building.

A few friends in England responded to that appeal, and about £30 was raised. He did not wait to know the result of his appeal, but, encouraged by the attendance on his ministry, and the willingness of the people to give their labour in the erection of a chapel, they commenced in the middle of last June to build in faith; and although, on account of the heavy periodical rains that fell in September, October, and November, they were unable to make any progress in their work, they subsequently devoted themselves to it with such energy that they completed the building, and opened it on Wednesday, the 19th of April. The colossal difficulties they have had to encounter will be in some measure understood when I state that a large, substantial, wooden building, sixty feet long, and of proportional width, has been erected upon a mountain in the central part of the island, 3,000 feet above the level of the sea, and upon whose sides no cart or dray can possibly travel. In giving me an account of the opening services, in a letter dated 25th April, at which the Rev. Messrs. J. O. Beardslie, of Kingston; J. H. Clark, of Four Paths; J. W. Gardner, of Chapelton; and W. Kellyer, of Mount Zion, were present, and assisted in the engagements; he concludes by saying, "The whole of that immense building has been carried on the people's heads. The women and children carried the 17,000 shingles (wooden slates) that cover it; and I so arranged the sawing of the uprights, sills, and plates, that each separate piece could be carried from the gully sides where they grew to the building. Any one would be astonished at the difficult places along which the timbers, boards, and shingles have been carried. They have brought them from the foot of an almost precipitous mountain. At one place they have had to pass the edge of a cliff flanked by a rock, and swept by a waterfall, along which I in vain attempted to pass with my shoes on; and being unable to follow the track on which they proceeded with their bare feet, I slipped down by the mountain side, clinging to the roots of trees and the long grass, to preserve me in my descent. I

have had twenty sawyers at work in these deep gullies, and ten carpenters on the building. Many of the people have most self-denyingly given thirty days' labour, besides contributing money. We collected £10 at our opening services, leaving a debt of £20 on the building. We are now exhausted. Do you think you can obtain any help for us in England? We wish to have the debt cleared, and to obtain £5 to paint it, to preserve it from the weather."

I have no doubt, Mr. Editor, that there are considerate Christian friends who will sympathise with these persevering and devoted Christian negroes, who, in addition to sustaining their own Missionary independent

of any Missionary Society, have so nobly worked to build a commodious chapel in which they can meet for the worship of God.

If this should meet the eye of any who have previously contributed, and they wish to see sketches of the building, and the track the people have travelled along the mountain side, I shall be most happy to send them, if they will make application to me; and if any feel disposed to give additional help towards the debt, it will be received with pleasure by

Yours most truly,
ROBERT JONES.

Staindrop, near Darlington,
June 16th, 1854.

Review and Criticism.

History of the Apostolic Church; with a General Introduction to Church History.

By PHILIP SCHAFF, Professor in the Theological Seminary at Mercersburg.
Two Vols. T. and T. Clark, Edinburgh; Hamilton and Co., London.

THIS is the only publication of its class that has yet crossed the Atlantic; and if we mistake not, it will be received with much interest. The author is evidently a man of great ability, learning, and industry; and the results of his labours are now before the British public. It is to be understood that the work, so far as it has proceeded, is to be published exclusively by Messrs. Clark. The author is a Swiss by birth, and a German by education; and has lived seventeen years in America, where he may be presumed to have become tolerably conversant with the English language, as well as with the politics and social life of the American people. The education of our historian, therefore, has been of signal service in preparing him for his great work. We find frequent reference to the literature of England; and he tells us that in his continuation he intends to devote much more space to the history of the Church in Great Britain and the United States than has been generally done by German authors.

We are first presented with a general introduction to Church History, where we are treated to his views of history itself, of the Church, and of Church history; after which we have an erudite dissertation on the most important works which have appeared in all ages and countries on Church History. This interesting descant occupies nearly 150 pages, and will be read with interest by all, and with especial advantage by young students of this great subject.

Having thus prepared his way, Mr. Schaff proceeds to the Apostolic Church,

in which he considers the position of Christianity in history, showing the preparation for Christianity in the history of the world, and the moral and religious condition of humanity at the time of its appearance. During this rapid and comprehensive survey, both Greece and Rome are dealt with in their literature, philosophy, and character. To this succeeds an impressive development of the condition of Judaism at that period.

The path may now be said to be thoroughly cleared up, and that clearing is such, unquestionably, as is not to be met with in any of our existing histories. The first book proceeds with the founding, spread, and persecution of the Church, starting with the Pentecostal miracle. The mission in Palestine, and the preparation for the conversion of the Gentiles, follow. The labours of Paul among the Gentile nations constitute the subject of some 130 or 140 pages; and thus terminate the first volume.

Volume II. opens with the labours of the other apostles, the history of which nearly reaches the destruction of Jerusalem. The life and labours of John succeed; and thus conclude the Apostolic period proper. Mr. Schaff having recorded his facts, proceeds with what we may term his philosophy. He now discusses successively, and with great ability, moral and religious life, the influence of Christianity on moral relations, spiritual gifts, and church discipline. The next book deals with church government, where the author discourses on the spiritual

office in general, church offices, and congregational offices; here there is a large amount of matter which demands thought, and which will well reward it.

Mr. Schaff shrinks not from the ticklish topics necessarily involved. As an honest man, he freely expresses his individual opinions. His views generally have about them a healthy spirit, and a manly independence, which entitle them to special notice. This is well exemplified in the section on the "Support of the Ministry." He does not deny that State connection has many advantages; but he holds that it "tends naturally to turn the Church more or less into a mere civil institution, and to make its ministers too dependent upon the Government, to stunt the virtue of the priesthood, and to depreciate the Gospel in the eyes of the people." Upon all general questions Mr. Schaff, as may be supposed, is in harmony with his great preceptor, Neander. On the subject of worship we have many excellent thoughts as touching both devotion and preaching. "The sermon," he says, "appears in the Apostolic church mainly in the shape of a missionary discourse, designed to kindle life, and raise up churches." This is an excellent idea, and it is to be desired that it may become more prevalent.

We get on, in the main, tolerably well till we reach "The Sacraments," where we meet with sentiments which awaken solicitude and excite alarm. We are told that the Divine intent of baptism "corresponds with regeneration. It marks the beginning of the renewing work of the Holy Ghost. In practice, however, the outward act is not always accompanied with the inward change; and in this case, the general principle holds that the exception does not set aside but confirm the rule, and that the unfaithfulness of men cannot subvert the faithfulness of God." Are we, then, to understand that, as a rule, baptism effects regeneration? The author proceeds to say that the communication of the promised sacramental grace is not magical or mechanical, but is dependent solely—in baptism as in the supper—on certain conditions, of which one is, relation to the Church, as in the case of the children of the Jews to the Jewish church, circumcision giving place to baptism. The author enlarges at considerable length on this important

subject; and in the course of his disquisition lays down doctrines which deserve the consideration not only of Baptists but of Pædobaptists. He considers that the baptism of the children of unbelieving, though nominally Christian parents, is in reality unmeaning, or rather a profanation of the whole transaction, since there is no guarantee for the education necessary to the fulfilment of the baptismal vow.

The fifth and last book of the second volume deals with the doctrines and theology of the early church; and here we have a large amount of interesting statement touching the sacred books, the scriptural mode of administration, of the power of the officiating minister, and repentance and faith on the part of the recipient. "The sacrament, like the word of God, is a savour of life unto life, or of death unto death." Our author subsequently tells us that "baptism, being a sacrament of regeneration, cannot, in the nature of the case, be repeated any more than a natural birth." This style of talk will at once show that our author has still to go to school upon this great subject.

As to the mode of baptism, our author is emphatic. He holds that "immersion, and not sprinkling, was unquestionably the original and normal form;" while he contends that at length pouring and sprinkling were substituted in cases of urgent necessity. As to infant baptism, he stands by it, although he very properly states that, in consequence of the missionary character of the Apostolic Church, adult baptism, as a matter of course, predominated. The volume closes with a dissertation on the heretical dissensions of the early period of the Church.

It will thus be seen that the present volumes may be considered as a history of the Apostolic period; and as such it is complete in itself. Notwithstanding the exceptions we have taken, and others not a few, on many points, which we might have taken, we deem the work one of great value; and one which, by intelligent men, thoroughly conversant with the word of God, may be read with considerable advantage.

Cyclopædia of Universal Biography. J. Griffin and Co.

THIS is a new idea. We have already Biography in all shapes and forms

and in some cases to such an extent as to comprise somewhat concerning every person who has the slightest claim to remembrance, and concerning multitudes who have none. But nowhere have we so complete and comprehensive a volume as that before us. It surpasses the larger class of Biographical Dictionaries in its better digested and more perfect character. It constitutes, indeed, the pith and the marrow of the more extended works, comprising a considerable number of new names, and correcting and abridging many sketches already extant. The avowed foundation of the claim presented on behalf of the present work is, the fact that the dictionaries are mainly the production of an individual writer, who, whatever his industry or length of days, must necessarily fall far short of such a work as the present. No single scholar, whatever his attainments, can be expected to seize, or even to appreciate, all the points of interest belonging to all classes of lives included in General Biography. The necessity of endeavouring to combine apt and effective talent, with a view to completeness of execution, has been long felt as indispensable to a general digest, as in the case of the great Encyclopædias. Now, however, for the first time, the principle has been applied to the preparation of a work at once portable and adapted to general circulation. This attempt, we hesitate not to pronounce a highly successful one. The execution of the principal lives of each class of remarkable men has been committed to the hands of practised writers, men who have a character to sustain, and who have cultivated the corresponding departments of learning—a circumstance tending to give it special characteristics and great value. For example, the departments of History, Politics, Law, Military Science, and Ecclesiastical Affairs have been mainly entrusted to Sir Archibald Alison, John Hilburn, Professors Cressy, Eadie, Ferguson, and the Editor, Mr. Rich. Classical Authors have been dealt with by Professor Ferguson. Theological and Religious Biography has been handed over to men eminent in that direction; while the Poets, Novelists, and Men of Letters have been intrusted to the skilful hands of Professor Spalding. And so with Mathematics, Physical matters, and other subjects.

A moment's attention to this fact of special qualifications will at once show the warranty which is furnished for such performances of each class as have never before been given to the public. The work is fully entitled to the somewhat sounding epithet, "Cyclopædia;" but we would put in a higher claim on its behalf: that however comparatively small may be the space it demands on the shelves of the library, it comprises matter quite sufficient for all practical purposes for even the cultivated and better informed portion of society. We have here upwards of 1,700 columns of closely-printed matter, thoroughly digested, and elaborately written,—Biography enough, we wot, for the great mass of individuals and families during the busy days of a short life. There are not many parties concerning whom they desire knowledge that they will not find here. It may be proper to add, that the initials of the literary corps are appended to all their respective principal articles. We cannot too much commend the work, which is, for its magnitude, a performance of extraordinary value.

We are glad to see that this is only a beginning. To this Cyclopædia of Biography is to be added a Cyclopædia of History, a complete series of Chronological Tables, from the beginning of the world to the present time, on a new plan, comprehending an arrangement according to dates, and an alphabetical arrangement. We cannot doubt but that the success of this volume will be such as to furnish the most ample encouragement to the enterprising Publishers to persevere.

Having spoken thus of the work, fidelity requires the statement that, even making allowance for difficulties where the competition for space was so great, there has been a considerable preponderance of the irreligious over religious men. For example, Thomas Campbell, the poet, has devoted to him four columns; while Dr. George Campbell, the Divine, is disposed of in two lines! Campbell, the poet, by his various Works, has doubtless contributed somewhat to enrich the literature of imagination, and refine the taste of his country; but, after all, a low place must be assigned him amongst its benefactors. Campbell, the theologian, was one of the first men of his time. To pass by his theological

labours, which have secured for him the first place in his class, so long as Christianity shall last, he is entitled to supreme distinction as a critic, and as a controversial writer. His "Philosophy of Rhetoric" has lifted him far above his fellows, and in that work he will go down to the latest posterity. In controversy, he worsted even Hume himself; by his "Essay on Miracles" he has performed a service inestimable to mankind. Again, a lengthened notice is given of Joanna Baillie, a lady of genius, as is obvious from her theatrical productions; but for whom mankind were but little the better, and had she never lived she would not have been greatly missed. Not so with Brainerd, the great American missionary, who is dispatched with a single line! Then there is Camœns, the poet, who is honoured with respectable space; while the greatest theological writer of his day, Andrew Fuller, is set off as a "Baptist preacher," in one line intimating when he was born and when he died! Again, there is Alleyn, the actor, receiving marked distinction; while Bradford, the martyr, one of England's greatest glories, and who promoted the interests of truth by laying down his life for it, is passed over with a single line!

We set forth these facts simply as specimens; we might extend the list till we reached an amount which would surprise the Editor, Mr. Rich, himself. It is now too late to mend the matter; but these facts show that provision should have been made against such an oversight. Let us not, however, be misunderstood, as implying unqualified complaint; for if much has been omitted, a great deal has been performed; Carey, Williams, the Martyr of Erromanga, and other benefactors of their species, are respectfully dealt with.

Symmetrical Structure of Scripture; or, The Principles of Scripture Parallelism Exemplified, in an Analysis of the Decalogue, the Sermon on the Mount, and other Passages of the Sacred Writings. By the Rev. JOHN FORBES, LL.D. T. and T. Clark; Hamilton and Co.

THIS volume has large and special claims to originality. It may be considered as a digest of much that has gone before upon the same subject, comprising a very large contribution from the industrious hand of the learned writer. The doctrine of parallelisms has never been discussed with the same fulness and ability. The author avows his opinion

of the great importance of Bishop Louth's discovery of the parallelism of Scripture as furnishing one of the most valuable aids ever presented to the interpreter; and calculated, when its principles have been more fully developed, to throw a new and clearer light on a great part of the sacred volume. Our author, under the powers of this new instrument of investigation, has proceeded to practice upon the Sermon on the Mount, which is shown to be one of the most perfect compositions that can be conceived, not only from the depth of wisdom which it displays, but for the exquisite arrangement of all its parts, which constitute one grand symmetrical whole; while yet each smaller portion is finished with the most consummate skill and minuteness of detail. The Seven Beatitudes, in particular, exhibit a combination of the most surprisingly beautiful arrangements and connections, disclosing a full and comprehensive meaning even beyond what these Divine utterances were already known to contain. According to our author, the structure of the Lord's Prayer is, in like manner, shown to be most remarkable, revealing a deeper significance in this perfect model of Christian devotion; while the closest correspondence is detected between its seven petitions and the seven Christian graces which the Beatitudes successively unfold. In spite of fancy and arbitrariness, which may be supposed to prevail in many of these discussions, there is much that is striking, interesting, and instructive. As a matter of course, sacred poetry enters very largely into the discussion. This is more especially manifested during the earlier sections of the volume. The author stoutly contends with those who stand opposed to him, and thinks he has the best of the controversy. It is curious to observe that the Alphabetical Psalms are arranged by sevens and subdivisions of seven into 313. Our author applies his principles not only to the Sermon on the Mount, but to the Decalogue, to the Song of Moses, portions of the Prophets, more especially Isaiah, and the Proverbs, and also to the Romans. Towards the latter part of the volume, the author discusses the subject of the Plenary Inspiration of Scripture, showing that imperfect views of inspiration led even the great Neander to assert that Matthew had mistaken the scope of one of the Lord's parables,—a tolerable liberty, certainly, for a Jewish convert to Christianity to take with the inspired page! Our author enters elaborately into the discussion between objective and subjective inspiration, showing that the Scripture itself claims plenary inspiration, and that the theory of partial inspiration is self-confuting.

Marcus Warland; or, The Long Moss Spring. A Tale of the South. By CAROLINE LEE HENTZ. Nelson and Sons.

THIS is another of the seemingly endless chain of American fictions, having for its professed object the furtherance of the best interests of human nature. The reader will, nevertheless, be somewhat jealous when informed that the fair writer resides in the South of the United States, breathing the

pestilent atmosphere of slavery, and especially when they find her speaking thus:

"We believe, if the domestic manners of the South were more generally and thoroughly known at the North, the prejudices that have been gradually building up a wall of separation between these two divisions of our land, would yield to the irresistible force of conviction."

Indeed! And ignorance is the source of the anti-slavery agitation, is it? What the best, and wisest, and most thoroughly Christian men of the United States consider first principles are to be viewed after all as only "prejudices!" There may, indeed, be such men as Mr. Bellamy, and such ladies as Mrs. Bellamy; there may be cases in which slave estates are managed on the principles of a well-ordered family, where love is everywhere in the ascendant, where whips and chains are things unseen and unheard of; but these are the exceptions, not the rule; and even such exceptions may, at any moment, by the death of the master or the mistress, be brought under the dire influence of the rule.

There is throughout the volume a strain of tender thinking and delicate expression; but there is poison mingled with the honey—thorns are imbedded in the rose. No poetry, no oratory, neither painting nor pathos, can reconcile us to merchandise in flesh and blood, and the confounding of a creature that bears the image of his God with goods and chattels and beasts of burden. No! we feel an insult to our common humanity when we meet with attempts such as that before us to mantle and conceal the hideous enormity.

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GERMANY supplies us with abundance of romance, and metaphysics, and doubtful criticism, and bad theology, but very seldom with travels. In the present case, however, we have a publication forming an exception. The range through which our traveller has conducted his inquiries is very considerable. We find him at Rio Janeiro and Buenos Ayres; we accompany him as he scampers through the Pampas, and across the Cordilleras, Chili, and Valparaiso, California, and the Gold Fields. There is a good deal there to interest the intelligent and inquisitive reader. By far the most interesting portion, we presume, will be the last half of the volume, which turns upon California, with its exciting and harrowing accompaniments. There is here a great deal to interest, and not a little to instruct. The Sacramento City has never before been so well described. We greatly mistake if, after reading it, men of sense, who are not superior to considerations of safety and comfort, do not prefer staying at home to dabble cabbages, dig potatoes, gather bones, or follow any vocation, rather than proceed to California to dig gold. By far the best chapter that has yet appeared upon this last subject is that entitled "The Digger's Life," which will be read with deep interest by those who have friends there, or who are in any way concerned in Californian operations.

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Ministering Children. A Tale, dedicated to Childhood. Seeleys.

THIS work, although from an unknown hand, will probably meet with extensive favour. It possesses great merit, and supplies abundant instruction. The writer is already well and favourably known as the author of "Sunday Afternoons," "The Light of Life," "The Female Visitor to the Poor," and other publications. It is clearly the production of a cultivated, observant, and experienced man. A strong current of evangelical sentiment pervades it, and the whole of its lessons are blended with Christian philanthropy. It is a book which all parents and all children will read with advantage.

The Lamplighter. Routledge.

ANOTHER enormous story. Three hundred and fifty solid pages! It is impossible to give any idea of it without a complete analysis and copious extraction, which the subject will not warrant, even did our space permit. There is a good deal of brilliant matter interspersed throughout the chapters, throwing considerable light on certain classes of character. It is one of those on which the young, the imaginative, and the idle may busy themselves for a few summer days or winter evenings, without much hurt.

Early Education. By W. H. BAINBRIDGE, F.R.C.S. Blackader and Co.

THESE lectures were delivered in the public hall of the Collegiate Institution, Liverpool, at the close of last year. It is not pretended that they contain much that is new; it would, indeed, be strange if they did, after all that has been written since the days of Locke. Notwithstanding this, however, they contain not a little which, if known, is neglected. It is the object of Mr. Bainbridge to exhibit, with great fulness, the education of infants and of youth, in the earlier stages of life; and for this purpose, he brings physiological science to aid preceptors in elucidating the

development of the youthful faculties. The volume is marked throughout by high intelligence, careful observation, sound judgment, and benevolence. For thoughtful men there is a great deal that will reward attention. There is a larger measure of thought embarked upon the question than is to be found in almost any other volume of the same size, on the same subject.

The People's Budget, to produce Millions of Money to the People of Great Britain and Ireland, etc. By ONE OF THE PEOPLE. Effingham Wilson.

JOHNSON said that large promise was the soul of an advertisement. "One of the People" seems to act upon the principle that large promise is the soul of a title-page. If the present publication were to make good its title, the writer would be beyond all comparison the greatest moral and human benefactor of our race. The great want of our day is, the want of money. At no previous period, since the time of Solomon, were his words more strikingly exemplified, "Money answereth all things." "One of the People" is an ingenious schemer, well informed, and endowed with a very active mind, and a capability of distinguishing between things that differ. In spite of all that is romantic and Utopian, there is, nevertheless, much in the publication to excite interest.

Thoughts on the Vocation and Progression of the Teacher. By Miss SARAH JOLLY. Seeleys.

THIS is no inconsiderable contribution to our Educational library. Though brief, it is varied and valuable. It may be defined, the philosophy of education popularized. We here find outlines of mental and moral philosophy, with many elegant touches on matters of science, and the general subjects that constitute a superior education. The question of study, and intellectual labour generally, as well as health, and the effect of mind thereon, and a great deal besides, are, after woman's own manner, expatiated on. We could only wish that the volume had been three times its present magnitude, that our authoress might have had space in which to pour out her thoughts more abundantly.

Apostolic Succession Overthrown, and Evangelical Succession Established, by a Comparison of the Qualifications, Functions, and Endowments respectively assigned by Jesus Christ to the Apostles and to their Successors, in the Ministry of the New Covenant. By A CLERGYMAN OF THE ESTABLISHED CHURCH. Nisbet and Co.

THE title of this valuable volume sufficiently bespeaks its character. It is an enlightened and vigorous onslaught upon one of the greatest and most pernicious delusions of our times. The case of the Twelve Apostles, as comprising Prophetic Inspiration and Miracles, is set forth with great clearness and copiousness; after which, the two Missions are considered—the Apostolic and the Evangelical are compared and contrasted with superior intelligence. Scarcely anything can be more ridiculous than the pretensions of the Puseyites and the Apostolics, as viewed

through the medium of Scriptural arguments, such as those before us. The case of Peter, as the supposed exclusive origin of Apostolic Succession, is, for the thousandth time, cleared up, and by being cleared up, the claims of his impious successor at Rome are utterly demolished. The case of Paul, as the supposed originator of Apostolic Succession, constitutes the theme of the last part of the work; and this, too, is set forth in a manner which leaves little to be added. The dissertation is comparatively brief, inasmuch as the materials are scanty. Those who have been troubled by the figment have only got to read this section, to see at once that there is no ground whatever for the claim. The volume is, in some respects, one of the most efficient that has appeared upon the subject in recent times.

Perversion and Conversion; or, Cause and Effect. By Rev. R. MAGUIRE, B.A. Shaw.

MR. MAGUIRE is an enlightened, and because an enlightened, a zealous Protestant. He hates the Popedom with a perfect hatred, and for this we all the more like and admire him. He well deserves the honour of occupying the post of Clerical Secretary of the Islington Protestant Institution. His "Early Irish Church," and his "Lectures on Papal Indulgences," will prepare those who have read them for the present volume, in which they will find all that they can expect. The range through which our author sweeps his course is very wide. It is a work on Popery adapted to the present circumstances of the British people. This is its peculiar character, and on this rests its special claims. Considered simply in relation to Popery, the publication is one of great value; but that value is vastly enhanced from its application to the Church of England. It has our most cordial commendation, as being both seasonable and valuable. The first Appendix, in a few pages, addressed specially to perverts, may probably make some of them tremble. Nothing but a rejection or setting aside of the word of God as a guide to truth, possessing authority over conscience, can render any man at ease after perusing it.

Popular Readings on the Revelation. Founded on Dan. xi. 40—45. By Rev. WILLIAM GRAHAM, F.R.S. Johnstone and Hunter.

HE who undertakes to popularize the Book of Revelation is undoubtedly a man of courage; and to do so with success, will prove him to be a man of power. It does not strike us that our author has pretended to more than he has accomplished. There is, indeed, nothing in these pages that is not comprehensible to ordinary intelligence. There is here a great deal to instruct and to interest; and if great perplexities have been but little diminished, a good deal has nevertheless been done to throw light into the subject generally.

Faith's Trial; or, Abraham's Example Practically Applied. By Rev. D. T. JARMAN, M.A., of Bedford Episcopal Church, St. George's, Bloomsbury. Nisbet.

THIS is a carefully-prepared and valuable

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pestilential atmosphere of slavery, and especially when they find her speaking thus:

"We believe, if the domestic manners of the South were more generally and thoroughly known at the North, the prejudices that have been gradually building up a wall of separation between these two divisions of our land, would yield to the irresistible force of conviction."

Indeed! And ignorance is the source of the anti-slavery agitation, is it? What the best, and wisest, and most thoroughly Christian men of the United States consider first principles are to be viewed after all as only "prejudices!" There may, indeed, be such men as Mr. Bellamy, and such ladies as Mrs. Bellamy; there may be cases in which slave estates are managed on the principles of a well-ordered family, where love is everywhere in the ascendant, where whips and chains are things unseen and unheard of; but these are the exceptions, not the rule; and even such exceptions may, at any moment, by the death of the master or the mistress, be brought under the dire influence of the rule.

There is throughout the volume a strain of tender thinking and delicate expression; but there is poison mingled with the honey—thorns are imbedded in the rose. No poetry, no oratory, neither painting nor pathos, can reconcile us to merchandise in flesh and blood, and the confounding of a creature that bears the image of his God with goods and chattels and beasts of burden. No! we feel an insult to our common humanity when we meet with attempts such as that before us to mantle and conceal the hideous enormity.

Gerstaecker's Travels. Translated from the German. Nelson and Sons.

GERMANY supplies us with abundance of romance, and metaphysics, and doubtful criticism, and bad theology, but very seldom with travels. In the present case, however, we have a publication forming an exception. The range through which our traveller has conducted his inquiries is very considerable. We find him at Rio Janeiro and Buenos Ayres; we accompany him as he scampers through the Pampas, and across the Cordilleras, Chili, and Valparaiso, California, and the Gold Fields. There is a good deal there to interest the intelligent and inquisitive reader. By far the most interesting portion, we presume, will be the last half of the volume, which turns upon California, with its exciting and harrowing accompaniments. There is here a great deal to interest, and not a little to instruct. The Sacramento City has never before been so well described. We greatly mistake if, after reading it, men of sense, who are not superior to considerations of safety and comfort, do not prefer staying at home to dabble in cabages, dig potatoes, gather bones, or follow any vocation, rather than proceed to California to dig gold. By far the best chapter that has yet appeared upon this last subject is that entitled "The Digger's Life," which will be read with deep interest by those who have friends there, or who are in any way concerned in Californian operations.

Narrative of Incidents in the Early Military Life of Major Thorpe, Secretary to the Foreign-Aid Society. With an Introduction and Appendix. Seeleys.

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essay. The title-page is not very happy; but closely examined, it will be found, nevertheless, to indicate the nature of the publication, which is, to show the way and extent to which Abraham's faith was tried. We humbly submit that "The Faith of Abraham Explained and Applied," had been a far more appropriate title. In the course of sixteen short chapters, we have here a large amount of important, clear, and interesting instruction. The book is one for the closet, the pocket, and the family.

Great Truths for Thoughtful Moments. By the Rev. D. LAING, M.A. Blackader.

In this tract Mr. Laing ably reasons on The Death of Peace—Cleanliness—The Resurrection of the Individual—and Benevolence Needful to Happiness. The author tells us he has endeavoured to treat these subjects in a manner at once popular and attractive; and so far as he has gone, he has succeeded.

Poor Paddy's Cabin; or, Slavery in Ireland. A True Representation of Facts and Characters. By AN IRISHMAN. Wertheim and Co.

THE present work was avowedly suggested by "Uncle Tom." There was a happy propriety in the adoption of the idea, which is here well worked out. In both cases, Slaves and Slavery are the theme; and it is no extravagance to say, that the slavery of Ireland is, spiritually viewed, of a far more deadly and desperate character than is that of the United States; and that the Papal priesthood are a much more culpable class of men than the Planters. The book is full of facts and illustrations of Irish Popery. While its perusal will greatly contribute to fortify the less-informed Protestant, it is much calculated for circulation amongst the reading and less priest-ridden portion of the Papists themselves. The volume is written with grace and life, and is strongly stamped with wit and brilliancy.

Irvingism and Mormonism Tested by Scripture.

By the Rev. EMILIUS GUERS. With Prefatory Notices by JAMES BRYDGES, Esq. Nisbet and Co.

It is sufficiently humbling in the year of grace 1854, and in the enlightened kingdom of England, to be necessitated to furnish antidotes to such follies as those which constitute the basis and the elements of Irvingism and Mormonism. From the fact, however, that the numbers of these sects, more especially of the latter, are so rapidly increasing, it is far from a needless undertaking; and the gentlemen who have had to do with the getting-up of this volume have deserved well for the service they have rendered to the cause of truth. The volume is a digest of the principles and practices of the two heresies. The history of Irvingism constitutes a copious section, and another is devoted to the doctrines. To both is subjoined a section of miscellaneous reflections. The same course is pursued with respect to Mormonism, between which and Irvingism a parallel is drawn, which will be read with interest and instruction.

The Evangelical System Considered in its Various Aspects. A Book for the Times. By the Rev. JOHN BROCK. Houlston and Stoneman.

HAVING already testified to the great worth of this volume of doctrinal, experimental, and practical theology, we have only to express our gratification at seeing it so soon in the second edition.

Quicksands on Foreign Shores. Edited by the Author of "English Life, Social and Domestic." Blackader and Co.

THE object of this interesting and enlightened volume is to point out the perils attendant on travel in Continental countries, where the Popish priesthood are everywhere on the look-out to catch the unwary. The volume presents very impressive, not to say, most awakening illustrations of the necessity of prayerful caution on the part of all concerned in such travel. Some of the illustrations are deeply affecting, and notwithstanding the fictitious air which the work presents, with a view to avoid personality, we believe the facts are all indubitable.

Memoirs of Thomas Chalmers, D.D. By His Son-in-Law, the Rev. Dr. HANNA. Fourth Quarterly Part. Constable and Co., Edinburgh; Hamilton and Co., London.

THIS fourth part of the present is the fourth volume of the original edition. The great work is now placed within the reach of the entire population; and well will it be if the facilities so promptly and so generously furnished by the publishers are taken due advantage of, for if so, the circulation will be great beyond all example. Never before was a work of such magnitude so quickly reduced to twenty-five per cent. of the original moderate cost. The conduct of the publishers is beyond all praise, and it is only to be hoped that they may not be losers by their Christian patriotism.

Another Book about Methodism. Hamilton and Co.

THE object of this book is to defend "Methodism as it is," to fortify the deeds of the Conference, and reconcile the members of the Methodist community to "sing their bondage freely." It consists mainly of extracts from Methodist publications, more especially those of Wesley and of Fletcher, while there are sly hits at the *British Banner* and the *CHRISTIAN WITNESS*, as having contributed more than a little to the light which has led to the recent confusion.

The Land of Sinim; or, China and the Chinese Missions. By the Rev. W. GILLESPIE. Simpkin and Co.

MR. GILLESPIE has selected the proper period for performing the service he has rendered by the present publication. The book must not be viewed as a compilation. It could have been written if no other work in England had existed. It is very largely the fruit of personal observation and experience during the long course of seven years' residence, as one of the agents of the London Missionary Society, at Hong-Kong and Can-

ton. The author is now a respected minister of the Free Church. We very cordially recommend the volume.

The Power of the Word Exemplified in the Conversion of the Rev. Van Maadsdyk. Translated from the Dutch. Constable and Co.; Hamilton and Co.

THE subject of this beautiful and touching narrative was originally a Roman Catholic priest, but is now the pastor of a very large Protestant assembly, comprising about a thousand members, the greater part of whom are converts from the Church of Rome. Seldom has the conversion of a priest been attended with happier results. The narrative, while it will be interesting and instructive to Protestants generally, is especially adapted for circulation among Roman Catholics.

The Protestant in Ireland in 1853. Seeleys. WE have here an extremely captivating and life-like view of Popish society in the sister kingdom. The book abounds in facts and incidents, all tending to illustrate the true character of the system. They who shall read this volume, whatever their previous ignorance, will have no mean conception of the true state of things amongst the Irish people. They will see with what zest the Protestant Bible is pronounced "the Devil's book." The facts of the volume can scarcely fail to impart fresh stimulus to all evangelical efforts for the conversion of that unhappy country. There may, here and there, be sentiments in which some readers may not concur; but before condemning, let them consider. Concerning the general sentiments and scope of the volume, there cannot be two opinions.

Peace in Believing. A Memoir of Isabella Campbell. By HER MINISTER. New Edition. Hall, Virtue, and Co.

THIS volume, on its first appearance, excited unusual attention, partly on account of the peculiarly spiritual-mindedness of its subject, and partly on account of some of the opinions held by its author. There is an unusual manifestation of strong faith, accompanied by corresponding power in the heart and life of the heavenly woman whose history it records. Here religion was, in very deed, "the life of her life." The volume, to a considerable extent, consists of correspondence, most of which is of a remarkably ethereal and affecting character.

Religious Liberty in Germany. A Letter to the Assembly of the German Evangelical Churches. By the Rev. G. W. LEHMAN. Houlston and Stoneman.

THE author is the pastor of a Baptist church in Berlin, and from the fulness of his heart he has addressed the German Evangelical Churches, on the subject of the hardships to which many that "fear God and work righteousness" are being subjected. As a piece of history, the tract is valuable. The Revs. John Howard Hinton and Dr. Steane have prefaced the pamphlet by a few paragraphs of introduction, which considerably enhance its interest.

Vestiges of Divine Vengeance; or, The Dead Sea and the Cities of the Plain. By W. ELFE TAYLER. Wertheim and Macintosh.

THIS book is, in one respect, a valuable addition to the library of Christian evidences. We have here an intelligible and most impressive digest of all that has been achieved by modern travel, to illustrate the history of the Dead Sea. Its dangers, its early explorers, Dr. Robinson and others, together with Lieut. Lynch's expedition, are subjects largely expatiated on.

Axioms for Architects. By the Rev. S. HEBDITCH. Snow.

THE somewhat strange title of this pretty tractate gives but an imperfect history of its object, which is to present an argument for Mutual Improvement Societies, based on Christian principles. As an argument, it is clear, strong, and convincing; but whether such things will succeed,—nay, whether they will prove a source of good or evil,—will very mainly depend on their superintendence.

Favourite Welsh Hymns. Translated into English, by the Rev. JOSEPH MORRIS. Ward and Co.

NOT possessing an acquaintance with the language of Wales, it is impossible to pronounce an opinion as to the merits of this translation. It may, nevertheless, be affirmed that they abound in fire, feeling, variety, and Gospel. While all classes may read them with edification, they will be especially welcome to Welsh Christians resident in England, and their children, who may have but imperfectly acquired the language of their fathers.

The Cross and the Age; or, The New Reformation. A Tract for the Times. No. II. Seeleys.

THIS tract descants on Extramural Interments—Christian Self-Sacrifice—Monasticism—Priestcraft—Inconsistent Professors—The Right of Private Judgment—and so forth. It is impossible to do much on subjects so numerous and so momentous, within the narrow space of twenty-nine small pages; but there is nevertheless a very large amount of good thinking, blended with sound principle.

Cyclopædia of Sacred Poetry. Part IX. Groombridge.

THIS exceedingly valuable digest of the best poetry in our language is steadily advancing. We trust the circulation is such as it merits; and if so, it will be very great.

A Brief Sketch of the Kingdom of the Gentiles, as recorded in the Book of Daniel and the Revelation; with the Church of the Heavenly Calling. By M. P. Partridge and Oakley.

LET no man touch this book who has not made up his mind to a little thinking. It is, in some respects, erudite, and in others curious; deeply speculative, but not less deeply interesting.

An Address to Students. Delivered at one of a Series of Meetings conducted by the Medical Missionary Society, Edinburgh. Sutherland and Knox.

THE address is one of substantial worth, and which may be read by people of all classes and conditions, although more especially intended to bear on the question of Missions.

Hearkened and Heard. By the Rev. J. W. LESTER, B.A. Seeleys.

A simple, natural, earnest, and useful book.

Hogg's Instructor.

VARIED, interesting, instructive; and ably written.

Great Truths for Thoughtful Moments. Nos. III.—VI. Blackader.

Good tracts on important subjects.

The Leisure Hour. Parts XXVI., XXVII. Tract Society.

THESE parts need no recommendation from us. They abound in admirable matter, well got up, and well illustrated.

Monthly Review.

THE Month, at home, has not been signalized by any particular occurrence. The only thing of importance, in Parliament, has been the passing of the Oxford University Bill, in a form greatly amended, as compared with its original character as presented by the Government. It had been intended to make no reference whatever to the admission of Dissenters to the University. By this omission Government did not mean to express an adverse opinion, but preferred leaving it to the future, when the University itself might, perhaps, see it good and graceful to open its gates to admit the dissentients; or failing that, a Bill might be brought in for the special purpose. The argument was plausible; and there was some danger, at one time, of its succeeding to command the assent of the House of Commons. Mr. Heywood, however, although himself a Churchman, was wisely indisposed to trust the University authorities, and thought it preferable to secure the boon, or the debt, by express enactments. He, therefore, proposed the introduction of a clause admitting Dissenters to all the privileges of instruction: this was strenuously opposed by the Government, but carried by a very great majority in spite of them. Lord John Russell, the Leader of the House, seeing this, very properly determined to make no opposition to the second clause, which was immediately proposed by Mr. Heywood, to the effect that it should be competent to Nonconformist Students to receive Degrees in the various matters in which they might solicit them. Lord John observed, that the second, as a matter of course, followed the first,—a just conclusion, inasmuch as it would have been preposterous, if not insulting, to admit them to receive tuition, and refuse to them that which properly constitutes the certificate of their academic attainments, and the necessary instrument of their future success in life. The noble lord viewed the matter justly; but not so Mr. Walpole, a Tory member, and one of the chiefs of Lord Derby's Government. That right honourable gentleman sounded the alarm, and appealed to Her Majesty's Ministers, warning them of the peril to the University from the admission of Dissenters to take Degrees, and intimating that he would divide the House upon this vital question, although he stood alone! Lord John Russell intimated that, of course, if the right honourable gentleman divided the House, he must vote with him. This remark

was a note sufficient for the members and chief adherents of the Government. They voted with their chief, and the result was, a great majority against the second clause. This step excited universal astonishment, since the first clause completely neutralized the second. It was compared to the invitation and admission of guests to a banquetting-room, and then preventing them taking their seats at the table. In the meantime, Mr. Heywood, confident in the justness of his cause, and hoping that reflection would lead the Government to revise their views and reverse their decision, intimated immediately that he would, on the third reading of the Bill, again propose the introduction of the clause. When the night for the reading came, he did so; and then Lord John Russell, the Chancellor of the Exchequer, and some other members of the Government, changed their tone, and recurring to the vast majority on behalf of the first clause, avowed their intention of submitting to the decision of the House, and abstaining from all further opposition. The result was, the passing of the clause by an immense majority.

Thus, then, this great measure has at last been carried; and whatever be its value to the Nonconformists,—who happily were not dependent upon Oxford for cultivation in science, literature, and languages,—still it is a matter of great gratification to see truth at last triumphant, and after ages of injustice and exclusion, to witness the concession of their right to the educational privileges of the University. To what extent the Dissenters will avail themselves of it remains to be seen: the option lies with themselves. They have their London University, Queen's College, their own Theological Colleges, and the Scottish Universities, brought by the rail to their own doors. The probabilities, therefore, are, that, for a time, at least, the influx of Dissenters will not be great; but be that as it may, the Nonconformists have reason to congratulate themselves on the success which has attended the struggle of their friends. The Ministry were in good earnest about getting the Bill read a third time, that it might go to the House of Lords as speedily as possible, with a view to its passing this present Session. It went, and in their Lordships' House it met with no obstruction, and passed with almost unexampled celerity.

The heat of the Session is over, and there

is no probability of much more beyond mere routine being attempted during the present year. The war has absorbed all minds, and arrested all progress.

In the Metropolis, and indeed everywhere, the eyes of the public are beginning to be opened to the consequences of hostilities in the rise of provisions, and indeed in all the necessities of life; the nature of the season also adding for a time to the difficulties and the depression. The rains of the bygone month have been almost unremitted, and few remember a summer that has presented so little sunshine. The results began to be serious, not to say alarming. A defective harvest, with a somewhat depressed commerce, and a double income-tax, would have exposed the country to great hardships. Happily, the weather has taken a turn, and prospects now are generally bright.

In the meantime, from high sources we learn that the hay crop is generally light, while the spring corn is backward; the wheat is very fair in all parts of the country, and there is every prospect of at least an average crop. Potatoes, too,—the hope of the many,—look well, and the newly-sown turnips are very promising.

With respect to the War, things remain much the same as when we last wrote. In the Baltic nothing has occurred worth mention, beyond the serious fact that an unseen enemy has broken out, menacing alike both the belligerents. The cholera has appeared at Cronstadt, it is reported, with considerable violence. It has also invaded the fleet, where a number of deaths have occurred, several of them on board the *Duke of Wellington*, the ship of Sir Charles Napier. This occurred while the ship was within a short distance of Cronstadt, and when it was supposed they were on the eve of action. Under these circumstances, therefore, it was deemed expedient to withdraw for a season; and they have withdrawn accordingly. In the East several considerable advantages have been gained by Omer Pacha over the Russians; and there seems a good deal of activity, but without any decisive result, in the fleet in the Black Sea.

Prussia still occupies the same ambiguous position. Austria has made some slight advancement, having concluded a convention with the Porte to occupy a portion of the Provinces, yielding him a mitigated assistance, the convention providing for their aid in keeping out the Russians from certain localities, and under certain contingencies in driving them out. In the meanwhile, through the instrumentality of Prussia negotiation has been opened up afresh, and Nicholas has been endeavouring to arrest the progress of Austria, and prevent the fulfilment of her solemn engagement to Turkey.

Some movements, under respectable auspices, have been making in the Metropolis to further the religious interests of the East. Such a movement deserves all praise for the spirit in which it originates; but it may be greatly doubted whether a country, covered by the excitements and the tumults of war, and labouring on under a cloud of fearful contingencies and possibilities, be a hopeful theatre of religious operations. Those, how-

ever, who are betaking themselves to this philanthropic work, will doubtless endeavour to blend prudence with their zeal, and to lay themselves out in quarters where they will be as little as possible liable to obstruction.

Emigration proceeds steadily, though the current is much diminished. A Government emigrant ship a few days ago went forth from Liverpool, with a company of 500 and upwards, for Australia, composed principally of Scotch emigrants, with a mixture of English and Irish. Before they had been long at sea, the cholera broke out in an English family from Southampton, and forthwith became so violent that deaths began rapidly to ensue, even without the usual premonitory symptoms, attack and death being contemporaneous! The surgeon very properly, alarmed at his situation, recommended the captain to return immediately to Liverpool, which was done with all haste; but before their arrival and safe anchorage, upwards of fifty individuals had perished! This is an event of a very alarming character. Supposing the ship to have been three or four thousand miles upon her way, none can tell the peradventures which might have followed—the greater portion of the vast multitude might have died.

Ireland remains tranquil. The only thing ecclesiastical deserving of notice is the motion of Mr. Bright in the House of Commons against the Irish *Regium Donum*, a sum approaching £40,000 per annum, received by the Presbyterians. On the occasion, the hon. gentleman made a most able speech, stating facts and presenting arguments, which ought to have carried everything before them. The House of Commons, however,—or at least, the ministry which leads the majority of the House,—is governed by other considerations than those of fact and of argument.

There is reason to believe that the cholera is somehow connected with the atmosphere, and that that invisible element, whatever it be, which destroys human, is also fatal to some portions of vegetable life. It seems an unquestionable fact, that strong symptoms of the potato blight have arisen in various parts of Ireland; at Clonmel and in the neighbourhood of Dublin the appearances are alarming. The sickly and shrivelled aspect of the plant bespeaks the presence of disease in the root.

Nothing particular has occurred in the United States. The friends of the slave are still displaying great courage, while their numbers are augmenting, and their discipline improving. The cholera is raging in the South, more especially in Mexico, where multitudes have fallen, and amongst them Madame Sontag, a lady whose powers of song have commanded for her extended patronage, with its golden accompaniment, in England. She was announced to appear in the Opera, but she appeared not; the tongue which had charmed both continents now lies silent in the dust. To her we regret to add another victim in the Secretary of the British Legation, as well as the Secretary of the Spanish Legation, and other distinguished persons. In one day the mortality actually reached 200!

pestilential atmosphere of slavery, and especially when they find her speaking thus:

"We believe, if the domestic manners of the South were more generally and thoroughly known at the North, the prejudices that have been gradually building up a wall of separation between these two divisions of our land, would yield to the irresistible force of conviction."

Indeed! And ignorance is the source of the anti-slavery agitation, is it? What the best, and wisest, and most thoroughly Christian men of the United States consider first principles are to be viewed after all as only "prejudices!" There may, indeed, be such men as Mr. Bellamy, and such ladies as Mrs. Bellamy; there may be cases in which slave estates are managed on the principles of a well-ordered family, where love is everywhere in the ascendant, where whips and chains are things unseen and unheard of; but these are the exceptions, not the rule; and even such exceptions may, at any moment, by the death of the master or the mistress, be brought under the dire influence of the rule.

There is throughout the volume a strain of tender thinking and delicate expression; but there is poison mingled with the honey—thorns are imbedded in the rose. No poetry, no oratory, neither painting nor pathos, can reconcile us to merchandise in flesh and blood, and the confounding of a creature that bears the image of his God with goods and chattels and beasts of burden. No! we feel an insult to our common humanity when we meet with attempts such as that before us to mantle and conceal the hideous enormity.

Gerstaecker's Travels. Translated from the German. Nelson and Sons.

GERMANY supplies us with abundance of romance, and metaphysics, and doubtful criticism, and bad theology, but very seldom with travels. In the present case, however, we have a publication forming an exception. The range through which our traveller has conducted his inquiries is very considerable. We find him at Rio Janeiro and Buenos Ayres; we accompany him as he scampers through the Pampas, and across the Cordilleras, Chili, and Valparaiso, California, and the Gold Fields. There is a good deal there to interest the intelligent and inquisitive reader. By far the most interesting portion, we presume, will be the last half of the volume, which turns upon California, with its exciting and harrowing accompaniments. There is here a great deal to interest, and not a little to instruct. The Sacramento City has never before been so well described. We greatly mistake if, after reading it, men of sense, who are not superior to considerations of safety and comfort, do not prefer staying at home to dabble in cabages, dig potatoes, gather bones, or follow any vocation, rather than proceed to California to dig gold. By far the best chapter that has yet appeared upon this last subject is that entitled "The Digger's Life," which will be read with deep interest by those who have friends there, or who are in any way concerned in Californian operations.

Narrative of Incidents in the Early Military Life of Major Thorpe, Secretary to the Foreign-Aid Society. With an Introduction and Appendix. Seeleys.

WE have not of late had much military biography of a Christian character, which is to be regretted; for the Gospel is never more beautiful than when seen as it shines forth in direct, straightforward, and simple-minded men. Major Thorpe finished his course at the age of sixty-one, highly esteemed by his comrades, and by all that knew him. The narrative is by himself, and contains the principal facts of his early days and of his military career. The statements are limited, and the sphere he traverses by no means extended. Many of the facts, however, are interesting, and they will be read with advantage, especially by young men who may require information respecting the condition and habit of a species of service and a mode of existence far removed from that of civil life. The perusal of these pages, if we mistake not, will somewhat tend to abate the military fervour of many a fiery youth, who aspires to be a soldier, without knowing what soldiering means or involves.

Ministering Children. A Tale, dedicated to Childhood. Seeleys.

THIS work, although from an unknown hand, will probably meet with extensive favour. It possesses great merit, and supplies abundant instruction. The writer is already well and favourably known as the author of "Sunday Afternoons," "The Light of Life," "The Female Visitor to the Poor," and other publications. It is clearly the production of a cultivated, observant, and experienced man. A strong current of evangelical sentiment pervades it, and the whole of its lessons are blended with Christian philanthropy. It is a book which all parents and all children will read with advantage.

The Lamplighter. Routledge.

ANOTHER enormous story. Three hundred and fifty solid pages! It is impossible to give any idea of it without a complete analysis and copious extraction, which the subject will not warrant, even did our space permit. There is a good deal of brilliant matter interspersed throughout the chapters, throwing considerable light on certain classes of character. It is one of those on which the young, the imaginative, and the idle may busy themselves for a few summer days or winter evenings, without much hurt.

Early Education. By W. H. BAINBRIGGE, F.R.C.S. Blackader and Co.

THESE lectures were delivered in the public hall of the Collegiate Institution, Liverpool, at the close of last year. It is not pretended that they contain much that is new; it would, indeed, be strange if they did, after all that has been written since the days of Locke. Notwithstanding this, however, they contain not a little which, if known, is neglected. It is the object of Mr. Bainbrigg to exhibit, with great fulness, the education of infants and of youth, in the earlier stages of life; and for this purpose, he brings physiological science to aid preceptors in elucidating the

development of the youthful faculties. The volume is marked throughout by high intelligence, careful observation, sound judgment, and benevolence. For thoughtful men there is a great deal that will reward attention. There is a larger measure of thought embarked upon the question than is to be found in almost any other volume of the same size, on the same subject.

The People's Budget, to produce Millions of Money to the People of Great Britain and Ireland, etc. By ONE OF THE PEOPLE. Effingham Wilson.

JOHNSON said that large promise was the soul of an advertisement. "One of the People" seems to act upon the principle that large promise is the soul of a title-page. If the present publication were to make good its title, the writer would be beyond all comparison the greatest moral and human benefactor of our race. The great want of our day is, the want of money. At no previous period, since the time of Solomon, were his words more strikingly exemplified, "Money answereth all things." "One of the People" is an ingenious schemer, well informed, and endowed with a very active mind, and a capability of distinguishing between things that differ. In spite of all that is romantic and Utopian, there is, nevertheless, much in the publication to excite interest.

Thoughts on the Vocation and Progression of the Teacher. By Miss SARAH JOLLY. Seeleys.

THIS is no inconsiderable contribution to our Educational library. Though brief, it is varied and valuable. It may be defined, the philosophy of education popularized. We here find outlines of mental and moral philosophy, with many elegant touches on matters of science, and the general subjects that constitute a superior education. The question of study, and intellectual labour generally, as well as health, and the effect of mind thereon, and a great deal besides, are, after woman's own manner, expatiated on. We could only wish that the volume had been three times its present magnitude, that our authoress might have had space in which to pour out her thoughts more abundantly.

Apostolic Succession Overthrown, and Evangelical Succession Established, by a Comparison of the Qualifications, Functions, and Endowments respectively assigned by Jesus Christ to the Apostles and to their Successors, in the Ministry of the New Covenant. By A CLERGYMAN OF THE ESTABLISHED CHURCH. Nisbet and Co.

THE title of this valuable volume sufficiently bespeaks its character. It is an enlightened and vigorous onslaught upon one of the greatest and most pernicious delusions of our times. The case of the Twelve Apostles, as comprising Prophetic Inspiration and Miracles, is set forth with great clearness and copiousness; after which, the two Missions are considered—the Apostolic and the Evangelical are compared and contrasted with superior intelligence. Scarcely anything can be more ridiculous than the pretensions of the Puseyites and the Apostolics, as viewed

through the medium of Scriptural arguments, such as those before us. The case of Peter, as the supposed exclusive origin of Apostolic Succession, is, for the thousandth time, cleared up, and by being cleared up, the claims of his impious successor at Rome are utterly demolished. The case of Paul, as the supposed originator of Apostolic Succession, constitutes the theme of the last part of the work; and this, too, is set forth in a manner which leaves little to be added. The dissertation is comparatively brief, inasmuch as the materials are scanty. Those who have been troubled by the figment have only got to read this section, to see at once that there is no ground whatever for the claim. The volume is, in some respects, one of the most efficient that has appeared upon the subject in recent times.

Perversion and Conversion; or, Cause and Effect. By Rev. R. MAGUIRE, B.A. Shaw.

MR. MAGUIRE is an enlightened, and because an enlightened, a zealous Protestant. He hates the Popedom with a perfect hatred, and for this we all the more like and admire him. He well deserves the honour of occupying the post of Clerical Secretary of the Islington Protestant Institution. His "Early Irish Church," and his "Lectures on Papal Indulgences," will prepare those who have read them for the present volume, in which they will find all that they can expect. The range through which our author sweeps his course is very wide. It is a work on Popery adapted to the present circumstances of the British people. This is its peculiar character, and on this rests its special claims. Considered simply in relation to Popery, the publication is one of great value; but that value is vastly enhanced from its application to the Church of England. It has our most cordial commendation, as being both seasonable and valuable. The first Appendix, in a few pages, addressed specially to perverts, may probably make some of them tremble. Nothing but a rejection or setting aside of the word of God as a guide to truth, possessing authority over conscience, can render any man at ease after perusing it.

Popular Readings on the Revelation. Founded on Dan. xi. 40—45. By Rev. WILLIAM GRAHAM, F.R.S. Johnstone and Hunter.

HE who undertakes to popularize the Book of Revelation is undoubtedly a man of courage; and to do so with success, will prove him to be a man of power. It does not strike us that our author has pretended to more than he has accomplished. There is, indeed, nothing in these pages that is not comprehensible to ordinary intelligence. There is here a great deal to instruct and to interest; and if great perplexities have been but little diminished, a good deal has nevertheless been done to throw light into the subject generally.

Faith's Trial; or, Abraham's Example Practically Applied. By Rev. D. T. JARMAN, M.A., of Bedford Episcopal Church, St. George's, Bloomsbury. Nisbet.

THIS is a carefully-prepared and valuable

British Missions.

HOME MISSIONARY SOCIETY.

Review of Fifteen Years' Labour on a Home Missionary Station.

I completed the fifteenth year of my pastoral and ministerial labours in B — and its neighbourhood on June 4th, 1854. When I settled here in the year 1839, our old chapel was in a most dilapidated state, surrounded by a high stone wall, which was in a very ruined condition. The old pews were deep enough to hide the congregation from each other, and the place called the vestry was used in part as a coalhouse. My first work, next to my pastoral and ministerial labours, was to have the house of the Lord repaired, modernized, and enlarged, and the coalhole removed to its own appropriate corner. We had the vestry rebuilt and greatly enlarged, and the old stone wall in front of the chapel taken down, and iron palisading placed in its stead. These alterations and enlargements cost about £300.

My next extra work was to visit the surrounding villages, and to look into the real state of the population. I found that the Gospel was not faithfully preached at any of the parish churches in the neighbourhood, and consequently, out of a population of 5,651, and including Episcopalians, Independents, and Wesleyans, not more than eighty persons made an open and consistent profession of Christianity. The great bulk of the population were as ignorant as the herds of Tartary. The Lord's-day was the labouring-man's market-day, and the shops were kept open on the Sabbath until the church bells proclaimed that the hour of prayer had arrived.

I found it impossible to procure a room, at which I might preach the Gospel to the poor, in six villages out of eleven which are within three miles of B —. The University and its Colleges sway the sceptre over these habitations of poverty and immorality. But as my work did not admit of any postponement, I took my stand on the village green, and preached to many, who had never heard it distinctly and regularly before, that "Christ died for their sins, according to the Scriptures." I need not add, that I was opposed. My own people, who were but few in number, and very timid, became alarmed, and wished me to give up my village labours, and confine my attention to the day people in the town who called me their minister. Magistrates, clergymen, and constables said and did what they could to stop me, but I told them that I had a work to do, which must be done. Having obtained help of God, I have continued unto this day to preach Christ, and salvation through his merits, to the peasantry, no man daring to make me afraid.

My next step was to raise up an agency, by means of which I could maintain my ground. I formed a theological class of poor lads, put appropriate books into their hands, and appointed each his district, and thus exercised them every Lord's-day as Scripture-readers. These Scripture-readers have one by one become lay-preachers.

Although there were the names of fifty-five

persons on the church-books when I settled here, the real number of church members was only twenty-seven; the rest had either left the neighbourhood or ceased to be members, and several had died. One hundred and eleven members have been added to the church since my connection with it. But as several have left us for Australia, and others have ceased to be of our fellowship, and not a few have died, our present number of members is only seventy-two.

Forty thousand tracts on various subjects, but principally religious, have been circulated in the neighbourhood, and thousands more have been given away to parties at a distance. About 12,000 periodicals, including our own Magazines, and about 400 copies of the Sacred Scriptures, have been sold by us within the last fifteen years. A Missionary Society, two Dorcas Societies, four Tract Societies, three Sunday-schools, one Day-school, a Clothing Club, eight Libraries, seven Evening-schools and Adult Classes have been established by us. Reading, writing, sewing, etc., are taught in our evening-schools; and, in addition to 1,000 library books, I have procured a large number of maps and diagrams, inkstands, copy-books, slates, and music-books; so that I have it now in my power to furnish thousands with the means of educating themselves to a certain extent, and of acquiring a knowledge of things which, until very recently, have been by them unheard of.

In addition to the 300 children who attend our three Sunday-schools, and daily school, about 100 young and middle-aged persons attended our evening schools and classes during last winter.

We lend a considerable number of sheets and blankets to the most deserving and needy of the poor, during the winter half-year, and boxes of linen are kept by us for the use of poor women who need them in their confinement. A sum of not less than £700 has been expended by us to promote the physical, social, moral, and mental elevation of the masses of our fellow-creatures around us. The total sum raised by the church and congregations under my pastoral care since the year 1839 has been about £1,100.

The real state of the working peasantry has occupied much of my thoughts and time within the last fifteen years. I found the field labourers in a most deplorable state of poverty, arising partly from their own ignorance and improvident habits, and partly from the low rate of wages at which they were then and are still paid, as well as from the miserable hovels in which they are compelled to huddle together, like pigs in a sty, — fifteen persons, consisting of three families, sleeping in one room. We succeeded in procuring good places a few years back for a number of poor families and a few single young men in the manufacturing districts, several of whom have done well.

Theology.

SAFETY AMID THE RAVAGES OF PESTILENCE.

THE present state of our country is calculated, not only to awaken thoughtless men to the concerns of their souls, in the prospect of the possibility of their being called into eternity with less than the usual average measure of merciful warning, but to excite solicitude even among the people of God themselves, as to their readiness for that which may be awaiting them. With this view, their attention is invited to the consideration of a Scripture specially suited to their condition: Psa. xci. 1—3.

The first verse propounds a general doctrine concerning the safety of godly men; the second announces an experienced confidence in God; the third responds to the second, and details the particulars of his safety. This essay, then, based on these words, may be profitably considered in three lights: Christian Character, Christian Confidence, Christian Composure. These several points are intimately and inseparably connected. First, then, of

CHRISTIAN CHARACTER.—It is useful that this should be well attended to, as it is a ground of confidence in one most important aspect, and that in the absence of which all confidence is delusion, and all calmness but presumption. It is here summed up very briefly: "He dwelleth in the secret place of the Most High." This is a description of a Christian concentrated into a point, and the meaning is vast in proportion to the brevity of the expression. Where that is, there is more—there is everything. The term is expressive of the closest fellowship and the most intimate union. This "secret place," as exhibited or concealed in the ancient Temple, has its antetype in the Lord Jesus Christ, and hence such as dwell in him are the persons here referred to. He that dwelleth in Christ dwelleth in God, and God in him. Hence he is shrouded in the palace of the Eternal, and therefore beyond the reach of all malignant agency. He is under "the shadow of the Almighty," and no evil can come to him.

We may take a lesson from history. Noah walked with God; the happy results are recorded. Lot, also, who dwelt in Sodom even, dwelt in God. His "righteous soul" was vexed with

the filthy conversation of the wicked day by day. He was declared as righteous, and as such he was grieved at what he heard and saw among the wicked. His piety was his protection. Before the heavens poured down the fires of destruction, angels came and led him forth. Possessors of the common salvation, resting their hopes on the same mercy with these ancient saints, will share with them in the common blessing. The "hope of the hypocrite perisheth; it is as the giving up of the ghost;" not so the hope of the heaven-born soul! It is no marvel, then, when danger comes, and death presents his summons to appear before the judgment-seat, if the hypocrite quails, if his joints are loosed, and his heart sinks within him for very dread. His conduct is rational. Of all the foolish things of which mankind are guilty, hypocrisy is the most foolish. Poor hypocrite! Why do you pretend to what you do not possess? It can, in no degree, benefit you. You have none of the enjoyment of a good conscience; your conscience, on the contrary, is your accuser and your tormentor, prophesying only evil concerning you. You know your own insincerity when you feel your danger. You are terrified at the thought of death, aware that your place will be in the lake that burneth with fire and brimstone, and that your resurrection and reappearance on the earth will be to "shame and everlasting contempt." You know that what you now sow you will then reap, and that there is no possibility of separating between seed-time and harvest. If you die impenitent, and rejecting the Gospel of mercy, you are aware nothing can shelter you from wrath, or save you from perdition. He who dwelleth in sin dwelleth in Satan, and Satan in him. Their work is one, and so will be their reward. The true penitent, however, the man whose heart has made a full surrender, who has sought mercy and found it, and who is now resting all his confidence in the blood of the atonement, and clothed with the righteousness of Christ, that man's privilege is to enjoy the comfort of

CHRISTIAN CONFIDENCE.—This confidence is not blind dependence, an

unwarranted trust without any foundation. It rests on pillars, strong and more enduring than those which uphold the heavens and the earth. It is founded in relation to God. You, the faithful, are the children of the Most High by faith in Jesus Christ, adopted into his family, and reconciled to his favour. All that is implied in a filial relation you may most surely count upon. As a Father, he will do a father's part in everything that requires the exercise of his power and wisdom. You are objects of his eternal and ineffable love, and all that love implies you will possess and enjoy. He who hath taught the bear to rage and destroy when robbed of her whelps, and the lion to provide for his young, yea, all parentage to yearn over its offspring, will not forsake or neglect you, who are his children, and the objects of his unceasing love. Even a mother, notwithstanding her proverbial affection, may forget her child, but He will not forget you.

You may, therefore, confide in the manifold promises which are given you, all of which are "yea and amen." The word of the Eternal cannot be forgotten; in the fire and in the flood he will stand by you. The brave martyrs to despotic fury found the furnace "seven times heated" a cool and refreshing chamber. There was "with them a fourth like unto the Son of God"—yea, and he was the Son of God! When the Apostle of the Gentiles was "a night and a day in the heart of the deep," there was also his Lord. When he stood before the Imperial Cæsar, and was, in the dread hour of danger, forsaken by all men, "The Lord stood by him, and delivered him out of the mouth of the lion." Angels, looking down from heaven on this globe, when the waters encompassed it like a girdle, and fierce waves rolled and raged from pole to pole, beheld on that ocean which was the grave of a perished world a vessel—only one! And what a lesson did that world read to them! What truth! what love! what care! what condescension! what a display against sin in those that perished! How deeply they paid for the pleasure of iniquity! The very globe must needs be washed from the filth and corruption which it had contracted by their touch, and tread, and habitation. The element so decidedly hostile to the sinner lent its

friendly aid to save the saint. There he rides in safety till the wrath be past, when he shall become the lord of a world, and the father of future empires and generations. He feared God, and it was well with him. To comfort his heart a promise of salvation had been given him, and he clave unto it with undoubting trust; nor was he ashamed or confounded when the day of trial came on.

The promise of God is a pledge of the exercise of his wisdom and his power. In seasons of danger and alarm, it has always been soothing to the saints to think on the power of their heavenly Parent. When the Babylonian despot proudly asked Shadrach, Meshech, and Abednego, who was that God who should deliver them out of his all-powerful hand? they coolly replied, "We are not careful to answer thee in this matter; if it be so, the God whom we serve is *able* to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." The power is infinite, and the will is pledged in the promise. The Christian may cast his eye upward and around on the stupendous fabric of creation, and meditate its strength, and its stability, and the unseen and all-omnipotent Arm that sustains it; and while he looks, admires, and praises, he may say, "This is the Arm of my protection; the Power that made this world made me; the Power that upholds this vast temple of nature also upholds me. This temple neither men nor devils can shake. No! Well, I am as really beyond their reach as it is; God is for, and who can be against me? That arm stretches over me, and who can touch me? He is my Friend; who is my foe? Who shall separate me from the love of God? All my concerns are under his governance?" Does some epidemic malady invade our shores? All is according to settled arrangement. Its starting-point, its progress, and its victims all are known to Him from whom nothing can be hid. The day, the hour, the manner, and the measure, are all fixed and settled, and no human means can alter the arrangement. The sins to be thus punished, the graces to be tried and strengthened, the souls to be converted, the

evil to be prevented, all is fixed by a Wisdom that cannot err, and conducted by a Power that cannot be resisted. Well, therefore, may the child of God exercise

CHRISTIAN COMPOSURE.—This composure amidst circumstances of alarm arises from the confidence of which we have spoken. It may be defined in one word as the absence of fear and the presence of hope, soul satisfaction, holy rest in God. "He shall not be afraid of evil tidings;" "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day;" "God is our refuge and strength, a very present help in time of trouble; therefore will we not fear though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, and the mountains shake with the swelling thereof." In all this, we behold the absence of fear, and a devout composure of mind, amidst the most terrible concussions and convulsions of nature; and all that arising from the speaker's relation to God and confidence in his word of promise. What a state of mind is this! What a privilege!

Death awaits every Christian in some form, but to them it is deprived of its sting, and rendered perfectly harmless. To strong faith it has ceased to be an object of terror. Let this be kept in mind, and let it be noted, too, that it is not with its dread, but its dart, we have got to do. As it assumes forms new, peculiar, and terrible, this may slightly affect the believer, perhaps, for a season; but soon will feelings return more in unison with the nature of the Gospel, and the character of an heir of glory.

It will be recollected that such malady no way affects the security of the soul. The Christian feels that he never had a lease of life, and that being is dealt out to him from day to day, from hour to hour, from breath to breath, from pulse to pulse; and that, therefore, his real position is in no way changed. It will be also remembered that every man is marked, and every dart directed. Mere chance has nothing to do. Foes have no power, and fallen spirits cannot add one to the general havoc. Therefore you cannot fall before the time appointed by your Heavenly Father. A thousand may drop at your side, and ten thousand at

your right hand, but it shall not come nigh thee. Attend to duty—all that it is right to do it is safe to do. Thus, then, there is nothing to be apprehended from disastrous circumstances, nothing from casualties to the body, neither from death itself.

The soul is washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God, and is, therefore, prepared for all possibilities. It is sacred, beyond the reach of all harm, inhabited of God through the Spirit, stamped by the image of his blessed Son, and set apart for his service in the celestial world. The soul so circumstanced is, therefore, alike prepared to stay or to go, ready for every arrangement of Infinite Wisdom, and prepared, with the fullest sympathy, to adopt the language of the Apostle, as he expressed his determination that "the name of the Lord Jesus should be manifested, whether by his life or by his death." C.

July 28th.

PRAYER-MEETINGS BEHIND THE AGE.

THE present has been repeatedly called an "age of progress;" and were it not for the existence of certain facts, we should not be inclined to doubt the truth of the sentiment. Amongst them there is none more obvious than the decreased attendance upon our prayer-meetings. Many, it is true, have endeavoured to remedy this state of things; yet still there is room for further exertion. There are others who are continually crying, "The wolf! the wolf!" but while doing so, they do not tell us where we are to fly for safety. They see the disease in our camp, but do not prescribe anything as a remedy. There are also some who wonder how it is that "Mr. So-and-So" does not get to any of the week-day meetings; they are sure that he has as much time and opportunity to do so as any one else.

While we would not contribute anything that would tend to diminish the attendance at such meetings, we would, on the other hand, seek to modify some of those assertions respecting non-attenders, by offering a few reasons for not attending to the duty. It is said, then, that we have as much time and opportunity to get to the prayer-meeting as any one else. The truth

of the assertion depends, to a very great extent, on circumstances. If the person or persons are engaged in any public business, they have not got as much time, etc., as those have who are in a private sphere of life; for many of the merchants, tradesmen, clerks, and artisans of this country have to work very much longer hours than the persons engaged in these trades and professions had to do in bygone days, and simply because they have a competition to contend with such as was not in existence then, the achievements of which have not only reduced the profits, and thus made it a difficult matter even to make a living, but have also reduced the number of leisure hours, and made it equally as difficult to get to the week-day meetings, especially when they are held at seven o'clock, as is usual in many provincial localities. Were we to vacate our desks, counters, or benches, in time to get to those seven o'clock meetings, we should ere long be called upon to bear the consequences; for it is a principle in the commerce of the day, that no person can leave his place of business with impunity before the acknowledged time for closing: and this principle is as binding upon the Christian tradesman as it is on others; nay, more so, for it is his duty to do his work even more satisfactorily than those who are not, and thus adorn and commend that religion he professes to believe.

Again; we are told that it is a want of interest that prevents us from being present. It may be, and is so, in sadly too many cases; but certainly not in all. The fact of not being present does not result so much from a want of inclination or desire, as from what we have already hinted at—a want of opportunity to get there at the time those meetings are generally held. To many the hour is exceedingly inconvenient, but especially to those who are in offices and shops; and it is to be remembered that these are the very persons who are most likely to conduct such meetings, and the hour, therefore, ought to be suited to them. As, in civil matters, they who are possessed of a certain amount of property or income are entitled to vote on all legal questions, and as the mere act of doing so indicates a certain amount of intelligence and energy, so in religious things it is natural to look to such (provided

they are decided characters) as suitable persons to conduct devotional meetings: in one word, the talent which is requisite for the one is adequate to the other. Were the time, then, for commencing such meetings adapted to the age, then it would give us an opportunity of being present. The world has, some time since, found it good policy to change the hour for her gatherings from seven to eight o'clock, as more go at the latter hour than the former. Seven or six o'clock lectures, concerts, classes, music saloons, etc., with her, are amongst the things that have been; and why should the Church not take a lesson from her policy, by adapting the hour of her meetings to the necessities of the times?

It may be said, however, to all this, that nine o'clock is a late hour for females to be seen out. The objection might be granted, if true; but if we witness the streets of any of our populous towns, we shall find as many persons, and females too, stirring about at nine o'clock, as there was at eight o'clock twenty or twice twenty years ago. Gas, the lateness of business hours, persons visiting friends or leaving lectures, or perchance taking their evening ramble, have all tended to produce the change we see. If a curfew bell was to be rung in our time, it would not have to take place at eight o'clock, as formerly, but at nine; for at eight many have not finished the engagements of the day, and a greater majority still are not even thinking of seeking repose. Besides, when we reflect upon the fact that the ladies have been the chief supporters of such meetings these late years, it is not reasonable to suppose that they will now relinquish any effort which has for its object the benefit of the Church. In fact, many prefer eight o'clock, because it allows them an hour longer after tea to work at anything they may be engaged with; whereas, the present system of having the meeting at seven takes them away from it ere they have well commenced.

Again; it is sometimes said that there is no inducement to go to such meetings, because those who are called upon to engage in prayer do not do so to edification; and besides, there is no variety of persons. A very good argument for having the time of the meeting changed; and then we should not only have a greater variety of voices,

but the duty would be more efficiently performed, because we should get more accustomed to it, and the exercise would consequently be more edifying and refreshing to the whole. It may be observed, however, by some, that we can get practice at the secret or family altar. Be it so: but it is possible to be quite fluent both in thoughts and words at the altars in question, and be the very reverse at the social altar. The difference may arise from education, timidity, or even indisposition; but principally from not being accustomed to speak in public. Perfection or efficiency in the performance of social duties requires practice, no less than it does in other things; and that cannot be got under existing circumstances.

Perhaps another reason why those meetings are not so refreshing and consequently not so well attended as they might be, arises from a want of Christian acquirement on the part of those who conduct them. Many content themselves with always being "babes in Christ." It is easier, for one thing: they are like the boy who always wished to be a boy, because he would get no play, and would have to work, if he became a man. In other words, ease, indulgence, and recreation, to many, are sweeter and more congenial than duty and prayer. We ought not to forget, however, that our increased and increasing advantages also augment our responsibilities; and that we are, therefore, bound by all that is sacred to advance toward the full stature of men in Christ. The general intelligence of those who compose such meetings demands a corresponding amount of mental activity, and a higher standard of prayer. It is natural for them to look for these qualities, seeing that we possess so many opportunities for improvement; besides, it is only mind that can lead mind, and what comes from the heart always finds a kindred response in those of others. Our prayers, therefore, ought not to be a mere burst of feeling, nor a repetition of empty words, but rational, sincere, devout, and believing; for the understanding and head are to be led, no less than the affections and heart.

What would have been deemed a good discourse, lecture, or prayer, two or three centuries ago, would now be thought very ordinary indeed; for the general diffusion of knowledge, and,

moreover, of speakers, has raised the standard by which we judge of the productions in question. If our prayers, then, and the time for offering them (or the prayer-meeting) were adapted to the age in which we live, we should doubtless witness a healthier state of religion in connection with our churches.

That the prayer-meeting ought to be kept up will scarcely be questioned; for as prayer is a constituent element in the character of a Christian, and as a church is simply a company of Christians, so a prayerless church would just be as inconsistent as a prayerless Christian. Again; on national considerations, it ought to be supported. It has been truthfully observed by a recent historian, that "when England loses her Christianity, she will then lose her station amongst the nations of the earth." And we have every reason to suspect it; for we are told by even a higher authority, that it is righteousness alone which exalteth a nation, and iniquity which brings upon it a reproach. Hence, it appears there can be no lasting stability where there is no virtue; and virtue, or goodness, is only safe and healthy so long as it receives its nourishment from the truths of Christianity, and in turn seeks to promote its institutions. To disregard, then, these truths, or to forsake practising the lessons of duty they teach, is to ruin all symptoms of prosperity, — a consummation devoutly to be avoided. It can only be escaped by honouring, by our influence, talents, time, and wealth, those institutions which Christianity has originated, and which beautify our land; such as the church, the Sunday-school, the cause of Missions, the various benevolent societies for relieving the poor, the sick, and the destitute; and lastly, by attending those meetings which have been the theme of this paper, and which even give life, energy, and success to the efforts of Christian philanthropy.

By so doing, we shall best perpetuate those blessings which Christianity has entailed upon us, and which we are bound to bestow upon others. The duty is a mere act of gratitude towards its Author. He expects us, as good soldiers, to protect his territory from being invaded or overwhelmed by any of the influences by which it is surrounded, whether it be the heat of commerce, the coolness of indifference,

the absurdities of superstition, the mists of Atheism, or any of the other isms of the day; and it is only right and just that posterity should enjoy the privileges we are enjoying, and which we have received from our noble progenitors. As ours is a land of freedom, so let selfishness revere her commands. As ours is a land of Protestants, so let its supporters be true to their cause. As ours is a land of Bibles, so let its precepts regulate our actions, desires, and principles; that our dear England may still continue to be a light unto the world, and a gem in our Redeemer's diadem!

North Shields.

FRATERNAL.

REVIVAL AND ITS RESULTS.

A true revival of religion is *God's work*. If, therefore, we see the importance of a revival, let us go to him, whose work it is, and who alone is able to do it, and, with reverence and godly fear, ask him to revive his work. God revives his work only in answer to prayer. He made the universe without being asked to do it. He upholds, sustains, and governs the material world self-moved, and unasked. But to quicken, to sanctify, and save his people,—to promote a revival of godliness in the heart, the home, and the church,—he will be inquired of by the house of Israel, to do these things for them. If this be the case, then if we desire a revival, we must pray for it, and pray for it with earnestness and perseverance.

Surely the days we live in loudly call for such prayer. On every hand there are ungodly persons, who violate the commands of the Almighty, without fear or shame. Some trample on the Sabbath; others give way to licentious habits; others set their mouths against the heavens, and take the name of God in vain. Where the religious influence is feeble, where Christians are few and inconsistent, these vices are most rampant. Iniquity there comes in like a flood, threatening to sweep all before it. If we want to see Satan bound, and restrained in his ruinous career, we must ask the Lord to revive *his* work, and to lift up a standard against him. The benefits of a revival of real piety are not confined to Christians. The whole community reaps a benefit, in an improved state of morals. For the time being, iniquity stops her mouth, and hides her head.

A revival exerts a salutary influence on those who have some hopes that they are Christians, but who have not moral courage enough to enable them to unite with the visible church. Their position is an uncomfortable one. They are half convinced that it is their duty to offer themselves to the church, and yet they are afraid to do it. Christians claim them, and the world claims them. They are afraid to give up their hope, and they are afraid to act out their convictions. There is nothing like a revival to help such persons out of their difficulty. When religion is in a low state, they are grounded; but when the tide of religious feeling rises, if their anchor—hope—is a good one, they are floated safely over the bar into the harbour.

A revival is of very great service to the people of God. In seasons of religious declension, Christians become inactive and lukewarm: they gradually and imperceptibly backslide. Excuses for neglecting secret prayer, and week-day meetings, and personal efforts to save souls, satisfy them, which formerly they would have deemed very unsatisfactory, if offered by others. They know that they do not enjoy religion. They are sensible that they have left their first love. They think that they desire a better state of feeling. Like the poor inebriate, they see their unhappy condition; and like him, they have not sufficient strength of resolution to get out of it. Like the ancient patriarch, they often exclaim, "Oh that I were as in months past, when the candle of the Lord shone round about my habitation!" When called upon to arise and go back to their Father, they cry out, "I have put off my coat; how shall I put it on?" They seem as strongly bound by the cords of stupidity and worldliness as Samson was by real cords, after his locks were cut off. What but a fresh baptism of the Spirit will cause their strength to return, and enable them to shake the pillars of Satan's kingdom? When God arises to have mercy upon Zion, and breathes into his people the Holy Ghost, they possess the warmth and vigour of young soldiers of the cross. Their strength has returned, and they go forth and shake themselves as in the days of old, and as in former years. Their hearts are now filled with laughter, and their tongues with joy. They can now say among the

ungodly, "The Lord reigneth!" All their activities are aroused, and their graces quickened. They wonder that they ever could have sunk so low, and lived so far beneath their privileges. They are now alive.

A revival is the means of saving immortal souls. When, in answer to prayer, the Lord sends the reviving influences of his Spirit, as on the day of Pentecost, sinners "come like clouds, and like doves to their windows." Then many may be seen deserting the standard of Satan, and enlisting under the banner of the cross. If one soul is of more value than can be computed by human arithmetic, what is the value of scores, who may be saved by means of a revival? Before we can define the worth of a soul, we must comprehend the amount of misery to which the unrenewed soul is exposed, the amount of happiness which the converted soul will enjoy, and the value of that blood which the Son of God shed upon the cross. Let us, then, pray for a revival, that many souls may be converted, and sanctified, and saved.

A revival would lengthen the cords and strengthen the stakes of Zion's tent. The Church needs enlarging. It needs more strength. Her enemies are numerous and mighty. They are all to be subdued. The nations of the earth are to be turned to the Lord, through the instrumentality of the Church. She is to furnish men and means. Her enlargement, therefore, is highly important. Well, it is by means of special outpourings of the Spirit that she is to increase, both in numbers and in wealth. The Pentecost revival brought three thousand into the Church, some of whom possessed considerable property. By these accessions the Church was able to take care of her own poor, and send out a host of missionaries over the world. And now, as the Lord of the harvest has opened doors into almost all parts of the world, how important that there should be revivals, to convert our young people and children, that they may become our future ministers and missionaries, and the supporters of Gospel institutions at home and abroad! How sad the prospects of the world, if there be no more power attendant on the word and ordinances than in these times! How is "the abundance of the sea to be converted" to the uses of the Church, and "the forces of the Gen-

tiles to come unto her," unless it be by means of a mighty increase of Divine influence?

Such a revival would increase the happiness and diminish the misery of the universe. Every soul that is converted does this, to the amount which it would have suffered for ever, if it had remained in impenitence, and to the amount which it will now enjoy for ever. Think how much misery was prevented, and how much happiness was secured, by the Pentecostal revival. Three thousand souls snatched from the jaws of hell, and transported into the kingdom of heaven! So much misery, which the universe had the prospect of witnessing, is prevented in one day; and so much happiness, which it had the prospect of not witnessing, is so suddenly brought to view.

A revival promotes the glory of God. The great operation, on which the heart of God is set, is the reclaiming of this fallen world. And the more success that crowns his operation, the better is he pleased. So when a multitude are led to accept of Christ, in a day, or in a short time, as on the day of Pentecost, a large revenue of glory flows into heaven. Christ sees the fruit "of the travail of his soul, and is satisfied." How beautifully does Dr. Watts express this!

"Who can describe the joys that rise
Through all the courts of Paradise,
To see a prodigal return,
To see an heir of glory born?"

"With joy the Father doth approve
The fruit of his eternal love;
The Son with joy looks down, and sees
The purchase of his agonies."

"The Spirit takes delight to view
The holy soul he formed anew;
And saints and angels join to sing
The growing empire of their King."

Let us all, then, "pray and not faint," that the Son would now revive his work, glorify his name, save immortal souls, and cause Zion to put on her "beautiful garments."

SPIRITUAL DECLENSION.

BY REV. J. M. SHERWOOD.

It is an unquestionable fact that many who espouse Christ and his cause with zealous hearts and an earnest profession, at length lose their first love, sadly decline in their religious interest, and deteriorate in their Christian character. How is this? Is it not

mainly because they are not duly alive to the danger of such declension, and do not watch against it with sufficient prayerfulness?

Piety will not live of itself in beings but partially sanctified; the graces of the Spirit, in such natures as ours, will not shine and bring forth fruit unto life, if we withhold the hand of diligent culture. Let a man neglect his soul, do nothing to foster, invigorate, and keep it alive, and piety will die out by degrees; let him cease to watch and pray, strive and cultivate, and all his spiritual interests will quickly decay, and his soul become a barren waste. Piety, here on earth, is an exotic plant, and great care and pains are needed to make it grow in so unfriendly a soil, and to protect it from the chilling winds and blighting frosts of so ungenial a clime. Keep it away from the sunshine, and moisture, and pure air of Divine grace, or neglect to care for it, and leave it to take its chance; and what can make it fruitful, or even keep it alive? It must be strengthened by constant exercise, nourished by prayer, the study of the Scriptures, and the observance of means; pinions must be given to it, and it must be helped to mount and fly, or it will become feeble; and just so of every other Christian grace.

All the tendencies of human nature are towards declension, deterioration, in all moral and spiritual things, and it possesses in itself no compensative or reclaiming power. These tendencies are numerous, strong, decided, and are ever operative; they draw with the strength of a Leviathan, and make the declivity to apostacy, and on to perdition, steep and slippery. All the influences of this world also, as well as the power and temptations of Satan, tend the same way. And what is to counteract such an amount of wayward and corrupting influences, and preserve the life of God in the soul? There is nothing in religion itself, in such circumstances, to perpetuate its own life, secure its own proper growth and development, and defeat these fatal tendencies, and hold one near to God, independently of his own exertions. While "God works in him both to will and to do," *willing* and *doing* alone can prove the fact. There is nothing in the nature of religion to keep the soul from sliding back with a perpetual back-sliding. If we will not nourish and

culture the grace of God in the soul, and thereby keep it fruitful, he will not hinder its return to its natural state of barrenness. If we will not hold on to the promises with the power of faith and prayer, he will not put forth his hand to arrest the natural process of decay, and stay the otherwise inevitable tendency of human corruption.

Now it is here that all declensions in religion begin, not from without, but from within; not in overt transgression, but in a personal falling away from God in the habits and experience of the soul. The inward fire is suffered to go down, the heart's first love to decline, the graces of the Spirit to languish; and then corruption regains its lost power, the world its charms, and the devil his dominion. Oh, how sad and yet instructive is the history of men's experience in this thing! How imminent is our danger! What arm less than omnipotent can save us from declension, from apostacy? Let us heed the warning, and watch—watch against any decline of interest in spiritual things—watch against any falling off in the heart's love to God and to his cause—watch against any inroads upon our spiritual temper and habits. Persevering negligence will be eternal ruin!

WHAT IT IS TO BE FILLED WITH THE SPIRIT.

To be filled with the Spirit (Eph. v. 18) is to be under his influence and guidance—to be spiritual in our affections, our exercises, our conversation, and our deportment, as well as in our devotions; and we should remember that the mind of the Spirit is expressed in the Bible, and hence that his drawings, and leadings, and teachings are always in accordance with the Scriptures. Hence, if we feel ever so strongly inclined to do anything which is not agreeable to the Bible, we may know that it is not the Spirit which inclines us to do it. We cannot justify any irregularity by saying, "We were led to it by the Spirit of God; we must follow where the Spirit leads: we are filled with the Spirit, and therefore we could not help it." For "God is a God of order, and not of confusion;" and the Spirit is a Spirit of order, and not of confusion. The Spirit has spoken in the word, and that is our rule, and

not impressions or impulses. "Let all things be done decently and in order." See 1 Cor. xiv. 34—40.

It is plain, then, that being filled with the Spirit, so far from leading to disorder and confusion, will be promotive of order, of love, and of every good word and work; for it will lead to the strictest observance of the infallible rule and standard, the word of God, which is the very mind of the Spirit, and in accordance with which are all its operations. Nothing which is unscriptural can be the fruit of the Spirit of God. The Apostle specifies three things as resulting from the full indwelling of the Spirit:

1. The first is a *happy, joyful frame of mind*.—"Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord," Eph. v. 10. Observe, it is speaking to yourselves and making melody in your heart: there is no boisterous noise and confusion about it; no interfering with the devotions of others; but all is orderly and comely; and yet the heart is joyful, and there is melody within, as sweet as that which angels make around the eternal throne.

2. Another result of the indwelling Spirit is *thanksgivings to God through Jesus Christ*.—"Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ," Eph. v. 20. This is both a duty and a privilege. And as it is a duty and a privilege to give thanks to God at all times for all things in the name of Jesus Christ, so we should render special thanksgivings on special occasions: special occasions demand special thanksgivings.

3. A third result of the indwelling Spirit is a *faithful discharge of all relative duties*.—"Submitting yourselves one to another, in the fear of God," Eph. v. 21—33. Relative duties are to be done from a regard to God. There is a two-fold obligation to their performance, one resulting from the command of God and our relations to him, the other from the relations we sustain to our fellow-creatures. Hence, to neglect these duties is not only to sin against men, but against God. We should submit ourselves to one another in the fear of God; perform our duties to each other as to the Lord; and this we shall do if filled with the Spirit. The neglect of relative duties is no

evidence of superior piety; nor will any one who is led by the Spirit of God claim to be too holy to render obedience to the laws of the land, provided those laws require nothing which is not clearly opposed to the revealed will of God, as contained in the Scriptures: for civil government is a Divine institution, and obedience to it is required by our relations to both God and man. "Submit yourself to every ordinance of man for the Lord's sake," 1 Pet. ii. 13. Discharge faithfully all relative duties.

PRAYER UNION.

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."—MATT. xviii. 19.

READER,—You are invited to offer up special prayer, about the subjects mentioned below, every evening of the week, some time between the hours of six and twelve, according as it may be convenient to you. It may be most profitable to take one subject only at a time.

It is confidently hoped that many others besides yourself will be praying about the same subjects at the same time. You are earnestly requested to act upon that promise of Christ which heads this paper, and to unite with them privately in heart.

1. Pray for a great outpouring of the Holy Spirit upon yourself, your relations, your minister, and your neighbourhood. Ezek. xxxvi. 37; Luke xi. 13.

2. Pray for the blessing of God upon all the means of grace in your neighbourhood, both Sabbath and week-day; that the power of God may accompany his word, and make it to prosper; that sinners may be converted and brought to Christ, and saints be built up. Ezek. xxxvii. 9; 1 Cor. ii. 6.

3. Pray particularly for the old people in your neighbourhood, that they may not die till they are ready; for the children, that they may be trained up in the way they should go; for the young men and young women, that they may remember their Creator in the days of their youth, believe in Christ, avoid bad company, and live holy lives; and for the drunkards, Sabbath-breakers, and infidels (if there are any), that they may consider their ways, repent, and be saved. 1 Tim. ii. 1; Matt. xv. 22; Jas. v. 16.

4. Pray for the sick, the afflicted, and the bereaved, that they may hear the rod, and who hath appointed it; and that God's fatherly chastisements may be the means of lasting good to their souls. Heb. xii. 6—13; xiii. 3.

5. Pray for the Queen, and all in authority—for the Parliament, and for the nation; that we may have good government, peace, and prosperity in our times. 1 Tim. ii. 1—4; Ezra vi. 10.

6. Pray for the Church universal (remembering specially the congregation to which you belong), that it may have more faithful and true ministers; that ignorance, formality, and hypocrisy may decrease among its people, and faith, love, and good works increase continually. Matt. ix. 37, 38; Titus ii. 14.

7. Pray for all ministers, missionaries, and teachers, at home and abroad; for the spread of Christ's Gospel among the Jews, the heathen, and the Roman Catholics; for union, kindness, and brotherly love among all believers; and for the speedy coming of Christ's kingdom. Matt. vi. 10; John xvii. 15—21; Rev. xxii. 20.

"This is the confidence that we have in Him, that if we ask anything according to his will, he heareth us," 1 John v. 14.

ALPHABETICAL NAMES OF CHRIST.

ADVOCATE	1st John ii. 1.
Bright and Morning Star	Rev. xxii. 16.
Counsellor	Isa. ix. 6.
Deliverer	Rom. xi. 26.
Emanuel	Isa. vii. 14.
Friend	Prov. xviii. 24.
Governor	Matt. ii. 6.
Hope	1 Tim. i. 1.
Intercessor	Isa. lix. 16.
Jehovah	Isa. xii. 2.
King of Kings	Rev. xvii. 14.
Lord of Lords	Rev. xvii. 14.
Master	Matt. xii. 38.
Nazarene	Matt. ii. 23.
Only-begotten	1 John iv. 9.
Prince of Peace	Isa. ix. 6.
Quickening Spirit	1 Cor. xv. 45.
Rock of Ages	Isa. xvi. 4 (mar.)
Saviour	John iv. 42.
Teacher	John iii. 2.
Unspeakable Gift	2 Cor. ix. 15.
Vine	John xv. 1.
Wonderful	Isa. ix. 6.
Young Hart	Sol. Song ii. 9.
Zerubbabel	Zech. iv. 6.

The above list is perfect, with the exception of the letter X. There are very few words in the English language beginning with that letter, and they are principally derived from the Greek.

LUTHER ON PERFECTION.

BROTHER, it is not possible for thee to become so righteous in this life that thou shouldest feel no sin at all, that thy body should be clear like the sun, without spot or blemish; but thou hast as yet wrinkles and spots, and yet thou art holy notwithstanding. But thou wilt say, How can I be holy, when I have and feel sin in me? I answer, in that thou dost feel and acknowledge thy sin; it is a good token; give thanks unto God, and despair not. It is one step of health when the sick man doth acknowledge and confess his infirmity. But how shall I be delivered from sin? Run to Christ, the Physician which healeth them that are broken in heart, and saveth sinners. Follow not the judgment of reason, which telleth thee that he is angry with sinners; but kill reason, and believe in Christ. If thou believe, thou art righteous, because thou givest glory unto God, that he is almighty, merciful, true, etc.; thou justifiest and praisest God. To be brief, thou yieldest unto him his Divinity, and whatsoever else belongeth unto him. And the sin which remaineth in thee is not laid to thy charge, but is pardoned for Christ's sake, in whom thou believest—who is perfectly just—whose righteousness is thy righteousness.

SCRIPTURE ILLUSTRATIONS.

"Our wood is sold unto us."—LAM. v. 4.

THIS is less remarkable than that, as the complaint implies, their wood should not previously have been sold to them. It appears, however, that the woods in Israel were anciently common to the inhabitants, so that those persons who lived in towns or villages the vicinity of which did not supply them with sufficient wood for fuel or other purposes, might obtain what they required from the common forests and wooded places. The Jews allege a regulation of Joshua to this effect. Thus they had nothing to pay for wood, unless they saw fit to employ others to perform for them the service of cutting the wood and bringing it to their homes.

It may, therefore, be conjectured that the Chaldeans, coming from a country where wood was scarce and costly, did not understand this state of things, but appropriated the forests as royal property, and obliged the remaining inhabitants to pay for the wood they required. Some conjecture that this verse, if not the whole chapter, applies to the condition of the Jews in captivity at Babylon. If so, they most certainly had to pay, for the wood they needed there, a price which must have seemed to them enormous. The condition of that country with respect to wood seems, from the ancient historians, to have been then much the same as at present. The fuel chiefly consists of brushwood, with which the rivers are in some parts thickly lined. It is cut down by men who make it their employment, and who convey it to the towns for sale in clumsy boats laden half-mast high. On account of the distance from which it is brought, and the time and labour employed in cutting it down and transporting it, such a price is required from the con-

sumer as renders it, although very sparingly used, one of the most costly articles of domestic consumption in the country. It is sold by weight, and the sellers are notorious for fraudulence in their dealings.

"Ephraim."—JOHN xi. 54.

The situation of this city has been considerably disputed. It is, however, probably the same which the Jewish writers call "Ephraim in the valley," to distinguish it from another place of the same name, called "Ephraim in the mount." This Ephraim was famous for the productiveness of its vicinity in corn; whence, "Will you bring straw to Ephraim?" appears to have been, among the Jews, a proverb of equivalent meaning to our own of carrying coals to Newcastle. It is, by the Jews, indicated as the same

Ephraim which is mentioned in 2 Chron. xlii. 19; and as its name there occurs in connection with that of Bethel, with which also the Jewish writers connect their "Ephraim in the valley," it would seem more than probable that it was in the tribe of Benjamin, and not very remote from Bethel. All the intimations which refer to it appear to describe it as a small and rather obscure town, and therefore the more favourable to that retirement which Jesus now sought. Josephus sometimes mentions it as a large village, and at other times as a small town. Eusebius places it eight miles from Jerusalem, Jerome twenty: they had probably different places in view, and the former seems to be the more correct, with reference to the place which the present text mentions.

Lessons by the Way; or, Things to Think On.

THE RECKONINGS OF ETERNITY.

Though creatures of a fleeting and fantastic day, we tread on earth with as assured footsteps, as if instead of its short-lived tenants, we were to be everlastingly its lords. And the laugh, and the song, and the festive gaiety, and the busy schemes of earthliness, all speak a generation fast locked in the insensibility of spiritual death. Nor do the terrors of the grave shake this tranquillity, nor do the still more awful terrors of the judgment-seat. That day of man's dissolution which is so palpably at hand, and which sends before it so many intimations, fails to disturb him. That day of the world's dissolution, when the trumpet shall be sounded, and the men of all nations shall awake to the high reckonings of eternity, and this earth and these heavens shall be involved in the ruins of one mighty conflagration, and the wrath that now is suspended in this season of offered mercy shall at length break forth into open manifestation on all the sons and daughters of ungodliness—this day which, when it cometh, will absorb every heart in one fearful and overwhelming interest—now that it only is to come, and is seen through the imagined vista of many successive centuries, has no more effect than a dream of poetry. And, whether from the dimness of nature's sight to all the futurities of the spiritual world, or from its slender apprehension of that guilt which in the sacred eye of heaven is so enormous, certain it is, that men can travel onward both to death and to the judgment, and say, "Peace! peace! when there is no peace."—*Chalmers*.

MOANING DEATH-BEDS.

What an impressive proof of God's intolerance of sin is the awfulness of death. If he indeed felt our guilt as little as we feel our danger—if his displeasure were a thing as slight and as gentle as our alarm—why so dreadful a visitation upon our species as death? A thing unknown to angels, and from which the whole of sentient nature shrinks as at the approach of most unnatural

violence. If God be as much at peace with the world as the world is at peaceful complacency with itself, why keep up so hard and so hostile a dispensation against it? Or if sin be of as trivial account in the estimation of heaven as it is in the estimation of human society, how should it have brought down such a vengeance upon earth as to have smitten it with a plague of mortality throughout all its borders, and swept off to the hideousness of the grave all the life, and beauty, and intelligence, of its successive generations? That surely is no trifle, which has turned this bright and blooming world into a vast sepulchral abode for men of all ages. Its moaning death-beds, and its weeping families, and its marred and broken companionships—these are all emphatic testimonies of God's hatred of moral evil; for that sin brought all this calamity upon the world is a principle announced to us in Scripture, and it is the only principle which resolves to us the mystery of death. And when the Scripture announces that after death cometh the judgment, oh, let us not give in to the treacherous imagination that he who hath made such fell exhibition of severity in the one will but in the other manifest and indulge his tenderness. But let us be very sure that as death is to every unrepentant sinner but the beginning of his sorrows, so judgment will be to him a second death.—*Chalmers*.

THE DEAD SEA.

Ruins of all kinds are mournful to contemplate. Among the many sad sights of primitive prosperity for which the East is renowned, few, all things considered, strike us as sadder than the blighted region occupied by the Dead Sea. The fame of this spot is of such ancient date and universal interest as to require no explanation here. Its marvels have been recounted to every age. The mysterious traditions of the spot have formed some of the earliest recollections of our childhood; and wherever the Bible has penetrated, the admonitory echoes of that terrible overthrow, of which it is the monu-

ment, are being continually repeated. Obviously smitten by supernatural agency, the Dead Sea became to the superstitious ancients the haunt of ideal phantoms, and its ominous name grew into a synonyme for terror among surrounding nations. Its seclusion in the heart of deserts served to deepen the mystery of its history, and intensify the awe with which it was everywhere regarded. In days of scientific ignorance, when the love of the marvellous was especially strong, its phenomena were eagerly seized upon and exaggerated by the imagination. Strange sights were said to have been seen here, and mysterious sounds to be heard. Spectral forms issued out of the accursed deep, and a sepulchral light flickered upon its molten flood. Every creature, it was believed, that inhaled its malaria, perished. The foot of the pilgrim hesitated and trembled as it drew nigh, for, in the old times, the terrible footprints of an incensed Deity were reverently traced upon the soil. Such, until recently, were the popular sentiments which almost universally prevailed respecting this realm of dreariness and death. More intelligent examination and careful scientific research, however, have done much to explode these legendary tales. One traveller after another has dispelled some portion of the illusion that overhung its deeps or rested on its shores; and although its forbidding aspects are now revealed to our curious gaze in the journals of modern tourists, showing it to be one of the dreariest wastes in the wide world, still it has been divested of those supernatural accessories of terror which had been inspired by religious dread, and transmitted from age to age.—*From "The Dead Sea and its Explorers."*

THE NEAREST WAY.

The Bible describes the path to heaven as "a strait and narrow way;" and the road to destruction as "broad" and easy to travel. We recently noticed the title of a drinking saloon, or something of that sort, as "The Nearest Way House." This led to the following reflections. This house is "the nearest way"

1. To lose self-respect;
2. To forfeit public esteem;
3. To a loss of property, and a gain of poverty and want.

4. The nearest way to beggary and misery—the nearest way to infamy—the nearest way to utter mortal ruin—the nearest way to physical imbecility—the nearest way to death—the nearest way to HELL!

Young man! ponder on the significance of that sign ere you enter, and read and re-read its solemn teaching: "The Nearest Way House!"

COUNSELS TO TEACHERS.

1. Rise early every morning, so as to secure an hour of perfect quiet for prayer, reading, and meditation, before entering on the duties of the day.

2. Always commend yourself and your children to God before you enter on the business of the school.

3. Never give any religious instruction without mentally asking God to bless your words, and make them sink into the heart.

4. Always secure some little time in the middle of the day for private prayer, and for self-examination; you will find this of the greatest benefit to you, for it will recall the thoughts, and check any feelings of excitement, self-satisfaction, etc.

5. Make a resolution to speak as little as possible about others. Never speak of the faults of your pupils, except to their parents, if necessary.

6. Never feel curious to hear of the affairs of others, and especially always try to avoid hearing any evil of others; it is very injurious to the mind to accustom it to hear unnecessarily of evil.

7. Try by every means in your power to inculcate a feeling of reverence for holy things in the minds of the children.

8. Always be punctual. Never let anything interrupt or interfere with the hours of school, if you can help it.

OUR FATHER.

It was the emperor Marcus Antonius who exclaimed, "God is the Father of his people. Who would live in a world uninhabited by the gods?" If, to the mind of a pagan, the idea of an orphaned world was so sad that he rejected it with horror, how can we believe those sincere who affirm they find no vestiges of an All-wise, Almighty Mind in all things around them? It was another view which the lovely Cowper took when, gazing abroad upon the manifold works of Jehovah, he wrote:

"My Father made them all."

That word "Father," in the Lord's Prayer, touches the tender chord of adopting love. It suggests the relation believers realize in that word "Abba," Father. It is not *my*, but *our* Father. Here we see the communion of saints illustrated by the one offering this prayer.

THE ROCKS OF CALVARY.

In Fleming's "Christology," it is stated that an unbeliever, visiting the sacred places of Palestine, was shown the clefts of Mount Calvary. Examining them narrowly and critically, he turned in amazement to his fellow-traveller and said, "I have long been a student of nature, and I am sure the clefts and rents in this rock were never done by nature, or any ordinary earthquake; for by such a concussion the rock must have split according to the veins, and where it was weakest in the adhesion of parts; for this," he said, "I have observed to have been done in other rocks when separated or broken after an earthquake; and reason tells me it must always be so. But it is quite otherwise here; for the rocks are split athwart and across the veins in a most strange and preternatural manner; and therefore," said he, "I thank God that I came hither to see the standing monuments of a miraculous power, by which God gives evidence to this day of the divinity of Christ."

THE SERVANT OF CHRIST.

The following is a sketch of a sermon, preached some years since, by the late Rev. Dr. Wardlaw.

"Ye serve the Lord Christ," Col. iii. 24.

If ye really serve the Lord Jesus Christ :

1. The will of Christ will be your rule ;
2. The love of Christ will be your principle ;
3. The glory of Christ will be your end ;
4. The example of Christ will be your pattern ;
5. The grace of Christ will be your confidence ; and
6. The approbation of Christ will be your aim.

THE ISLANDS OF THE SEA.

The London Missionary Society have a mission in the islands of New Caledonia, where most wonderful changes have taken place within the last two years. "A stone chapel has been built, 100 feet by 40, with walls nine or ten feet high and three thick, which is filled every Sabbath. At Lifu wars have come to an end. Cannibalism, once painfully prevalent, has ceased. Polygamy is being abandoned. There are seventy candidates for baptism. The whole island has abandoned heathenism, and embraced Christianity. Two of the four divisions of Mare, an island near Lifu, have become Christian. At one station there are fifty-one candidates for church membership. At another station, a chapel, 120 feet by 30, is filled every Sabbath, and the body of the people, old and young, are striving to learn to read. On Alofi, the inhabitants of which are naturally wild and ungovernable, a district extending five miles along the coast has outwardly become Christian. The isles of the sea are literally 'waiting for His law,' and seem to call upon Christians to pray the Lord of the harvest so send forth labourers into his harvest."

CROMWELL AS AN ORATOR.

He was an entire stranger to oratorical art, to harmony of composition, and to elegance of language ; he jumbled together in chaotic confusion narrative, reflection, and argument, pious quotations, commentaries, interpolations, allusions, reminiscences, and speculations on the future ; but a deeply political, practical, and precise intention animated all his words, pierced through their confusion, pervaded all their windings ; and he impelled his auditors with resistless force towards the object which he wished to attain, by exciting in their minds at every step the impression which it was his object to produce.—*Guizot's History of Oliver Cromwell and the English Commonwealth.*

ARE WE BECOMING HOLY ?

We may ascertain whether holiness be in any measure our attainment, by examining whether it is our element. Do we delight in holy occupations, in holy society, and holy conversations ? Do we feel regret at the close of the holy exercises and ordinances—a regret which we can only solace by the reflection that in the temple above we shall go no more out ? Or is it rather a relief to us when the Sabbath or communion season is over, or when the conversation returns to the topics of earth ? In short, are we most in our element when engaged in spiritual or temporal concerns ?

THE PRESENT MOMENT.

There is no moment like the present ; not only so, but, moreover, there is no moment at all, that is, no instant force and energy, but in the present. The man who will not execute his resolutions when they are fresh upon him, can have no hope from them afterwards ; they will be dissipated, lost, and perish in the hurry and skurry of the world, or sunk in the slough of indolence.—*Self-Culture.*

NELSON WITH THE INFIDEL.

Among the books circulated in Virginia was one copy of Nelson's "Cause and Cure," which fell into the hands of a pious lady. She purchased it with the hope of its proving a blessing to her aged father, who had been for years a confirmed infidel. To the joy of her soul he was led to peruse it carefully even a second time, closely comparing it with the Bible ; after which he called his neighbours together, and publicly renounced his infidelity. He then earnestly commenced seeking the Saviour, and died some time afterwards in the triumphs of faith.

LIFE OF FAITH.

If thou wouldst be faithful to do that work that God has allotted thee to do in this world for his name, labour to live in the saviour and sense of thy freedom and liberty by Jesus Christ ; that is, keep this, if possible, ever before thee—that thou art a redeemed one, taken out of this world, and from under the curse of the law, out of the power of the devil, and placed in a kingdom of grace and forgiveness of sins for Christ's sake. This is of absolute use in this matter ; yea, so absolute, that it is impossible for any Christian to do his work Christianly without some enjoyment of it.

JEWISH CONVERTS.

We are told by the Rev. F. C. Ewald, that "eighty-four members of the house of Israel have been received under Christian instruction during the past year ; they were natives of Syria and of the coast of Africa, of Italy and France, of Germany, Holland, and England ; it was therefore required that the truth should be set before them in the languages they best knew, namely, in Hebrew, Arabic, French, Italian, German, and English. Twenty-four of that number have been baptized ; namely, two families, consisting of ten persons, including six children ; a widow, whose three children had received baptism previously ; a father of a large family, whose six children had been baptized before him ; a head of a family, whose wife and children are still Jews. The rest are single individuals, of whom two are inmates of the Operative Jewish Convert's Institution, and two have been baptized as infants."—*Jewish Record, June, 1853.*

COMPLETE JUSTIFICATION.

Do as much as thou wilt, but stand with all thy weight upon Christ's righteousness. Take heed of having one foot on thine own righteousness, and another on Christ's.

Biography.

JOSEPH JOHN GURNEY.*

THERE are not many of the readers of this Publication who are not familiar with, at least, the name of Joseph John Gurney,—a man who reflected credit not only upon his community, but upon his country. That excellent individual, in the days of his flesh, was a friend among Friends, and a prince among philanthropists; a gentleman, a scholar, and a patriot, whom it was a pleasure to know, and a benefit to hear or to read. The hour of death is sometimes the hour which tests the character of the life which has preceded it. It is well when a man is most loved where he is best known, and when his warmest admirers are his most intimate friends. Such was the lot of Joseph John Gurney. Many of our readers will remember the sketch we gave from the masterly biographical sermon of the Rev. John Alexander, Independent minister of Norwich, on the occasion of the death of his much-loved friend. Mr. Alexander, inferior to none as a judge of moral excellence, in that discourse, finely and truthfully embalmed the memory of his friend, drawing a portrait which still lives in the imagination of many a hearer. In so speaking, he but echoed the general voice of the locality of the city of Norwich, and the neighbourhood of Earham Hall, the seat of Mr. Gurney.

Years have passed away, and at length the Biographer has completed his task; and the result, in these two handsome well-filled volumes, lies before us. The record is worthy of its subject, and will constitute a lasting monument to the mental superiority and moral worth of the deceased. We regret that our space admits nothing more than a general notice, with, it may be, a few of the gems by which the work is thickly studded.

Mr. Gurney was born at Earham Hall, near Norwich, in the autumn of 1788. After his introductory studies, he proceeded to Oxford, where he was placed under the care of John Rogers, a man of extraordinary ability, and marked by considerable eccentricity. On this occasion, one of the young man's several superior and highly-

cultivated sisters wrote him a letter, which we could wish to be in the hands of every young man in England. The intention of that epistle was to supply him with counsels which the young lady thought might be at once needful and useful to him. The letter is an essay, in which she discourses on religion, on the duties of social life, and on the objects and pursuits of the University. That letter appears to have been prized as it deserved by the lad, now only in his sixteenth year. We find him in the autumn of the same year, in writing to her, expressing himself thus: "I value thy writing more than anything I have, and shall often read it." And again, at a subsequent period: "I read thy writing over last Sunday, and intend to do it every week, as nothing does me so much good; and I shall endeavour as much as I can to keep thy injunctions."

This John Rogers was a great scholar, and not quite a madman, although occasionally bearing upon it. He left the Church at one time, resigning a valuable preferment for conscientious reasons, but returned to it, when he sustained the high office of a Tutor. Born in the neighbourhood of London, he had been accustomed, when young, to ride about Epping Forest, *standing* on his horse, and spouting Homer in Greek as he went! It was no easy matter to keep pace with this extraordinary man, who measured the energy of others by his own. Poor Gurney, with his companions in study, had often to read fourteen hours a day; but the result was, that, in due course, he mastered the language so thoroughly that labour became pleasure. The exactions of the Tutor were sometimes quite terrible. He not only read the Classics with them, but he poured out floods of extemporaneous eloquence, compelling the youngsters to write after him! Gurney says, "We have been reading aloud constantly every day to Mr. Rogers, and writing down sheet after sheet of what he has dictated to us, from about seven, before breakfast, till nine or half-past nine at night; at least, with but few intermis-

* "Memoirs of Joseph John Gurney; with Selections from his Journal and Correspondence." Edited by JOSEPH BEVAN BRAITHWAITE. In Two Volumes. Fletcher and Alexander; W. and F. Cash.

sions!" Occasionally he threatened absolutely to drown them in a flood of patriotic eloquence. Gurney says, "I well remember that when we were reading Livy, he insisted upon our writing down the patriotic harangues which he poured forth in defence of the People *versus* the Patricians." John thought he might have a double benefit out of this toil, and therefore, while his master harangued in English, he wrote down in Latin, deriving immense benefit from the impromptu translation. The performances sometimes were altogether incredible: it may be doubted if there is anything on record, in the history of English tuition, to be compared with it. On one occasion the mad Tutor actually insisted, in what was called "rest week," that they should re-construe to him the whole of the Latin and Greek which he had been reading for months previously! Poor John says,

Never, while memory lasts, shall I forget our thus translating to him the whole of Longinus in a single day. I knew the book pretty well, and went on glibly enough with the work, but my companion stumbled sadly, and at last lost his temper and half kicked down the table at which we were sitting; but it was all in vain; our master was peremptory, and the task was finished before we retired to bed.

Well were it for multitudes of lads possessing high capabilities, but whose powers have never been thoroughly awakened, that they were chained to the footstool of John Rogers for, at least, twelve months in their earlier days; it would benefit them as long as they lived. Take the following as a specimen:

My studies go on in rather a flourishing way. I have read this week almost half through one of *Æschylus'* plays, a great deal of *Thucydides* and *Josephus*, two or three acts of *Plautus*, a great part of *Caligula's* reign in *Suetonius*, four cantos of *Dante*, and a proportionate quantity of *Davila*; a tolerable number of verses in the Hebrew Bible, some *Euclid*, and a great deal of *Algebra*; a crowd of German grammarians, with portions of *Locke*, *Gregory*, and *Ferguson*. Besides these things, I have been employed by exercises of all kinds, Latin verses, chemical lectures, and, to conclude the whole, the composition of a long dissertation in Greek:—rather a good week's work.

Yes, John, capital! Our young friend had been so accustomed to wield the long bow, that the small one was only child's play to him. That which others would have deemed killing work was to him little more than pastime.

It deserves to be noted, that in his eighteenth and nineteenth years the symptoms of piety and of a new heart became very strong. We find him here bitterly complaining of the indwelling of sin, and of the constant perversity of heart and affection with which he had to maintain war. About this time he began to draw up a sketch of his own brief life, interspersed with a variety of admirable observations. He began further to make a "quarterly review" of his studies, as it became his custom to make a nightly inquisition into his own thoughts, words, and actions. These reviews bespeak a piety already deep and vigorous. The nightly investigation was carried on through the following interrogations:

QUESTIONES NOCTURNÆ.

Have I this day been guarded in all my conversation, saying not one thing inconsistent with truth, purity, or charity?

Have I felt the love towards my neighbour?

Have I done my part towards my own family?

Have I been temperate in all respects, free from unlawful desires, habits, and anxieties?

Have I been diligent in business? Have I given full time to effectual study?

Have I admitted any other fear than that of God?

Have I passed through the day in deep humility, depending constantly upon, and earnestly aspiring after, Divine assistance.

And have I in every thing acted to the best of my knowledge according to the will of God?

Have I worshipped him morning and evening?

Such were the resolutions of a youth in his twentieth year,—resolutions by which, with improvements, he endeavoured to walk to the close of his earthly course. In his twenty-second year it was his calamity to lose his father, a man worthy of such a son. John now became closely identified with the Bank of Norwich; but his banking was not suffered to interfere with his benevolence or with his studies. The brave Rogers had so awakened his intellects, and so smitten him with a love of learning, that his studious habits continued to the close of his life. His philanthropy, from this period, had more scope for its development, and it branched forth on all sides with time. He now became a decided Quaker, acting up to the principles of the Society in everything; at the same time, he confessed that his judgment differed from them about

some particulars. He adds, "I think I may say thus about the Sacraments; and I seem to see how much Friends could be improved by a more extensive knowledge and profession of the great offices of a Saviour's love. I also think that there is a great danger in the Society of laying too great a stress upon trifles. Thus impressed, I earnestly hope I shall ever be able to stand upon a broad basis, whereon I can heartily unite with all Christians. I desire a catholic spirit, a truly humble and dependent mind, an increase of faith, hope, watchfulness, and a knowledge of scriptural truth."

Here is the true man: the resolution here taken up he kept to the close of his honourable career. It is strange and strikingly illustrative of the infirmity of the strongest, most enlightened, and most upright minds, that so much truth should be found in conjunction with so much error. In the same year this excellent man says, "I own no Supper in worship, but in spiritual communion with Him and his followers at his own table, in his kingdom; no Baptism, as an introduction to the hopes and the citizenship of the Christian believer, but that of the Holy Ghost."

Now, this is surely strange, passing strange. There is nothing, we conceive, in the word of God laid down with more explicitness than the duty of the observance of the Lord's Supper, and nothing more certain than that Baptism, whether by immersion, affusion, or sprinkling, is everywhere to accompany the proclamation and reception of the Gospel.

Joseph John Gurney was now fairly in motion, laying himself out upon all sides, expending time, talents, and money, to the best of his judgment, to further the glory of God and the welfare of his fellow-men. We are now introduced to an all but endless range and round of philanthropic labour at home and abroad. It is impossible to give any idea of the multifarious character of his labours, short of an application to the book itself. In due course he married, and became a minister among the Quakers; after which he commenced journeyings both at home and in foreign countries. From this time the work becomes valuable for its correspondence with Wilberforce, and many others of the great and good, his contemporaries. His first essay

from the press touched the subject of Prisons, and was a plea of compassion for the hapless mortals that people our gaols. In 1822 he was called to mourn the loss of his beloved wife, by which he was deeply affected. He sought refuge from his sorrows in religious study, and commenced his work on the distinguishing Principles of the Quakers, doing a little in the way of itinerant preaching also, and beginning what he called a Literary Journal. His friend and brother, Fowell Buxton, at length appears, and figures with great honour and dignity in the field of philanthropy. In 1829 he married a second time, very happily, finding a help-meet in Mary Fowler. The year 1825 was a time of great trial to operatives, who found in Mr. Gurney a wise and bountiful friend. We find him associating with them, and even gathering numbers to breakfast at Earlham Hall. He had great pleasure in doing good in a quiet way to individuals. To a young person about to marry Mr. Gurney thought it proper to give some hints; and among other advices, he gave the following:

I quite disapprove of thy borrowing money, either of me or anybody else, either now or henceforward. Let me as an old, and, I trust, dear friend, advise thee never to do it; but whatsoever sacrifice it may involve, to cut thy coat to thy cloth, and to pay for everything at once. I am satisfied that if thou and thy dear friend are willing, with all simplicity and humility, to meet your real situation, you may make two ends meet without difficulty, and save a little into the bargain, which I consider indispensable. Make it a Christian duty to be a rigid and perfect economist, and let thy partner do the same, and you will, I believe, find this the road to ease and comfort, if not to wealth.

Having bestowed this advice upon thee, I need scarcely add that the £100 is a gift and not a loan.

It is beautiful to hear him discouraging to his own children. The following is a specimen of his correspondence:

First. Never begin or end the day without prayer. Wait on the Lord more often than the day, and call upon his holy name, for without his help we can do nothing truly well.

Secondly. Read a small portion of Scripture every day, by thyself, in thy own private chamber, besides attending the family reading. The Scriptures are the best of books. Learn to love them dearly, to prize them highly, and to use them diligently.

Thirdly. Keep carefully to the plain language, and never be ashamed of being a consistent friend. Rest assured that to be

half a Christian and half not, and half a friend and half not, will never answer any good purpose.

Fourthly. Be a whole man to everything. At Latin, be a whole man to Latin. At geometry or history, be a whole man to geometry or history. At play, be a whole man to play. At washing and dressing, be a whole man to washing and dressing. Above all, at Meeting, be a whole man to worship.

Fifthly. Never speak or think highly of thyself. Thou art a poor unworthy creature; a mere worm of earth. Thou hast not a single talent or faculty which thou hast not received from God. Dwell in humility before him.

Sixthly. Avoid all vain and evil thoughts. Remember dearest aunt Rachel's saying, "Evil thoughts are sin."

Seventhly. Mind thy manners as well as thy morals. Do not be clumsy and awkward. Be always ready to serve and please all around thee. Be swift to give up thy own will to the will of others in little things: this is the way to be a true gentleman.

Finally, "whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou art going."

What counsels! what wisdom! May we hope that many a youthful hand, on reading the foregoing paragraph, will transcribe it, for future and frequent reference?

We have here a remarkable account of the circumstances attendant upon the conversion of Wilberforce, which will now be read with the deepest interest. Dr. Chalmers turns up at the same time; and we are here treated with extracts from conversations which took place on a variety of subjects, which, we need not say, have much that is calculated to instruct as well as to fascinate. In 1837, then in the fiftieth year of his age, he embarked on a visit to the United States; and the result of his observations were subsequently laid before the public, in a volume full of philanthropy. Finding his way to Washington, the seat of government, he records the events which there occurred. The kindness displayed towards the worthy stranger was unbounded. As his mission was one of humanity, he felt anxious to address an assemblage of the great people; and his desire was promptly gratified. Let us hear him:

The principal object which I now had in view, in visiting Washington, was the holding of a meeting for worship with the officers of government and members of congress. My mind was attracted towards these public men, under a feeling of religious interest; and far beyond my expectation did my way open for accomplishing the purpose. Colonel

Polk, the speaker of the representative assembly, granted me the use of the legislative hall; the chaplain of the house (a respectable Wesleyan minister) kindly surrendered his accustomed service for our accommodation; public invitation was given in the newspapers; and when we entered the hall, on the following first day morning, we found it crowded with the members of congress, their ladies, and many other persons. The President and other officers of the government were also of the company. It was to me a serious and critical occasion. One of my friends sat down with me in the speaker's rostrum; a feeling of calmness was graciously bestowed upon us; and a silent solemnity overspread the whole meeting.

After a little silence, selecting a text, he began, and preached on "I am the way, the truth, and the life;" when he appears to have given an excellent homily to the President and the Statesmen with whose presence he was honoured. We are here tempted to admire the simplicity and the equity of Republican Institutions. An American, in all points the equal of Mr. Gurney, would have had no such reception in England. Mr. Gurney appears to have greatly enjoyed his American visit. Traversing the mighty Continent, he everywhere met with men of a kindred spirit, and found that his character had gone before him, commanding, at all points, respect and confidence. After visiting Jamaica, and investigating the country, he returned to America; and having attended a variety of meetings, he made his way back to Europe. Having lost his second wife, a considerable period previously, he married again. He subsequently visited the Continent, and laid himself out very extensively in works of benevolence.

But to all labour there is an end. Mr. Gurney continued strong till approaching the sixtieth year of his age, when the hand of affliction fell upon him very heavily. At first, it seemed to be but a slight bilious attack, which excited but little alarm. The security, however, was not well founded. The attack continued, and the result was a very speedy loss of strength. Things became alarming, when a London physician was sent for, to come down by special train.

About eleven o'clock, on second day morning, Dr. Prout arrived. He had often consulted him in London, seemed pleased to hear he was in the house, and wished him asked up immediately. When he entered the room he welcomed him cheerfully, and gave him an exact account of all his symp-

toms. It was a moment of intensely touching interest. Prout took the patient's hand in his, sought for his pulse, gave an expressive look at Dalrymple, and hastening away to conceal the feelings which almost overpowered him, he unhesitatingly pronounced him a *dying man*! Deeply affecting as was this announcement to his tenderly attached connections, they felt it a duty still to use every effort to increase his strength, in the fond hope that the physician might have been mistaken, and that he yet possessed the power to rally. But all proved unavailing. Soon after his last interview with Prout, he fell into a profound sleep, which continued till about five o'clock, when a sudden gleam of heavenly pleasure lighted up his countenance; and, turning towards his wife, he sweetly said, "I think I feel a little joyful," and again dropped into a tranquil slumber.

Soon after this he sank lower and lower; unconsciousness came on, and such of his deeply afflicted family as were favoured to be present at this awful hour sat by his bed in perfect stillness, until his breathing had become imperceptible, and they knew that the spirit had returned to God who gave it. "Having served his generation by the will of God, he *fell asleep*." So gently did his spirit pass away, so sweet was the peace shed on his departure, that for some moments his bereaved family almost lost the consciousness of their irreparable loss, in the blessed sense that was given them of the fullness of his joy.

So terminated, at a comparatively early day, the life and the labours of a man who deserves to be had in lasting remembrance.

Popery.

A GALLOWS SCENE.

NEAL QUIN, Bryan Grant, and Patrick Coomey were executed on Monday, the 10th of April, 1854, at Monaghan, for the murder of Thomas Douglas Bateson, Esq., on the 4th December, 1851, on the highway near Castleblaney. Mr. Bateson was land agent for the estates of Lord Templemore, a humane, liberal, religious Protestant. His murderers belonged to the Society of Ribbonmen, an association, now ascertained to be exclusively of Roman Catholics, whose object is, by murder, to get rid of Protestant landlords and agents, and keep the Roman Catholic tenants, by means of intimidation, in the free possession of the land.

These men were convicted at the assizes, chiefly on the testimony of men who had themselves been members of the murderous association. Three Roman Catholic clergymen immediately commenced ministering to them, each taking charge of one. The Rev. Mr. Birmingham took charge of Coomey, the Rev. Mr. Smith of Grant, and the Rev. Mr. Hughes of Quin. The levity which the hardened wretches displayed on their trial astonished and disgusted every one; nor, on receiving sentence, were they moved. And during the period intervening between the sentence and its execution, they were as completely devoid of sensibility. They ate, drank, talked, and slept, as if nothing extraordinary had occurred, and on their final leave-taking of their relatives, evinced the same utter heartlessness. And, it must be added, the

prison officers were equally amazed at the total want of feeling they evinced in return. It would seem as if familiarity with the horrid objects that occupy these Ribbon Associations had destroyed natural affection in them all.

We now approach the final scene. We know not what the instructions were, delivered to these men, during their many visits, by the priests who respectively devoted themselves "to prepare them to meet their God," as the usual and most erroneous phrase is. But, though martyrs have spoken of "suffering for their Saviour," and death has been stripped of all its terrors for *them*, in murderers, even when saved by a miracle of mercy, we look for some humiliation, repentance, and gratitude to grace. But though these men seem to have had some feelings of gratitude to the priests, all else seems to have been forgotten; and they manifested no more feeling on account of their crime, which carried desolation into a lovely family, than they had for their own. Nor can we call that *peace* which sprang from such sources, or was so displayed, as in the following report.

Those in the cell with them reported that they had slept soundly during the night. Early in the morning they were visited by their clergy, and, having partaken of the communion and engaged in devotional exercises, they breakfasted with their ordinary heartiness. About two hours before their

last moments, Quin and Coomey were quite cheerful. The former declared that he had never known such happiness as during the last week, that he could not have been persuaded that death was so sweet, and that he would not then accept his pardon if it were offered to him. He chatted, smiled, smoked, and sauntered about the yard. Coomey, also, was in good spirits, and was quite disposed to enter upon a polemic controversy.

Grant and Quin were executed first. The following narrative of the awful event, and of what occurred previously, speaks for itself. It is quite evident, either that the priests did not believe there was anything in the Ribbon system to call for the warning voice of dying men to be addressed to the people against it; or, that they would have the people believe in the wondrous efficacy of their powers to disarm death, in its most fearful forms, of all its terrors, so that they would let nothing else engage their minds.

At twenty minutes before twelve o'clock, Mr. Temple, the governor of the gaol,—who went through his responsible duties with precision, and without any unnecessary stringency— informed the chaplains as to the precise time they had at their disposal. The time allotted having expired, Quin and Grant, having been arrayed in their last dress, were conducted from the chapel to the press-room. Quin, in the passage, ran—literally jumped—and embraced his chaplain, like a boy. The utter disregard of death apparent in his conduct and appearance at this moment, arrayed, as he was, in his shroud, was extraordinary. Grant held his hands clasped, with his eyes fixed upon a little crucifix that was carried before him. Having arrived in the press-room, they knelt, and received absolution according to the Romish ritual, the unhappy men expressing their full belief that their sins were forgiven, and that they were about to experience the blessings of heaven. They were then placed on a form, and the executioner was called. As the executioner took Quin's left arm to pinion it, some one said, "Be steady!" Quin exclaimed, "Oh, he is doing me the best job that ever was done in this world." As he was being moved to the drop by the executioner, his pastor said, "He that would have pardoned Judas himself, if he had

asked for it, will pardon you when you ask. Now you have eternal happiness in your Redeemer and Mary." Quin then kissed the crucifix, bade farewell to the chaplain, and exclaimed, "Mary, mother of God, have mercy on us! Lord Jesus Christ, have mercy and receive us!" etc. Grant used similar expressions, and said to his clergyman, "Farewell to this world."

The doors having been thrown open, and the unfortunate men having appeared, dressed in their shrouds, and having white caps on their heads, a fearful shout was raised by the male portion of the spectators, the women assembled shrieked bitterly, and the murmuring wail throughout the entire crowd was of the most agonizing description. The bolts were then drawn instantly, and the men fell about eight feet. Grant died almost instantly, without a struggle. Quin, however, who had several times expressed his wish "to suffer more for his Saviour," did not die for fourteen minutes after he dropped.

We must give the closing scene of this appalling history. It is not easy to say which is most fitted to inspire with horror,—the conduct of the dying men, or the conduct of the priests; nor in what respect Popery is displayed as most revolting, in reference to this life or that which is to come.

Coomey was then brought from his cell, bearing a crucifix, and attended by the Rev. Mr. Birmingham. At this second scene in the press-room the work became sickening—the very hangman looked a good deal affected and frightened by the practice of his awful calling. The same ceremony as before having been performed by the clergy, who held in their hands the *Rituale Romanum*, *Theologica Moralis*, and other books, the executioner proceeded to put the cord round Coomey's arms. As he did so, Mr. Hughes said, "Remember He was nailed." Coomey said, "Eh?" with a strong, unflinching voice. The expression was repeated. Coomey, putting his other arm behind him, as a man would who was being helped on with his great coat, said, "Oh, your reverence, I am quite content to go the journey I am going." He kept repeating to himself what were understood to be prayers, calling upon his "Saviour and Mary," the priest at the same time informing him that he would soon see both. The

crucifix which was held up before him he kissed repeatedly, the priest saying, "Embrace the image of our Saviour again." The rope was then put round his neck, the doors were thrown open, and he walked firmly on the drop, praying to his Saviour for mercy, and calling on the assistance of "St. Joseph and Mary." The screaming of the females, some of whom fainted, on the third white figure appearing on the gallows, was heart-rending; and the lamentations of the masculine portion of the assemblage were, for the moment, more painful than any other incident in the terrible transaction. Coomey had not expressed, during the morning, any intention of speaking, and was at once launched into eternity, having died without a struggle. His body, having been suspended the prescribed time, was taken down, and delivered to his friends. The fearful scene which we have just described, and which terminates the eventful Bateson tragedy, occupied less than two hours. In a short time after the removal of the body of Coomey, the crowd had dispersed, and the town had resumed its wonted quiet appearance.

SOCIAL EFFECTS OF POPERY.

In Spain you pass through valleys of the richest soil; the corn where it is lazily sown withers as it stands; you ask why? and are told it is no use to cut it down; there are no markets, and no roads. In Italy, the arts languish, literature is stifled, men's minds are divided between the most lifeless infidelity and the most abject superstition. In Tuscany, which gave to modern Europe the earliest lessons in literature and freedom, why the very shape of your hat might condemn you to the Austrian sabre; and the royal representative of the learned Medici thinks heaven and earth are coming together if an English gentlewoman drops a Bible in the cottage of the poor; while on the borders of the civilized world, happily as yet divided from us by the barriers of nature, the Emperor of all the Russias rules over barbarous millions, and shocks alike the civilisation and religion of this century by affecting the zeal of the crusader to disguise the ambition of the bandit. Out of all Europe there are only three great races who are in the full vigour of progressive life. The great Germanic race, in which is included the kindred populations of the Baltic, such as Sweden and Norway, and the populations, also kindred, of Belgium and Holland; the people of France and the people of Great Britain.

In Great Britain, school education is far less advanced than it is in Germany; and we

are told—but I doubt whether we are told correctly—that the school education of Great Britain is inferior, as regards reading and writing, to that of France. And yet I don't know if I shall not startle you when I state that all the ends of a sound national education are even now far more efficaciously attained in England than they are either in Germany or France. The ancient Athenians were the most intelligent community the world ever saw, and yet there were few of those who had conquered the Persians, or gazed on the Parthenon, or listened to Péricles, or applauded the works of Æschylus and Sophocles, who knew how to write or read. What was it that taught them to be aspiring yet practical, to be valiant yet humane? Why, that which teaches the Englishman—the talk and the habits of every-day life, the custom of self-government, the consciousness of liberty, and the electrical transit of stirring ideas, that comes from the common interest in public affairs, the constant intercourse between man and man, that frank publicity of opinion, that sympathy of united numbers which cries to the multitude, even to the unlettered multitude, every more useful and vivid thought which genius or study originates in the few. It is all this which teaches the Englishman, and gives to our people their superiority, in the real enlightenment of their common ideas, and the masculine energy with which they carry their ideas into practice. We must judge of the instruction of a people as we do of the intellect of a man—by the fruit it displays. The people of these realms exhibit an intellectual power not yet found in those whom State policy may more instruct as children, but whom civil authorities less nerve and discipline as men.—*Sir E. L. Bulwer.*

THE VATICAN.

THIS word is often used, but there are many who do not understand its import. The term refers to a collection of buildings on one of the seven hills of Rome, which covers a space of 1,200 feet in length, and 1,000 feet in breadth. It is built on the spot once occupied by the garden of cruel Nero. It owes its origin to the Bishop of Rome, who, in the early part of the sixth century, erected an humble residence on its site. About the year 1160, Pope Eugenius rebuilt it on a magnificent scale. Innocent II. a few years afterwards, gave it up as a lodging to Peter II. king of Arragon. In 1306, Clement V., at the instigation of the king of France, removed the Papal See from Rome to Avignon, when the Vatican remained in a condition of obscurity and neglect for more than seventy years. But soon after the return of the pontifical court to Rome, an event which had been so earnestly prayed for by poor Petrarch, and which finally took place in 1376, the Vatican was put into a state of repair, again enlarged, and it was thenceforward considered as the regular palace and residence of the Popes, who, one after the other, added fresh buildings to it, and gradually encircled it with antiquities, statues,

pictures, and books, until it became the richest depository in the world. The library of the Vatican was commenced fourteen hundred years ago. It contains 40,000 manuscripts, among which are some by Pliny, St. Thomas, St. Charles Boromeo, and many Hebrew, Syrian, Arabian, and Armenian Bibles. The whole of the immense buildings composing the Vatican, are filled with statues found beneath the ruins of ancient Rome, with paintings by the Masters, and with

curious medals and antiquities of almost every description. When it is known that there have been exhumed more than 70,000 statues from the ruined temples and palaces of Rome, the reader can form some idea of the richness of the Vatican. It will ever be held in veneration by the student, the artist, and the scholar. Raffaele and Michael Angelo are enthroned there, and their throne will be endurable as the love of beauty and genius in the hearts of their worshippers.

Missions.

HISTORY OF MODERN MISSIONS.*

ON the subject of Missions we have numerous sectional publications, with several gazetteers; but only one full and complete history,—that of Dr. William Brown, now before us; the third edition, brought down to the present time. This great work, in its first edition, was comprised in two volumes; the three of the present, however, contain, we presume, more than double the matter of the original. Dr. Brown appears, for the last thirty years and upwards, to have taken for his motto, "This one thing I do;" extending his inquiries to every portion of the Mission field, ascertaining, collecting, and arranging the facts of its history, and thus preparing for the labours of his life. We hailed the history on its first appearance, and have ever deemed it among our most valuable Missionary productions; for although, of late years, it had necessarily fallen much behind the actual state of the case, still there were the original outlines, and the primary facts of the history of all the great Missions. In the present edition much of the old materials are necessarily retained, yet the alterations and additions are so numerous and so great, that the present is, to a large extent, a new work. With respect to the alterations, although, in some instances, they refer to very material points, it has not been deemed necessary to call to them the attention of the reader, which could have served no useful purpose, while it must have tended to disturb the narrative, as well as occupy space which might be better employed.

Now that Missions may be said to cover the globe, it becomes no easy matter to deal with their history, in such a manner as to please all parties.

The chief of the complaints—if any there shall be—will probably run in the direction of deficiency. It is just possible that the friends of each of the several Missions will think that *their* corner of the vineyard has not been sufficiently illuminated, while there has been an excess of radiance on all the rest. Thus, where all are dissatisfied on the same ground, it seems highly probable that none have any very substantial reasons for dissatisfaction. For our own part, we have really no fault to find with the book, which we consider a great and invaluable repository of facts, incomparably the most important that come within the range of human cognizance. The history of all the empires and all the kingdoms which have been, of all the empires and all the kingdoms that now are, we consider but a low and a little thing when compared with this, the narrative of the progress of a kingdom which is destined to swallow up all other kingdoms, absorbing into itself every region, with its peoples, and lasting for ever.

There are so many things common, of course, to all Missions, that, in the history of the propagation of Christianity, it is necessary to omit innumerable circumstances which it would be natural, and perhaps proper, to introduce in the life of the individual Missionaries, or the narrative of a single Mission, or in the account of a particular Society. Of this we have examples in the history of the Baptist Mission, by the late Dr. Cox; and in that now in the course of publication, by the Rev. W. Ellis, of the London Missionary Society. Dr. Brown would have found it much easier to have extended his work to a dozen volumes

* "History of the Propagation of Christianity among the Heathen since the Reformation." By the Rev. WILLIAM BROWN, M.D. In Three Volumes. Blackwood and Sons.

than to have limited it to three. His difficulty lay in expunging, in generalising, collecting, and combining, rather than in amplification and detail, which had been easy indeed, but utterly fatal to his purpose.

In such a work as this, fidelity is almost everything; and we believe no man could have brought to his task a more unimpeachable integrity than Dr. Brown. His sole concern has obviously been to get at the truth; and having found it, fully and fairly to record it, careless of the results to persons or to party. His strictures possess an especial value; and in no case has he shrunk from the utterance of his honest convictions. This we consider one of the most valuable elements of the history: it gives a careful and faithful picture of Missions, such as the prolonged and intense study alone of the subject has supplied. He has in no case concealed the faults or imperfections of the societies or their agents, but has ever been alike ready to state unfavourable and favourable circumstances, to mark failure or record success. In nothing, perhaps, has his integrity been so severely tested as in the case of the Moravian and the Methodist Missions. Allowing for the many and great excellences of the Missionary operations of these bodies, and the admirable success with which, on the whole, they have prosecuted the enterprise, there are, nevertheless, matters connected therewith which present a beacon, to warn, rather than an example, to attract. The difficulty lay here: it was the vogue, for a long period, to laud these Missions, more especially the Moravian, indiscriminately. Wilberforce, and Chalmers, and others, united in pouring the stream of a brilliant rhetoric over the Moravian field, under the influence of a knowledge necessarily very imperfect. Dr. Brown, eschewing rhetoric, has resorted to reason; and leaving it for others to emblazon the operations of the Missions, he has brought to bear upon them the power of analysis, and honestly recorded the results. By so doing, if he has given some offence, he has done an exceeding great kindness, as well as performed his duty to the truth. Dr. Brown's own statement here is so important, that he must be allowed to speak for himself:

"He will probably, however, be censured by some for having brought

out so broadly, and in so much detail, the errors and defects of particular missions; but he may be allowed to say, that in giving such statements he has not been actuated by a love of detraction, nor yet by any sectarian spirit. Many of the statements now referred to, though painful, are highly instructive, and he trusts they will be useful in checking similar evils in time to come. He is convinced that the friends of Missions often draw much too glowing pictures of their triumphant progress, of their past success, and of their future prospects, and that by this means they produce fallacious impressions on the public mind, and excite hopes which can terminate only in disappointment. The Author is sensible that by such a system important purposes are served, but he is no less convinced, that by an impartial statement of facts, inexpressibly greater advantages would ultimately be gained. The common observation that honesty is the best policy, is applicable to truth in general. It may be attended with temporary inconveniences, but on the whole, the advantages will far more than counterbalance the disadvantages. Missionary Societies might by such a system be rendered less popular, but they would probably be more useful. Fewer individuals might offer themselves as Missionaries, but those who came forward would, it is likely, be more select. Less money might be raised, but less also would be spent by the employment of unsuitable agents. Besides, were more correct pictures drawn of the nature of the Missionary work; were its difficulties and discouragements, its trials and disappointments, its imperfections and its failures, faithfully portrayed, we trust that the spirit of prayer would be awakened among Christians in another manner than it is at present, in behalf of Missionaries,—that men may be raised up, endowed with all those gifts and graces which so great an undertaking requires,—that they may be preserved from falling in the hour of temptation and trial,—that they may not only preach the gospel with their tongues, but in their daily conduct exhibit a living picture of Christian principle and Christian practice,—that they may be zealous, and active, and faithful in their work,—and that they may behold the fruit of their labours, in the conversion of multi-

tudes to the Saviour. Christians in general know but little of the difficulties, the trials, and the temptations to which Missionaries are exposed; and hence it cannot be expected that they should bear them in any suitable manner on their hearts before God in prayer. There is, in fact, an unhallowed confidence in that magnificent apparatus of means which is at present in operation, as if it *must* produce a mighty change in the state of the world; a confidence which, there is reason to fear, may prove an occasion of the influences of the Holy Spirit being withheld from our exertions, until we are humbled to the dust before God, and brought to renounce everything like self-sufficiency and self-dependence, and to trust with simplicity of heart to the Divine blessing, as that without which all human endeavours will be utterly fruitless."

The Author, in vindication of his course, appeals to the example of the sacred historians, who tell the simple truth, relating an unvarnished story, avoiding alike exaggeration or concealment. In connection with this subject, he makes an affecting reference to the historians of Popery, intimating that it is impossible oftentimes to distinguish between truth and falsehood in the narration of its Missionaries. The charge is doubtless a heavy one, and he has been careful to make it only on sufficient grounds. M. Cerri, the Secretary of the *Congregation de Propaganda Fide*, addressing Pope Innocent XI. himself, on the state of the Roman Catholic religion throughout the world during the Pontificate, proceeds as follows:

"It seems to be the constant opinion of all the Congregation, that little credit is to be given to the relations, letters, and solicitations that come from the Missionaries. Hence it is, that the usual answer of the Congregation consists only in asking further information, which often proves of no use. For besides the time lost in expecting a reply from the Missionaries, they frequently send back the same informations without giving a new light into the matter. I add, that the Nuncios and other persons receiving those informations from the parties concerned, are not able to give a better account of things than what the Congregation had before. These inconveniences have often moved that Society to send visit-

ors into the Missions, who being disinterested and impartial men, have given a true relation of the state of those Missions, by which means several disorders have been effectually removed. Give me leave, Most Holy Father, to represent to your Holiness, that this remedy is now more necessary than ever in many provinces and kingdoms, as I have intimated in several parts of this discourse."

We shall subjoin to this Article the principal portion of Dr. Brown's strictures on the Moravian and Methodist Missions, that these bodies, together with the Christian public, may have the full benefit of his wise and faithful admonitions, whithersoever these pages may carry them.

The history starts with the propagation of Christianity by the Swiss, proceeding to the Swedes, the Dutch, the Anglo-Americans, the Danes, the United Brethren, the Methodist Missionary Society; the London, the Church, and all that have been established up to the present time.

THE MORAVIAN MISSIONS.

"It is gratifying to find such numbers connected with the Brethren's congregations among the heathen; but the satisfaction which we feel on this account is materially diminished by the apprehension which we have, that their standard of qualifications for admission into the Church of Christ is much too low. They appear to baptize persons before they are duly instructed, and of whose conversion there is little or no evidence. They are much too simple in believing the professions of people; good words and fair speeches, the mere desire of baptism, or any outward manifestation of religious feeling, go a great way with them. We are not, indeed, without an apprehension that the Brethren give their hearers but an imperfect exhibition of Christianity, and that there is somewhat of formalism in their religion, as is very apt to be the case where everything is so much a matter of prescribed form and order as it is with them. Though the atonement of Christ is unquestionably the grand and fundamental principle of the Gospel, yet we fear they dwell too exclusively on his incarnation, sufferings, and death, and even on the mere historical circumstances regarding them; and that other parts of Divine truth,

both doctrinal and practical, have not that place in their instructions to which, by their importance, they are entitled. We accordingly suspect that the knowledge of the converts will generally be found to be very restricted, even after they have been years under instruction, and that it is not always of a scriptural character, and that to this imperfect foundation may perhaps be traced in part the great numbers who fall away, or in whose conduct at least there is much that is defective and blameworthy. If in these observations we wrong the Brethren, we shall feel deep regret, but they are the impressions made on our minds by their own accounts of their Missions."

This language we deem strongly entitled to the serious consideration of our Moravian brethren. Let them not look upon it as the mere cynical effusion of an adversary, inasmuch as they have not in the world one more sincere and cordial friend than Dr. Brown, who has done them something more than justice in his beautiful narrative of their Missionary operations. He has even gone the length of merging the historian in the advocate, by presenting for them the following plea:

"Though the Brethren exercised remarkable economy in the conduct of their Missions, yet during the war with France, their expenses in maintaining them were greatly increased, while their resources on the Continent of Europe were much diminished, and, towards the end of it, they found themselves deeply involved in debt on account of them. Averse to obtrude themselves on public notice, preferring retirement upon principle, and doing good without wishing that good to be known by any but its objects, they made no appeal for support to the Christian world at large, but struggled in secret with increasing difficulties, until, at length, the remonstrances of their friends, combined with the urgency of their wants, compelled them to come forward and make their embarrassments known. In consequence of the interest which was then excited in their behalf among the friends of Missions, large sums were raised in aid of them; and since that time, they have continued to receive considerable contributions from Christians of other denominations, particularly in England. There is, however, a danger

that other churches, engrossed with their own Missionary undertakings, may overlook the labours of the humble, modest, unobtrusive Moravians; and we cannot, therefore, conclude without expressing our earnest hope that the Christian world will not permit these excellent men to struggle with pecuniary difficulties; but will come forward with alacrity and zeal to aid them in carrying on those noble and important undertakings, in which they have been so long, so honourably, and so successfully engaged."

METHODIST MISSIONS.

Dr. Brown, after tracing the outline of Methodist operations, comprising North America, Western Africa, the East and West Indies, Australasia, and Polynesia, proceeds to make deductions, the gist of which is contained in the following paragraphs:

"We apprehend, indeed, that the Methodists have very inadequate ideas as to the nature and evidences of conversion; that the religion of their converts is often very superficial, and is not even founded in any proper knowledge of the principles of the gospel; that they are rash and hasty in concluding persons to be converted; that they do not duly distinguish between the natural workings of the human mind and the operations of the Holy Spirit; that they place too much reliance on feelings, emotions, and impressions; that they attach a groundless and a dangerous importance to the confidence with which persons speak of the pardon of their sins, of their being in a justified state, and of their acceptance with God, as if this were of the essence of faith, or at least undoubted evidence of its reality, appearing to consider it as 'the Spirit witnessing with their spirit that they are the children of God,' a principle which must prove, in the case of multitudes, a fruitful source of self-delusion. There is much in their system which cherishes a spirit of self-complacency and self-sufficiency. There is also about them too much of the spirit of display; they do nothing in a corner, if the exhibition of it may bring them any credit with the world. Nor can we exempt them from the charge of enthusiasm: this in truth is the natural result of some of the points in their character which we have before stated.

"We cannot but deeply regret, that

a body of Christians so distinguished for zeal, and energy, and activity, should be chargeable with faults which must, in so considerable a degree, diminish the utility of their labours; that where there is so much gold, there should also be so much alloy. We have no doubt that the Methodists have been the instruments of extensive good in the heathen as well as in the Christian world; but their characteristics as a body render it extremely difficult to form a correct estimate of the extent of their usefulness, and make us receive with much hesitation, and with large abatement, their accounts of the spiritual good of which they have been the instruments."

"Faithful are the wounds of a friend," while "the kisses of an enemy are deceitful;" yet how many prefer the kiss to the wound! Methodism is boundless in its complaisance to those who, ignoring its imperfections, extol its excellences: but who so averse to lend an "obedient ear" to a "faithful re-prover?" We trust, however, it will listen to Dr. Brown, who has assuredly done it great justice in his general narrative, while in the strictures which we have just cited he only speaks the truth in love. Whoso among them is wise will be grateful to the upright Historian for his judicious testimony, and endeavour to profit from it for the time to come.

Books for Young Men.

Ten Lectures Addressed to the Working-Classes in Sunderland, during the Winter of 1853-4. By DISSENTING MINISTERS OF VARIOUS DENOMINATIONS. Binns and Goodwin.

THE ministers of Sunderland, walking in the steps of those of London and Liverpool, have produced a work by no means unworthy to stand side by side with the successive volumes which have been issued in connection with the Young Men's Christian Association. While the idea was an excellent one, it has been ably executed; the joint endeavour appears to have been well received. The most spacious room in the town, the Hall of the Lyceum, was selected; and there, on fifteen successive Tuesday evenings, discourses were delivered, when the greater part of the building was thrown freely open to all who chose to attend, a small charge for admission being made for the reserved seats, with a view to defray expenses, the surplus being presented to benevolent institutions. The attendance, we are told, exceeded the most sanguine expectations. On some occasions, the concourse was so great, that not only was every avenue of the hall and galleries densely filled, but several hundreds were unable to come within the doors. The audience, in spite of severe weather, must, in every instance, have considerably exceeded 2,000. The series was closed by a crowded meeting, at which a number of brief, practical addresses were delivered, designed to bring the great principles advanced and defended

during the course to a more immediate application.

We have much pleasure in recording these most encouraging facts. Experience has shown that the public are more ready to hear and learn than their leaders to speak and teach. With such facts before us, the question recurs, Why should not the system be carried out to the utmost possible extent? Why should not the whole realm ring during a portion of the autumnal or winter months with such lectures?

In the present case, the subjects were well chosen. The Rev. W. M'All discoursed on "The Great Artificer; or, God in Nature;" Mr. Muir, on "The Hill Difficulty; or, The Means of Self-Improvement;" Mr. Baxter, on "Roman Catholicism, and its Influence on Society;" Mr. Ma'bison, on "The Coming Struggle; or, What Christianity has done, is doing, and will do for the World;" Mr. Chew, on "The Lamp and the Light; or, Reason and Revelation;" Mr. Parker, on "A Hundred-fold in this Time; or, the Power of Christianity to Improve the Temporal Condition of the People;" Mr. Dawson, on "The Offence of the Cross; or, Obstacles to the Spread of Christianity;" Mr. Kendall, on "The Anxious Inquirer into Evidences;" Mr. Cartwright, on "The Uncorrupted Page; or, The Bible a Genuine Record;" while Mr. Halcro,

a lay gentleman, closed by a dissertation on "Priestcraft; or, The Christian Ministry not a Profession."

Such were the topics which, it will be seen at a glance, were highly seasonable. The volume is well and cheaply got up, and ought to be viewed by the young men of Sunderland as a very valuable contribution from the excellent men from whose pens it has proceeded. But the benefaction is not to be limited to that locality. It is really an excellent book, which cannot be too extensively circulated. The following are a few of the gems of the volume:

THE GREAT ARTIFICER.

No reference has yet been made to disorder or discomfort on earth. The bare fact of the entrance of decay and death will scarcely be urged by the atheistic objector, as setting aside the alleged displays of wisdom and goodness. One thought on the consequences, were these unknown, is fatal to that cavil. Nor is beneficence compromised by the cutting short of life for lower creatures—the very worst-placed of which would be found, could the ingredients of the lot be balanced, a gainer by existence. This assurance meets all cases but that of man. And, mark; ere one objection to his suffering can be sustained, we must ascertain that, if there be a God, the noblest creature is, strictly, without offence before him. Let the least wrong-doing or wrong-thinking be proved, it amply suffices to account for disarrangement, pain, decay, affecting all.

Rightly regarded, the presence of disorder and suffering is in favour of our argument. This evening's survey, though most imperfect, has brought, from earth's corners, strongest evidences of purposed order, purity, grace, joy. Is no warring tendency developed? Soon as we come within a certain range of phenomena, antagonism to the indelibly-stamped purpose appears. How shall we account for this? Is all right with man? When you have studied the sun-bright manifestations of adaptation for enjoyment, physical and intellectual, in him—then turn to the darkened picture—I challenge you to offer any reasonable theory, accounting for even one pang of the heart, save on the broad basis of the mournful truth—"Man has waged war with the Artificer: man is a rebel!"

Thus, nature's utterances not only say, "There is a God," but afford irrefragable presumption that I "have not glorified" him; and thus prepare the way for that other book, which, to the story of my fall, adds the sublime proposal for my restoration!

I trust there is, in this poor heart, the impulse of a brother's affection towards every one in this hall. I cannot leave you until it has found expression. O hear me! If there be a voice, even in nature's book, telling you of the Father Spirit, your position, in refusing to hear that voice, might bring trembling to a stouter breast than yours! We could call

up additional witnesses to corroborate nature's testimony; and, the existence of a Great Supreme demonstrated, believe me, I utter no party dogma in affirming, a firm platform is laid for reasoning onward to the God of the Bible; and, his existence demonstrated, who can deny the authority of the religion of Jesus crucified?

Atheist (I mean by that unpopular name, the man who persuades himself he knows nothing of God, and that he can account for everything without admitting a Divine essence), you must suffer him who believes in the God of nature's book, the God of the Bible, intensely to pity you: and most ungenerous would it be in you again to mock, as he invokes upon you the pity of Him you deny, and prays that, ere your spirit leaves its clay, you may be found at the foot of the Cross!

We have now, as it were, together walked a few of the unnumbered paths, crossing and re-crossing nature's sweet fields. We have perused, in company, paragraphs from that world-embracing volume, which no man ever read through. Your guidance has, I am well aware, been entrusted to a weak hand; and the grand theme rises far beyond my feeble representations. But the strength of the testimony borne to-night resides in the phenomena—not in any arguments of mine. Knowing for myself, with Humboldt, "the delight of seeking intellectual repose in contemplating the silent life of plants, and studying the hidden forces of nature in her sacred sanctuaries," I commend this study to every one of you. But he has far higher pleasure in the pursuit than the great naturalist ever tasted, who acts and feels in all as a child, gazing into a Father's face! And I am bold to affirm, whoever, casting prejudice aside, will let the fair volume speak out to him, shall find his Father there!—*R.W. M'All.*

MEANS OF SELF-IMPROVEMENT.

What a book of knowledge, then, have we in the Bible! As a means of religious improvement, read it—search it—believe it—practise it; and you must be "made wise unto salvation," as well as happy in this world.

Let me urge on you the diligent study of this book. I am persuaded that no other contains so much that is calculated to enlarge the understanding—to exercise the reason—to exalt the imagination, by lifting the veil from the invisible world, and solving mysteries regarding both God and man—and to improve the heart by rightly placing its affections and desires, and weaning them from that which is low, grovelling, and debasing.

The Bible, which we would recommend to your constant perusal as a means of religious culture, is the storehouse of light and knowledge on all spiritual subjects. Other books are the ladder, the scaffolding; the Bible is the temple of truth. The best knowledge is to be found in the Bible: it fully unfolds the Saviour of the world; the application of its truths to the soul makes men happy—it comforts and supports under all the ills of life.

Take one illustration of the happy influence of an acquaintance with the Scriptures, and the God whom they unfold. It is one with

which most of you are familiar. It is that of Mungo Park, the celebrated African traveller, when alone in the very heart of Africa. "Whichever way I turned," he says, "nothing appeared but danger and difficulty. I saw myself in the midst of a vast wilderness, in the depth of the rainy season, naked and alone, surrounded by savage animals, and men still more savage; I was five hundred miles from the nearest European settlement. I confess that my spirits began to fail me. I considered that I had no other fate than to perish. The influence of religion, however, aided me. I indeed was a stranger in a strange land, yet I was still under the protecting eye of that Providence, who has condescended to call himself the stranger's Friend. At this moment, painful as my reflections were, the extraordinary beauty of a small moss in fructification irresistibly caught my eye. I mention this to show from what trifling circumstances the mind will sometimes derive consolation. Can that Being, thought I, who planted, watered, and brought to perfection, in this obscure part of the world, a thing which appears of so small importance, look with unconcern on the situation and sufferings of creatures formed after His own image? Surely not. I started up, and disregarding both hunger and fatigue, travelled forward, assured that relief was at hand; and I was not disappointed."

In reading the Bible, as a means of religious culture, the teaching of the Holy Spirit is essentially requisite. It is not only one thing needful; but one thing very much overlooked. The Spirit that dictated the Bible is necessary to assist us in rightly understanding it. He who reads the Bible without the teaching of God's Spirit reads in vain. He who asks, that in God's light he may see light, will obtain it.

The greatest men that ever lived in our world, have read—believed—and venerated the Bible. There have been infidels, doubtless, among the learned; but religion and the Bible are not thereby invalidated. I could present you with a long catalogue of great and eminent individuals, who have read and believed the Scriptures. Copernicus, Galileo, Kepler, venerated the Bible; Bacon and Newton believed the Bible; Bayle and Pascal deeply revered the Scriptures; and the immortal Milton had firmest faith in God's word. These men had learning; but they were not ashamed of that book, which contains the knowledge of men's salvation. They laid aside, for a time, the pursuit of science, that they might learn the way of salvation from the word of God.

The Bible has been much read and greatly valued by individuals of rank, as well as of learning. The learned Joshua Barnes is said to have read a small pocket Bible, which he usually carried about him, a hundred and twenty times over, at his leisure hours. Beza, at upwards of eighty years of age, could repeat the whole of Paul's epistles, in the original Greek, and all the Psalms in Hebrew. Cromwell, Earl of Essex, in a journey to and from Rome, learned the whole of the New Testament by heart. The pious Lady Jane Grey, though executed at seventeen, bequeathed to her sister a Greek Testament,

on a blank leaf of which she wrote—"I have sent you, my dear sister, a book which, though it be not outwardly trimmed with gold, yet inwardly it is of more worth than all the precious mines of which the vast world can boast." Queen Elizabeth says of herself, "I walk many times in the pleasant fields of the Holy Scriptures, where I pluck up the goodly herbs of sentences by pruning, and lay them up in the memory, that I may less perceive the bitterness of this miserable life." Mr. William Gouge, a learned man, read fifteen chapters in the Bible daily, meditated on them with great seriousness, and prayed over their contents.

Working men of Sunderland, read the Bible; study it carefully, and pray over it earnestly. Lord Byron, on a blank leaf of his Bible, has given his opinion of that blessed volume:

"Within this awful volume lies
The mystery of mysteries;
Happiest they of human race,
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch, and force the way;
And better had they ne'er been born,
Than read to doubt, or read to scorn."

James Muir.

•INFLUENCE OF POPERY.

In conclusion, we impeach the Romish Church of having corrupted the doctrines, of having defiled the temples, and of having polluted the ordinances, of the Christian religion. We impeach her of having assumed, by her priests, the management of the public conscience of Christendom—of having reared her Cathedrals, and endowed her Popes, out of the revenues of her custom-house of sin. We impeach her in the name of God, whose honour she has violated, in the name of the liberty she has destroyed, and in the name of the souls she has damned. We impeach her in the name of the intellects she has stunted—in the name of the fine countries she has wasted—in the name of the powerful States she has ruined. We impeach her in the name of the miracles she has simulated—in the name of the vices she has winked at—in the name of the virtues she has ignored—and in the name of the Holy Bible, which she has kept as a sealed book for a thousand years. We impeach her in the name of the Albigenes, whom, at the instigation of a Pope, she hunted down like wild beasts—in the name of the people of the Low Countries, whom the Duke of Alva devoured—and in the name of those that perished in these realms by the fires of Smithfield. We impeach her of having established an Inquisition, in which millions of men have been offered up at the altar of doctrinal and ceremonial uniformity—an Inquisition that has exhumed the dead, in order to enjoy the brutal pleasure of putting them through the punishment of heresy—an Inquisition which has proscribed the children of heretics from holding public offices, even to the second generation, except when they were vile enough to curse the memory of their fathers! We impeach her of having manufactured sacred relics for the replenishing of her coffers—of having invented a purgatory, by which she traffics with heaven and eternity

as her stock-in-trade. Nor does the impeachment close here. We impeach her of having extended her legerdemain to the sacrament of the Lord's Supper, and of having, by her dogma of Transubstantiation, substituted the jugglery of priestcraft for the exercise, on the part of the communicant, of a living faith in "the blood of the Cross," as the only means of obtaining those spiritual graces which form the true element of all the sacramental efficacy known to Christian experience and taught in the word of God? Most appropriately has the Romish Church, in the visions of prophecy, been denominated Anti-Christ, for by what other name could inspired men so properly describe a system, which "traffics with the tremendous realities beyond the grave, and taxes the dread eternity itself to supply its gains!"

Thus does Roman Catholicism stand impeached! We ask not this assembly to pronounce judgment. Judgment is recorded against her in a higher Court, and in due time it shall go forth for execution.

"Rome shall perish! Write that word
In the blood that she hath spilt:
Perish, hopeless and abhorred,
Deep in ruin as in guilt!"

Matthew Baxter.

DOINGS OF CHRISTIANITY.

But why bring infidelity into comparison with Christianity? What has the former done? Has it consecrated time, and talents, and property, and tears, to the removal of the sorrows of humanity? It may have been busied in merely physical arrangements; or it may have dreamed occasionally of a physico-moral renovation of the world; but these have been as straws in the whirlpool of human debasement, while the full scope and bearing of all secular and infidel movements have been to overturn that religion which is the glory of the earth, as it is the Gospel of the glory of the blessed God.

What has Christianity done? It has filled the heart with unbounded benevolence, while unwearied beneficence has characterized the activity of the life. The recipients of its blessings and blessed influence have ever been sedulously eager to achieve the greatest amount of secular as well as spiritual good among men. The Christian's religion binds him to do good to all men as he has opportunity. Every memorial of physical suffering, as well as every monument of moral and intellectual degradation, summons him to renewed devotedness to the cause of universal philanthropy. His life is to be a living embodiment of the Gospel; while that Gospel is the divine impersonation of good will to men. There have been such Christian men of large-hearted benevolence in every age of the Church's history, who have arisen the faithful and truthful interpreters of this scene. They stand far in advance of their age: they occupy the front rank of human benefactors; and without fear we challenge for them the peculiar province of originating and sustaining all that has been truly suggestive, promotive, and finally effective of the best interest of mankind.—*John Matheson.*

REASON AND REVELATION.

We are aware that it is the custom with the moderns to parade some of the ancients against divine revelation. Confucius, Menu, Zoroaster, Lycurgus, Solon, Plato, and sometimes Mahomet, are the names on which the changes are commonly rung. But, granting some good things to these men, to an unprejudiced and candid mind revelation will appear as much superior to them as the brilliance of the meridian sun surpasses a lighted taper.

The past history of God's revelation has been one of success, of triumph, and of glory. It has, indeed, met with opposition in every form, and been assailed by every available weapon. Still, it is not decrepit with age, exhausted with warfare, nor daunted by foes. It survives with all the bloom, and buoyancy, and energy of youth; and, while its enemies have retired from the arena of conflict one after another, and been followed by successors, revelation has stood against them all, has conquered in every engagement, and has a brow now encircled with a myriad of laurels. Had it been otherwise—had the sun of revelation been blotted out of the spiritual firmament, and mankind left in sin and darkness without the provisions of mercy, its opponents would have inflicted an inexpressible evil on the human family. And were its enemies now to succeed in effecting its destruction, no lamentation—no signs of grief—could adequately express the injury done. Were the heavens clothed in sackcloth, the sun in weeds of woe, the moon in black, and a mourning flag suspended from every planet;—were angels to shed scalding tears from the skies, men to weep seas of blood, and devils to howl in their caverns;—were the earth to go into mourning, every tree to be a drooping willow, every blade of grass tinged with sable, and every creature suddenly become eloquent in grief;—were nature's tongues, multiplied a million-fold, to be employed in expressions of sorrow, and were one universal wail to sweep through the territories of God; even then the horrifying nature of the direful calamity would be insufficiently represented! But, thanks to the Author of revelation, this awful catastrophe can never befall mankind; for,

"Engraved as in eternal brass,
The mighty promise shines;
Nor can the powers of darkness raze
Those everlasting lines."

The present state of Divine revelation, as it regards human machinery and agency, is very encouraging, and its future prospect is most glorious. Hebrew bards have sung of the future with music sweet as the note of an angel's lyre; prophets have predicted events to the end of time; and seers have seen in vision the Consummation of all things. Revelation, like a glorious personage, clothed with the attributes of divinity, crowns of gold upon his head, and hosts of admiring saints and angels swelling his train, moves on with the wheel of time to fulfil his own promises, inflict his own threatenings, and complete his own purposes. Before the truth, sin and error, infidelity and heathenism, Popery and Mahometanism flee away, and the millennium begins. The herald angel

sounds the knell of time; sun, moon, and stars depart; the dead arise, the earth burns, the throne is erected, and men are judged. Wicked men are driven away to the caverns of hell, to toss and writhe in flaming billows, and to be the horrid prey of the deathless, fiery, poisonous worm, to all eternity. The righteous are admitted into the immediate presence of God, to enjoy additional revelations of the infinite excellence of his character and works through one eternal day. Thus will revelation prove itself to be true, omnipotent, and Divine, to the utter confusion of its enemies, the unspeakable felicity of its friends, and the everlasting glory of its Author.—*Richard Chew.*

TEMPORAL RESULTS OF CHRISTIANITY.

The Ragged-school, the device of modern times, but the child of Christianity, affords another example of the hundred-fold. Labours, which money cannot reward, are bestowed by the teacher upon the poor outcasts of society. He discharges to them duties which a mother has forgotten, and which a father, wretched and degraded, will not perform. He *literally* washes the polluted, feeds the hungry, and clothes the naked. Success cheers him. The habits of the ragged children are not like the Ethiopian's skin and the leopard's spots. Christianity subdues them by her kindness and energy. And say, if the teacher of this institution and its supporters have not the hundred-fold now in this time, when they exclaim, "These poor children were dead, and are alive again; they were lost, and are found!"

How much, then, do you owe to Christianity, especially those of you who live under her power, and worship at her shrine! Do not your houses, raiment, and recreations; your contentment, the improvement of your condition, and the government of your passions and appetites; your business transactions; your sobriety, temperance, and frugality; your benevolent institutions; your liberties, civil and religious; your high and holy position in the social and domestic circle; your happiness here and hereafter—oh, do not all these rise up to increase your gratitude to the Author of the Christian religion? Do you not bless God for those portions of his word that seek the promotion of your temporal prosperity, though you cannot fully explain their mode of operation, even as you cannot tell whence the wind that bloweth where it listeth, cometh, or whither it goeth? Are you not captivated with the example of Christ, studied and imitated by his apostles and disciples? Do you not regard education and the Sabbath as the bulwarks of all improvement? Does not the happiness of those who received the hundred-fold in this time—of the patriarchs, Isaac and Job; of Ruth, the successful gleaner; of Obed-edom, and his unexpected prosperity; of Jesus and his disciples; and, especially of John, to whose care the mother of his Lord was consigned; of the widow, who had the heart to cast her two last mites into the treasury; of the reformed drunkard, whose wife's story caused you to shed tears of joy; and of the poor scholar, raised above

his fellows, to "bear his blushing honours thick upon him;" together with the teacher, and children, and friends of the Ragged-school—O does not the happiness of all these hold out so many inducements to you to live under the power of Christianity, and to rejoice in the temporal and spiritual favours which he strews in her path?

And if the Lecturer have any temporal prosperity and any prospect of its increase, he owes it all to Christianity; and delights to make the grateful acknowledgment before this assembly. But for her he might have shared the fate of many of his contemporaries, who, despite the means she employed to save them, have either made shipwreck of every honourable pursuit, or fill the drunkard's grave. But let us not be identified with Secularists, though we keep to the "hundred-fold" in this time. Our soul "come not thou into their secret, to their assembly, our honour, be not thou united!" Should any disciple of infidelity, strutting about in borrowed feathers, and affecting to shut his eyes to the light which Christianity sheds around him, claim kindred with us, we would convey our rebuke in Robert Hall's reply to the Socinian, who, with an indelicate freedom, insinuated that that noble champion of the truth would soon be with him and his party. "Me amongst you, sir! me amongst you! Why, if that were ever the case, I should deserve to be tied to the tail of the great red dragon, and whipped round the nethermost regions to all eternity!"—*John Parker.*

OBSTACLES TO CHRISTIANITY.

Of late this system (Secularism) has been brought before us by its most popular advocates; but to define its true character from their teachings is by no means an easy task. For each lecturer seems to give it an altered aspect: at one time we have listened, when all those common sceptical negations have been freely declared; at another, a manifest shrinking from the negative, to the may, or may not be—a kind of midway point between Christianity and atheism,—while in both the practical element of atheism was sufficiently distinct. Their doctrinal unity may be judged of by the following: "Many of us are unable to believe in the existence of a Supreme Being distinct from nature;" which leaves sufficient room for this inference—some of them believe in the existence of a Being distinct from nature. Again, in this pliable system it is stated, "Many of us do not hold the doctrine of the immortality of the soul;" from which we infer that some of them believe and hold the doctrine of the immortality of the soul. And further we learn, from the collective body, composed of elements differing as far as east and west—as much as light and darkness can possibly do—declaring, "We do not want to destroy Christianity;" and in a few days this difference is apparent, "Secularism is established to destroy Christianity."

I state this is deceptive, and trifling with the age—a changing the mask to suit or deceive, as opportunity serves. I ask you, is it not impossible to attain a definite view of a system so indefinitely taught? And should

they succeed in removing Christianity, we shall be justified in withholding from them the honour of a fair and open combat. If they succeed in plundering, by pouncing upon the unwary from their secret ambush, why should they expect higher distinction than that given to common highwaymen? Secularists must give us a frank, open avowal of their principles, and the position they intend to take. We ask to know the negative side, and also what is the positive; or, in other words, if Christianity has to be removed, we ask their reasons, and what they intend to substitute in its place, which will enable us to realise what they venture, in bold talk, to designate "advantages in general, and, in particular, advantages to the working classes." It will not do to tell us, in reference to the cardinal principles of Christianity, "we leave them open questions," while they assert we cannot believe them; and can we imagine that these negations are unimportant to man's life and happiness? While they put out the light, is it to be expected they can reap its advantages? Is the moral sense not affected by our intellectual notions? and if such be true generally, it follows, those sceptical negations are not likely to improve the man. While he closes his eyes, and instead of beholding a God in nature, he sees nothing, as one observes, "but electricity, galvanism, silica, oxygen, hydrogen," etc., he lives in a godless world, where he finds little certainty, and beyond which he desires nothing, but denies all. And are these the advantages? Is this the boon promised to the working classes? We presume, in the legitimate working out of this system—Secularism, confessedly the atheism of the past—similar results. It may not be called a new moral world, where they aim to transplant you; but the builders are of the same class as those who built it. Let me urge the working classes to insist upon distinctly understanding what are the advantages they promise: be careful they do not rob you of the real, and give you the unreal—the shadow for the substance; and in reference to the removal of Christianity we do not feel alarmed. We are free to admit, it is within their power to oppose and obstruct the progress of Christianity, but we fear not its removal; for repeatedly has she had to grapple with this foe, not in the same dress, but in the same spirit and purpose, and we tell Secularists that arm which has defended her "is not shortened."—*J. M. Dawson.*

CHRISTIAN EVIDENCE.

With the Bible in his hand for a map, our inquirer travels along the apostolic road, marking, as he proceeds, whether the course be straight and the foundations good. I expect that the genuineness and authenticity of the page which he is perusing will come under his notice; also the external evidence of Christianity, arising from the working of miracles and the fulfilment of prophecy; and the internal evidence arising from the style, undesigned coincidences, moral precepts, and representations of man, which are found in the Scriptures. In the pursuit of these inquiries, it is quite likely that he will see fit to call in the aid of some writers who

have studied the subject before him. But, as I suppose him to be a working man, I won't represent him as heaping up a pile of volumes, which he has neither money to buy nor time to read. He intends to make the Bible his grand text-book in this inquiry, and he intends to spend more time in thinking than in listening to what others have thought. So he contents himself with procuring just a counsellor for and against—"Paley's Evidences of Christianity," and "Paine's Age of Reason"—and placing these on the table, and the Bible between the two, he sits down night after night to his solemn task of investigating truth, resolved not to rest till he knows whether Paine or Paley be right. Some night, before long, he will rise upon his feet, excited by the joy of discovery, and say, like Archimedes, when he rushed through the streets of Syracuse, "I have found it! I have found it!"

During the progress of that investigation, which is to end his perplexities on the subject of religion, there is one thought which renders our inquirer really anxious. It is the thought that, in case he should be mistaken in the decision to which he may come, the consequent danger and loss lie chiefly on the side of unbelief. For it is evident that if Christianity be a falsehood, it is a less mischievous falsehood to a man's private happiness, and, I might add, to the weal of the community, than falsehoods usually are. From among those who are sincere believers in Christianity might be brought some of the most industrious fathers, some of the kindest mothers, and most affectionate children, that live to render this world a desirable place of abode. The Bible is a book for all; but if you were to track its lodging-places, I think you would find that it prefers families of sterling worth, and houses where the furniture is bright and clean. It will enter the abode of poverty, and if the inmates may be poor in this world, it will stay to cheer them, by its descriptions of heavenly wealth; but it must be confessed that, under its transforming influence, the scanty table often becomes covered with plenty. And while it is evident that the religion of Jesus does not diminish a man's temporal comforts, there is no doubt of its being a great consolation to its disciples in some of the gloomiest periods of existence. If it be only a dream, it must be admitted that it is a pleasing dream, and that it serves well to beguile the horrors of dying. And if, at death, our existence ceases, as many sceptics suppose, the Christian cannot be in a worse condition than the unbeliever; but will sleep, while the sod grows green above him, quite as soundly. So that, if our inquirer should commit an error, and embrace Christianity without sufficient reason, there is no fear of his being seriously disadvantaged, or of his having any of the years of his brief mortality really wasted. But if, on the contrary, he should reject Christianity, and that Christianity should turn out to be true, he will be eternally undone. On account of this personal danger, which he perceives on the side of scepticism, he is ready to give due consideration to evidence merely presumptive, which may be offered to prove the Bible true; and he is anxious

that he should be able, in case he decide to reject the Gospel, to do so with as much certainty of its falsehood as he has of his own existence. Lord Byron once expressed the argument which I have just used, by saying in conversation, "A Christian has two strings to his bow. If there be an hereafter, he is safe; if there be not, he is as well off as other people." And who would give up a bow with two strings for a bow of but one string, and that one seriously suspected to be rotten?—*H. Kendall.*

THE GENUINE RECORD.

I hold up the Bible, then, as the brightest emanation of the Divine glory—as the richest gift of heaven—as an unspeakable treasure for man. Compared with it, all other things sink into insignificance. "More to be desired is it than gold, yea, than fine gold; sweeter also than honey, or the honeycomb." It has been, and is still, the foundation and great promoter of all that is noble in sentiment, amiable in feeling, benevolent in object, holy in example, and excellent in character. Without it, man would wander in uncertainty and plunge into vice, and the world would soon become a scene of confusion and tyranny, of conflict and blood. Talk about annihilating the Bible! Rather try to extinguish the stars or blot out the sun, than to shut up this fountain of light and life; rather aim to sap the foundation of the universe, than to destroy this, the basis of our faith. But, thanks be to God, the Bible cannot be destroyed. As the word of the eternal God, it partakes of the eternity of his nature. The heavens shall pass away, and the earth be destroyed, but His word shall never fail. Already it has braved the violence of the storm, and escaped the edge of the sword, and subdued the fury of fire; and here it is, bright and uncontaminated as when it first beamed forth from the mind of the Eternal. The grass withereth, and the flower fadeth; but the word of the Lord liveth and abideth for ever. And, believing its doctrines, we eat the fruit of the tree of life; enjoying its blessings, we drink the water of the river of life; resting upon its principles and facts, we build upon a sure foundation—upon the Rock of Ages.

"This is firm footing; this is solid rock;

This can sustain us: all is sea besides."

The career of the Bible has been as remarkable as its contents are transcendent and divine. Its power is almighty; its success is unparalleled. In early ages its principles triumphed over Jewish prejudice and heathen superstition, kingly authority and savage persecution. After the Middle Ages, it dispersed the darkness of a thousand years, shook the empire of the Man of Sin, broke down the barriers of political injustice, delivered nations from galling tyranny, and proclaimed a day of universal liberty and joy. In the seventeenth and eighteenth centuries, when the wit, and sarcasm, and ribaldry of Shaftesbury and Hume, of Voltaire and Paine, were welded against it, it gloriously triumphed, lifted up its head in might and majesty, when its foes were mouldering in the tomb, and then commenced that career of active operation which

is now running commensurate with the universe, and will be lasting as eternity.

And now, what is the Bible doing? Where are its influences unfelt, and its triumphs unknown? Like the grand luminary of heaven, coming out of his chamber, and rejoicing as a strong man to run a race, the Bible is gradually diffusing its radiant and exhilarating beams over the whole family of man. Or, like the streams of the ocean, it is running through every nation, and refreshing every dry and thirsty land. And Onward, onward! is its motto. It designs the subjugation of all things to Christ; and it shall accomplish that which its Author pleases, and it shall prosper in the thing whereunto it is sent. The sneers and sophisms of Infidelity, the anathemas of Popes, and the persecuting laws of despotic sovereigns, fall powerless before it, and will never effectually arrest its progress. It is God's book to man, impressed with His own image, stamped with His own authority, and enunciating His will; it is the charter of our immortality, the directory of our footsteps, the palladium of our privileges, the remedy for our wants, and a sure refuge and defence in every storm and danger. It is Divine in its origin, profound in its doctrines, holy in its precepts, gracious in its promises, unspeakable in its blessings. It has purified and saved its thousands; it is now exerting its illuminating and transforming power upon millions of the human race, far and near; and, like the stone cut out of the mountain without hands—of which we read in Daniel's prophecy—it shall roll, and roll, and roll through the world, smiting on its way every Babylonian image, accelerating its speed with every triumph, and leaving in every place a monument of its own transcendent excellence and power, till every nation shall be subdued beneath that power, and every individual shall hold the Bible in his hand, and enjoy its treasures within his heart.—*T. Cartwright.*

PRIESTCRAFT.

The universal prevalence of priestcraft we must regard as a grand evidence of a religious instinct being inherent in man's nature; and also that he is so deteriorated in heart, that he does not like to retain the true God in his knowledge. To supply those innate cravings of his soul after the Infinite, he has recourse to the inventions of his own foolish imagination, by which he is enabled to fashion to himself objects more congenial to his depraved taste, than the great Being whose glorious perfections are partially proclaimed in the works and ways of Creation and Providence, whilst more audibly and distinctly pronounced from the lively oracles of Revelation.

We must not regard priestcraft as a system which owes its origin entirely to a hierarchical caste, who in each country, by fraud and force, have obtained an undue ascendancy over the minds and bodies of the people; and extended their unrighteous dominion by handing down their usurped power to a race of successors, as a despotic monarch transmits his crown to his posterity, thus perpetuating the despotism for generations. No; priestcraft is rather to be regarded as an article

produced to supply a regular demand. Priests assuredly owe both their origin and their support to the people. Knaves bear invariably a proportion to fools. Priests would soon come to an end, if they had none but their own tribe to prey upon. Hear the voice of God by His prophet confirming this position: "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so," Jer. v. 31.

It can, I trust, be shown, to the satisfaction of every candid mind, that Christianity is not fairly chargeable, even in the slightest degree, with any of the crimes and follies of priestcraft; but that its genius, on the contrary, is most benign and worthy of the Universal Parent.

Christianity is a goodly and gigantic tree, planted in this sinful and sorrowful world by the God of heaven, under whose shadow mankind may securely shelter and repose; and whose precious fruits are not only endowed with virtues calculated to soothe the sorrows of man's troubled heart, and to refine and ennoble his degenerate nature, but also to impart spiritual life and a blissful immortality to his soul.

Priestcraft is a vile parasitical plant, the creation of Satan, which springs not from the pure soil where Christianity rises, but out of this corrupt world, "lying in the wicked one;" and it has, under the fostering influence of its originator, the arch-enemy of mankind, twisted and twined itself around the noble stem and branches of the Gospel tree, and by its foul and stifling embrace has stunted its growth, marred its fair form, and corrupted and destroyed much of its precious fruit. It must be admitted that so vast an amount of priestcraft has prevailed under the Christian dispensation, and so prominent have been its workings among the nations of Europe, that superficial observers, or prejudiced persons, may easily be led to confound Christianity with priestcraft, and to regard them as identical.

Truth forbids us to limit the seat of priestcraft to Papal Rome, that huge embodiment of all the most hateful and noxious elements of the odious system. With shame and sorrow we are constrained to confess, that it has also planted its foot among the churches of the glorious Reformation; and that it does not only exhibit its unsightly visage among the Anglo-catholics of the National Establishment, but is also to be seen peeping out and playing its petty antics at times in the ranks of our Nonconformity.

Abundantly sufficient evidence has now, I trust, been adduced, to roll back the charge against Christianity, of its being a mere system of priestcraft; and to repel the slander against its faithful ministers, of their being a set of mere selfish or unprincipled hirelings, who are guilty of misleading and plundering the people, and acting as drags upon the social and intellectual progress of the community. And I think, further, I am justified in asserting, in spite of all that can be alleged against too many professed ministers of the Gospel regarding selfishness and baseness, that Christianity, both in Britain and America, presents a large body of men in the ministry, who are actuated by the

purest and most disinterested motives, and possessed of the highest intelligence; and who, by their labours, are doing more to improve the social, moral, and religious condition of these two great nations, and the world at large, than all other philanthropists, philosophers, and patriots combined. And I must also declare my opinion that, were those men, through any possible contingency, withdrawn from their present sphere of service, then would philanthropy languish, national wealth and industry decline, public order be endangered, knowledge obscured, and morality deteriorated; for I am fully persuaded, that all which distinguishes the nations of Christendom from those where Mahometanism or Paganism prevails, springs from the dissemination of the Divine system of truth, which it is their grand business to exemplify, to defend, and to propound at home and abroad.—*J. Halcro.*

Lectures to Young Men on the Age, The Bible, The Sabbath, The Sunday-school, The Press, and The Church. By J. MORISON, D.D., LL.D. Ward and Co.

Of the many works, great and small, which have issued from the ready and laborious pen of Dr. Morison, there is not one that does more credit to his masculine understanding, generous heart, and Christian patriotism than the volume before us; not one which the present generation ought more to prize, and by which that to come will set higher store. The subjects are of the first importance, and all elaborated with the utmost care. Starting with the "Age," the Author presents his readers with a singularly luminous, sagacious, and vigorous view of the wonderful period in which we are living. Having thus prepared the way, he proceeds to the Book of books—the "Bible," and here he has given us one of the most complete and comprehensive essays, within a small space, ever penned. The reader, who shall thoroughly peruse and digest this essay, will have imported into his mind a very valuable amount of sound thinking on the highest subject of human consideration. The "Sunday-school," as lying at the foundation of individual, domestic, and public religion, has claims which cannot readily be over-estimated. Dr. Morison entertains sound and enlightened views of this great institution: and these views he has here propounded with great ability. We know not if there be one of the essays into which he has put more strength. Among the many excellencies of this Lecture, there are portions which touch on what is known as "Separate Services" for children, which are entitled to particular attention. Dr. Morison here takes high ground, and maintains it with a force which we consider irresistible. We think such services of the first moment for very young children; but we entirely concur with our Author in relation to those who are more advanced. At the same time, it is not to be denied, that the experiments which have been made have shown that the services have not been duly interesting to their youthful minds. This is a matter which calls for the consideration of pastors, who, by a little effort, may soon adapt themselves to their

position; and give both old and young their portion of spiritual "meat in due season." The "Sabbath" is one of the great questions of the times; next to destroying the Bible, it will most tend to promote the objects of the powers of darkness to trample down the sacred day. That accomplished, it will matter but little what number of Edifices may be built for worship, and what number of copies of the Word of God may be circulated. A great gulf will exist between them and the millions, which nothing can bridge. Dr. Morison has done admirable service to this transcendent subject. The Lecture on the "Press," is one of great excellence—one of the most vivacious, just, and eloquent portions of it constitutes a mirror in which we would commend the editor of a certain Morning Journal to look occasionally, as, perhaps, he may there discover the lineaments of a face he has seen before. The "Church," in a manner highly worthy, brings up the rear.

These sentences will show the light in which we look on the Lectures, and vindicate a wish which we entertain most cordially, that in tens of thousands, they may go forth through the length and breadth of the land. In this single volume there is more worth than in whole ship loads of the rubbish under which the bookshelves of many of our fashionable public places are now groaning.

Human Anatomy Simplified. In a Course of Elementary Lectures, addressed to Youth of Both Sexes. By JOHN SIBREE. Whitaker and Co.

THE history of this pretty tractate may soon be told. The author is the Rev. John Sibree, the estimable pastor of the Independent Church, Coventry. The publication consists of three Lectures, of which the following are the contents:

"LECTURE I.—The Human Skeleton.—The Skull—The Vertebrae—The Bones; including the Ribs, Shoulder-blade, Collar-bones, Pelvis or Hip-bone, Arm and Leg-bones, the Hand and Foot, the Teeth and the Joints—The Muscles—The Cartilages—The Nerves—The Skin—The Fat—The Nails and Hair.

"LECTURE II.—The Brain and Spinal Marrow—The Heart, with its Arteries and Veins—The Lungs, Windpipe, and Epiglottis—The Stomach and Gastric Juice—Digestion—The Liver, and other Viscera.

"LECTURE III.—The Five Senses: The Eye—The Ear—The Nose—The Tongue; the Mouth; the Throat—The Hand—Conclusion."

It will thus appear that the range is very considerable, furnishing sufficient for variety and abundance of facts and of observation. The study is one alike full of interest and of importance, and for those who are disposed to prosecute it, the publication of Mr. Sibree will furnish an excellent introduction.

Mr. Sibree has adopted the wise precaution to fortify himself with the testimony of one of the principal physicians of Coventry, Dr. Ogilvy, who, we believe, was kind and condescending enough to attend the delivery of these popular lectures. Such actions, on the part of professional men, are seemly, and

always attended with the best effects. Dr. Ogilvy thus expresses his opinion:

"The following lectures are well calculated to afford much information on the structure and functions of the different organs of the human frame. They are written in a remarkably clear, comprehensive, and accurate style; and are, moreover, interspersed with many useful practical hints as to the care of the body. A considerable amount of instruction is conveyed in a small compass; and much credit is due to the lecturer for the ability displayed in the compilation. There is little doubt that, were more attention paid to the study of the wonderful mechanism of the human frame—to the unceasing action of the heart—to the constant flow of blood through all the different organs of the body—to the never-tiring movements of the lungs in breathing—to the intimate sympathy existing between every part of the system, and the danger to health and life from derangement of any of these structures, much benefit would result, and the enjoyment of better health and longer life would be attained."

We very cordially commend the book to our youthful readers.

A Soldier's Retrospect. Being a Narrative of Events in the Life of William Nightingale, of Banbury; a Private in the Eighty-fourth Regiment. By the Rev. JOSEPH PARKER. Nelson and Sons.

THIS is every way a remarkable book—a sort of narrative oration. Facts succeed to facts, each batch interspersed with pungent application and forcible appeal. The tale, as may be supposed, abounds with incidents and events, some of them of a deeply tragical character. There is much in the volume which is greatly calculated to cure young men of the military mania, showing that a soldier's life is a life of suffering and sacrifice, and that the army, while largely made up of blackguards, is the school of perdition. Seldom have the power and the evil of intemperance received a more impressive illustration. Never, perhaps, was there a more striking proof of the impotence of suffering to mend the heart, or a more remarkable example of the fact that the Gospel is the power of God to salvation wherever it is believed, and that no habits of hardened profligacy can prevent the belief of the truth where once the grace of God begins to operate. It sufficed to quicken, to illumine, to melt, to ennoble, and to save even this child of the devil, this son of Mara, this votary of Bacchus, who died with a good hope and a shining character, in the seventy-seventh year of his age. The book, we repeat, is one of an unusually striking character, which is highly calculated to be useful to young men.

Lectures delivered before the Young Men's Christian Association, in Exeter Hall, from Nov. 1853 to Feb. 1854. Nisbet and Co.; Hamilton and Co.

WE are glad, at length, to have before us the complete volume of the admirable lectures delivered during the close of the last and the commencement of the present year. Of the many volumes of a kindred character which have been already published, there is not a

more valuable than the present. There is here something for all, and that something good. As our readers will remember, Sir James Stephen led the way, on "Desultory and Systematic Reading;" Mr. Gough followed, on "Habit;" Mr. Bickersteth, on "Romanism;" Mr. Landels, on "The Haldanes;" Dr. Cumming, on "The Signs of the Times;" Mr. Close, on "Christian Education;" Mr. Punahon, on "The Prophet of Horeb;" Dr. Vaughan, with "Passages from the Life of Cicero;" Mr. Binney, on "Authorship;" Mr. A. P. Stanley, on "The Study of Modern History in London;" Mr. Miller, on "The Two Records—Mosaic and Geological;" Dr. McNeile, on "The Jews and

Judaism;" and Dr. Candlish, on "Maurice's Theological Essays." Such are the authors and the subjects; and we need scarcely say, the one is worthy of the other. Having, to a considerable extent, commented on a portion of the lectures, it is unnecessary to return to the subject. We have only with great cordiality to recommend the volume.

Excelsior; or, Helps to Progress in Religion, Science, and Literature. Vol. I. Nisbet.

THIS serial was got up for the express purpose of promoting the intellectual and moral welfare of young men; and it is every way and admirably calculated to effect that object.

Obituary.

A FRATERNAL TRIBUTE IN MEMORY OF TWO YOUNG MINISTERS: MESSRS. EDWARDS AND KILPIN.

"Your fathers, where are they? and the prophets, do they live for ever?"

IN using this Scripture interrogation to commence with, it is not to be applied to the two junior ministers whose removals by death prompt these tributary sentences. They had not arrived at these dignities; they had not assumed these characters.

As mind-sowers, entering the field of Gospel husbandry, they are worthy of notice above my abilities; although it may be seen no one could communicate the following incidents in their brief existences so accurately as myself. Little did I think, when sunning ourselves in bygone hours of social and friendly converse, that one obituary paper would contain notices of both. But the smite of death has stricken, and while an interval of ten years ran between the strokes, yet on the news of the last death reaching, I determined, as I had taken fellowship with them, and had last heard them in my father's old pulpit, I would render to their memories the affectionate homage of reminiscent regard.

In 1841, the Rev. Michael Castleden, after a pastorate of more than forty years, resigned his charge in the Independent chapel, Woburn, Beds. The Rev. J. Spong succeeded, then left for London; afterwards, among probationers, came a Mr. Edwards, a student of Hackney College. The clouds of the valley cover him; and standing before the majesty of death, we dare not utter aught but what we believe to be true. In youth we heard and read of the extraordinary pulpit powers of a Spencer, the predecessor of Dr. Raffles, at Liverpool; and while we are in no position to institute a comparison, we may narrate, that after an evening service, in the gloom of our park, on hearing some of the villagers returning home talking by the way, and saying, "What a wonderful little fellow," we could not but mentally respond to the rustic's opinion. However, from the first Sabbath, the fatal tint, hollow cough, and ominous lustre of the eye, bespoke to the observant, fragility and death! His probationary period expired; on the 22nd of February, 1844, at our home he dined, and spent his seventy-fifth birthday with the old pastor: a pleasant time it was; a few days after he went for a sojourn

to his brother-in-law, the Rev. R. Robinson, of Luton; there received an invitation to return to Woburn, accepted it, but came not! Fell consumption speedily did its work; he sank its victim, and under our Bedfordshire skies this once promising pulpit occupant moulders back to dust. While flattery is hideous mockery over the ashes of humanity, truth may be allowed an utterance at the mouth of the grave. As the rule, in life, a prophet is not to be honoured; and often do we see merit must not be noticed, nor talent eulogised, till time's entries are propitiated by death, and all vanity and rivalry are hushed in the tomb. Gray's line of many a flower being born to blush unseen upon the unexplored waste of intellect is being continually realized by mental strugglers; therefore, let testimony be received, and let tributary truth prevail now, as we say, in home words, of "poor Edwards," in pulpit aptitude, a flowery imagination, intellectual vivacity, and a musical delivery, we expect not to hear his like again. Whether the vein of mental ore ran deep, we pretend not to say; but what was minted rang well. Whether his "early grave was meant to save" from the bitter pangs and keen disappointments of many a labourer in the same field is hidden, but, certainly, in such a death, with the fact mingles unavailing regret and deep wonderment why evil is permitted thus to mar; and which, to the wisest and most contemplative, seems an insurmountable difficulty when they would "justify the ways of God to man."

Our remembrance of this young man's ministry has a charm akin to sweet music once heard; it mystically follows through time. His lively converse, the sparkle of his eye, the thrill of a pulpit illustration, ay, the music of his "A-men," return as memories stimulating and depressing. He passed away from the sons of men. Among the "fathers," he had not taken rank; the "prophets" had not recognised him: a few, in a local nook, had heard him, had approved, had said, Come dwell with us; then the mystery of God's providence was to

be exemplified by his mortal sun going down ere it was yet noon. He was taken from the evil to come, and "freed from every snare;" he became one of the emancipated throng, hailing, in divinest melody, the Lamb that once was slain; and rejoicing that, beneath the eternal arches, nought could mar "the sacred pleasures of the soul."

In the succeeding pastorate of the Rev. J. Andrews, strolling into the chapel one week-night, I saw a stripling in the desk; and as, to about a score of hearers, he delivered an address characterized by much amiable fervour and imaginative freshness, instinctively we marked him as one training on to pulpit celebrity. That evening we had our introduction to Samuel Wells Kilpin! Well do we remember that a walk afterwards in our beautiful park, was the commencement of one of those brief intimacies which, perhaps, after all, involve some of life's sunniest reminiscences. Far from us to say anything slightly of the unions and friendships of many years; but in these, clouds alternate; and, imperfect as man is, the shadows may return, and cold intense may chill; whereas one transient hour of love or friendship lives cloudless through time. We cannot tell you why it should be so, but let the honest heart testify to an early affection, early blighted, or a short friendship soon withered by the grasp of death; and memory will, over this natural desolation, linger, realizing the beautiful words—

"You may break, you may ruin the vase, if you will,
But the scent of the rose shall hang round it still."

This young man, then, in 1840, was suppling, during his vacation, a little chapel at Bowbrick-hill, Bucks; and tarrying in our "Elysian fields" for the space of five or six weeks, we had several pleasant strolls; and moved by contagious humour, some of our quiet glades would echo the boisterous laugh.

One sermon preached should be noted, as linking a parochial incident of a very melancholy nature. The text was from Psa. ciii. 16—17; the range of thought, the imaginative play of mind, the solemn conclusion, made up a whole rarely exhibited, and coming from one so apparently young and fragile, it was lastingly impressive. In one of the pews, sat a neighbour in the prime of manhood, strong, and in full health: as the preacher dwelt on the flourishing of man, no better an illustration that crowded congregation could have supplied. A few days after, the wind passed over it, the smite of pestilence fell, withered, and we know him no more. We believe it was the last sermon our neighbour heard; and to give the fact solemn significance, it was the only fatal case of Asiatic cholera which, on that visitation, occurred in our parish.

On the Saturday previously, walking up our "Elm Avenue," the young preacher intimated his text; and amid the beauty of the scenery around us, read some portions of his intended discourse; and then in his frank way, said, "I want a good hymn to finish with." I paused, then said, "Why, 'There is a land of pure delight,' is the very hymn for your subject." His lighted-up eye,

and "Thank you," and his response when we repeated

"There everlasting spring abides,
And never-withering flowers,"

must now rest on memory's gaze; and some will never forget his giving out this hymn at the close.

The Rev. S. W. Kilpin's last service at Woburn, was the week after his ordination. He came in 1851 to preach, according to promise, the Sunday-school sermons. In the evening, after the Benediction, he again gave out, "There is a land of pure delight." At his request our organist obligingly played "Prospect," and thus mingling sweet voices for the last time in sacred melody, we closed with, to him the now realized words,

"Not Jordan's stream, nor death's cold flood,
Should fright us from the shore."

His mortal labours here ended with this service. At a friend's house we supped with him; we did "hit" a tune, but not in tuneless notes. He was exhausted, I was not in key. With a few words of affectionate prayer the Sabbath ended, and we said "Good night." "Good bye" in the morning was our knell of time, and the herald of eternity!

We had promised ourselves the pleasure of a Reading ramble with this son of Bedfordshire. His frank invitation, "Do come and see me," when accepted, had introduced to ground often trod by the parent when, more than forty years ago, he used to supply the congregation of the late Rev. Mr. Cadogan; but death has marred these purposes, and has deranged these arrangements.

As it regards his Reading residence, another may supply items of those eventful four years. The notice in the *British Banner* intimates that a life has been cut down amidst extensive and extending usefulness; and in the spring-tide of domestic felicity. Whether this is another instance in which mind has played the despot over the body, and to a fragile stamina has said, "I will reign paramount," I must leave; but from what I have heard, seen, and from some hints received, the fear remains that the sheath was prematurely worn through. But second causes must be left; his time was come, and sinking in the midst of usefulness and respect, he sank well. Peace be to his memory, and all consolation to those who bitterly weep his loss.

If this tributary scrap appears intrusive, we say these two young ministers link bygone hours when each cheered and instructed. They have gone to their reward; let those who had the advantage of their life-utterances a moment pause, and heave the memorial sigh. And while in the withering of early intellect, the blight of mental bloom, and the death-trip of promising talent, we ask "the reason why?" let us remember at this interrogatory we must stop.—"God no answer gives!"

Mystery inexplicable rests as we contemplate these and such like mortal ruins; and here we may never understand the purposes involved. Leaving the quaking bog of finite reasoning for the solid ground of faith, we may there stand and say, in all time's myste-

rious dispensations, "Here we see through a glass darkly."

To descend from the mount of Faith, let us at the close, in the vale of Misery, mourn with those who mourn. In the case of our first young friend, "nor wife beloved, nor children dear," were left to weep an irreparable loss; yet in his case what "blighted hopes!" On recurring to the notice of the later death, we found public regret must be subordinate to bitter private anguish. Here we stay! My farewell to these "friends of

our soul" cannot be more touchingly toned than in lines publicly applicable to poor Edwards;—publicly and relatively applicable to poor Kilpin:

"'Tis a mournful story
Thus in the ear of pensive eve to tell
Of morning's firm resolves the vanish'd glory.
Hope's honey left within the with'ring bell,
And plants of promise dead, that might have
bloom'd so well."

G. C.

Woburn, Beds, August 14.

Review and Criticism.

Evenings in My Tent; or, Wanderings in Balad Ejjareed. Illustrating the Moral, Religious, Social, and Political Conditions of various Arab Tribes of the African Sahara. By the Rev. N. DAVIS, F.R.SS.A. In Two Volumes. Arthur Hall, Virtue, and Co.

THIS is a publication of no ordinary value. It differs from all the Missionary volumes which have yet appeared, relative to Africa, throwing light upon society in a variety of aspects not largely dwelt upon in such works. There was not only abundant room, but great necessity for these volumes. Africa is still only a vague term, suggesting a dreary region and a multitude of tribes. As a whole, it is regarded as a vast, dark, and mysterious section of the globe. Mr. Davis looks upon it as a gigantic and dismal cavern, which inspires every one who ventures to approach it, with awe and horror. This witness is true. Somewhat has been done to illumine the darkness, and done at the expense of a large amount of valuable life, sacrificed to the endeavour. The mere traveller, the geographer, the man of science, has contributed his modicum; but after all that has been done, in the view of our Author, it has only "served to make its intense darkness more visible." He thinks such will continue to be the case, till a proper and feasible plan for its exploration shall be adopted. Such a plan he here proposes, and it is of a nature which invites the cooperation of the merchant, the lover of science, the philanthropist, and the Christian.

The information set forth in the present volumes was not picked up during a rapid run through a part of the country; it is the fruit of no less than six years' labour and observation, terminating so lately as 1850. This consideration increases the claims of the work on the attention of the public. The Author's object was avowedly to

exhibit the condition of various tribes inhabiting one of the most interesting portions of the African continent; and the way in which this has been done is set forth at great length, and in a manner the most deeply interesting.

Departing from Tunis, our Author pursues his course through a vast extent of country, recording events as they occurred, and describing society and individuals as they presented themselves. There is a great deal of light thrown on the Mahomedan inhabitants. Our Puseyite and Daily Prayer men make light work of it after all, compared with them. Every Moslem is obliged to attend public prayers five times daily! He may choose his place, but he is bound to the duty. It may be attended to either at home, in the open thoroughfare, in the field, or in the Mosque. There is common sense in the principle, forasmuch as Deity is not confined to space; and prayer thus offered is compatible with every condition. Not so with Puseyism and Popery. The most striking peculiarity, perhaps, is the heavy demand it makes on rest. The first prayer is before sunrise; the second, when the sun passes the meridian; the third, before sunset; the fourth, an hour after; and the fifth, at midnight! It will thus be seen, that heavy inroads are made on the sluggish.

Our Author, having got fairly into the country, met with illustrations of Mahomedan zeal on every hand. On March 11th, he says: "At four o'clock this morning, I was awakened by the voice of Moadzan calling the faithful to their morning devotion." These prayers, however, notwithstanding the laxity

of the rule as to place, are attended with very considerable inconvenience. The worshipper must undergo a kind of purification, without which he must not pray. This consists in washing the face and the hands up to the arms, and the feet up to the ankles and legs—gurgling the throat, and washing the mouth and nose, and wiping the head and the neck—a process involving a considerable amount of time, and requiring, everywhere, a good supply of water. Every part of the purification is accompanied with short ejaculations.

When water cannot be found, they are suffered to employ earth or sand. They may also, in cases of necessity, rub the palm of the hand against a stone; and then with the hand go over those parts of the body which are commanded to be purified. There is reason to suspect that considerable advantage is taken of such permissions. The act of prayer consists in reciting certain formularies, and performing prescribed gestures, which vary according to the time of prayer. All this is done with the face turned towards the Temple of Mecca. Our Author gives a full account of a devotional service, for which, however, we cannot make room.

Mr. Davis never loses an opportunity of illustrating the moral character of society, and the systems which are brought before him; and closes an excellent disquisition between himself and another, with the conclusion, that if mankind were strictly guided, in all their practices, by the precepts of the Gospel, which teaches love to God, and love to man, breathing nothing but peace on earth, and goodwill towards each other, the world would be transcendently happy.

Russia and Its People. By COUNT A. DE GAROWSKI. Nelson and Sons.

In the course of the last fifteen months, we have had a very large supply of publications on the subject of Russia and Turkey, some of them of considerable magnitude, as well as merit. We, nevertheless, incline to believe that the present is, in its essential character, the best. It is distinguished above them all by solidity, fulness, and accuracy of information, and by an enlightened and philosophic spirit. The writer, however, is not exactly a man to our mind. We should have preferred a man with more thorough hatred, not of the Czar, but of despotism and its deeds, as advocate to denounce them. The Count is a species

of witness, whose object is to testify the truth, the whole truth, and nothing but the truth. He tells us that Russia, notwithstanding it is overarched by despotism, has "still its sunny aspects." We believe they are very few. The Count, however, determines to put the best construction upon all that has been done. He tells us that good and evil intermix, as in every other human society,—a fact known before his book appeared,—and adds that "the features, the character, and the actual state of the Russian nation are here laid before the reader, perhaps for the first time, in an unprejudiced and not superficial manner."

We think there is truth in the allegation. The Count is not prejudiced. On the contrary, he is scarcely up to the mark of moral reprobation; and as to superficiality, he is certainly not chargeable with that failing. He is a man of profound reflection, as well as a careful and comprehensive observer. The book, properly speaking, is not a history, although the subjects unfolded and treated here are among the prominent elements of history. The work is analytical; it develops the inner being of the Russian Empire. Starting with a copious and appropriate introduction, he proceeds to examine Czarism; after which we have the History of Nicholas; the Organization of the Government; Army and Navy; the Nobility; the Clergy; the Bourgeoisie; the Cossacks; the Real People; the Peasantry; Serfdom; the Rights of Aliens and Strangers; the Commerce; Emancipation; and Manifest Destiny.

From this, then, it will be seen that the Count has begirded himself for a task of no ordinary arduousness; and it is only just to say that he has proved himself every way equal to it. A Manifest Destiny is a philosophic conclusion from the whole, which contains much deserving of special attention at the present time. The Count is, perhaps, second to few in his penetrating glance and keen comprehension of the spirit of the Russian Emperor. The following paragraph is deeply significant:

"The expulsion of the Turks, and the future possession of Constantinople, have been considered for years as the highest problem for European politics. On its solution depends not only the future political configuration of Russia, but her supremacy over the old hemisphere. Prophecies are at hand that the oscillating waves of the shock which is to engulf the empire of the Ottomans will be deeply felt through the whole globe. Sinister and terrible consequences are associated with that eventuality. Without in the least contesting its grandeur, it may be contended, that what is now represented as ominous of evil, will, for reasons mentioned above, prove in the end a harmonious incident in the great drama of human affairs. It will become a galvanic spark, applied to the combustible and explosive elements accumulated in Russia for centuries. Whatever may be the ambitious purpose of the Czars, and their hostility to the triumph of the principles of liberty and democracy, the enterprise set on foot against the world's welfare will turn against them. Emancipation

and the destruction of autocracy will rise from the dreaded conflagration."

These thoughts ought to sink deeply into the heart of the nations. The book, as a whole, is seriously entitled to consideration. The Author rightly judges that the time and the hour for the unfolding and growth of these germs—thickly veiled now—will be revealed and sounded by the ever-watchful Genius of humanity. It is to be hoped that such will be the case, and that the noble spirit of the Western Powers, and the heroism displayed by the Turks, will tend to inspire all and sundry, the larger and smaller communities which border upon Russia, and awaken them to their danger before they be unsparingly devoured.

The Vision of Midsummer Mornings. By F. STARR. Mercury Office, Norwich.

MR. STARR is a genius in his way, a man who has the independence to form opinions of his own, and the courage to avow them. He dedicates his work to the author of the "Coming Struggle," between whom and himself there is what he deems a singular coincidence in reference to the present war. On this point, Mr. Starr adds, "What renders that coincidence the more remarkable is, your deductions are made from Scripture prophecy, and mine entirely from the *prophetic teaching of the OCCULT POWER* I have evidently been under." Mr. Starr is here very complacent in the absence of all proof, assuming at once the fact of his own inspiration! Before he go further, he ought to favour the world with a miracle or two, demonstrative of the divinity of his mission. Mr. Starr states that he has had letters from people of various denominations, calling upon him to account for his assumptions, and adds, "All I felt disposed to say, or even now feel disposed to say, is, *that I believe it to be nigh at hand. If I look for any extraordinary event to occur, and to fix a time for it, I should say 1871-2; by which I mean a universal manifestation of Almighty power and wisdom, which will be as universally acknowledged.*" The italics are the writer's own. Mr. Starr calls upon the world not to treat his vision as that of a maniac, or even of one of a disturbed imagination. He says, "I am to be seen, talked with, written to. I will endeavour to do anything to convince men of the reality of this warning voice—not my voice, but, as I in my heart believe, the voice of One who spake as man never yet spake, able and willing to save to the uttermost all that come unto God by him."

Very well; we repeat, as Mr. Starr is willing to do anything to convince us, let him have the goodness to raise a dead man, to cure a paralytic, to open the eyes of the blind, or restore a withered arm, or multiply threepennyworth of bread sufficient to feast 5,000 Norwich weavers. Do this, Mr. Starr, and we will stand by you, and tell the wide world the fact. Mr. Starr seems an amiable, neighbourly man, with considerable mental activity, with open eyes and open ears to what is going on around him; but he appears to be wanting in that without which nothing can flow from such activity but nonsense. The present volume is about as odd a jumble

as has issued from the press for the last fifty years. It seems the good man made a personal canvass amongst the Londoners for subscribers to his "Vision," and met with a considerable variety of reception. Some of the Londoners argued with the prophet, and thought it might be well for him to "return to the occupation his talents and abilities had fitted him for; and not to waste the best years of his life in carrying out a mistaken view of mission for commission." But enough! We wish the well-meaning man safely through his difficulties; for we greatly fear when the bills of the stationers, the printers, and the publishers make their appearance, side by side with the return of the sale, it may not be comfortable; and he may, in that case, have more difficulty in dealing with the "bile" than he had "amid the roar of the Chesapeake omnibuses."

The Divine Drama of Civilization. By the Rev. JAMES SMITH, M.A. Chapman and Hall.

THIS is every way a strange and a very original production, a mass of superior intelligence, developed in the shape of a play. The work opens with four Prologues, setting forth its object. To this succeeds a Pentologue, or the Divine Drama of Modern Civilization.

The way being thus cleared, the First Act begins, where we have five Scenes, presenting the Lawgivers, the Rabbis, the Israelites, the Prophets of Israel, and the Hebrew Artists.

The Second Act comprises eight Scenes, under the head of the Greek Missions, in which we have copious and interesting discussions on Poets, Legislators, Sculptors, Painters, Architects, Dramatists, Philosophers, and Slaves. There is here presented a vivid glimpse into the Society of Greece in its best days, which cannot fail to interest the reader.

The Third Act brings in the Roman Missions, which contains ten Scenes, all marking so many eras in the history of man, and especially Christianity. The interest here greatly deepens as fact succeeds to fact, and one great event follows on the steps of another. We have here an extraordinary amount of thought and erudition. Yet the matter is so presented that, while it will serve to refresh the memories of the educated, it will also serve to initiate people of good sense, but with little literature, giving them an impressive glimpse of the events of a period the most extraordinary in the history of our globe.

Act the Fourth deals with National Missions, under five Scenes, presenting a glimpse at Western Missions; the Revival of Literature, Philosophy, Art; the Reformation; the Restoration and Translation of the Sacred Scriptures; with a disquisition on Absolutists, Monarchists, and Revolutionists.

Act the Fifth brings in the Universal Mission, with a Prologue; after which we have five Scenes, comprising the subjects of the British Isles and the Islanders, the Matter-of-Fact Men and Men of Principle, the Men of the Law, and so forth. The closing Scene is grand and awful. The Epilogue comprises observations on the prophecy of

Daniel, tracing the analogy between the old scenes and the old nations, together with geological and other analogies.

★ Such is an outline of this very extraordinary performance. It is difficult to predict the reception with which it may meet. Time has been, and perhaps will be again, when it would have been received with rapture, and everywhere read with admiration. There seems, however, reason to believe that the present spirit of the age is not favourable to the contemplation of subjects so lofty, and views so wide. Be this as it may, the book is a very extraordinary one, which will hand down the name of the author to a distant age as a man of great grasp, profound thought, and extensive information. There are at least thirty passages we should like to quote, but our space permits not. If the intending purchaser proceed to examine the book, we would recommend him to turn to page 598, to Scene Fourth, the "Man of the Law," where he will have a fair specimen of common sense and practical sagacity.

The Great Adversary. By the Rev. WILLIAM SNAPE, M.A. Hall and Co.

This is a book that is likely to command a reading, since it touches on a subject in which all are interested, and with which the bulk, even of Christians, have but a limited acquaintance; and there is reason to fear a still more limited faith. The subject of Satanic agency, diabolical temptation, was one with which our great Puritan forefathers were intimately conversant. Those great ancients thoroughly believed that they had to maintain a war, not only with "flesh and blood, but with principalities and powers, and spiritual wickedness in high places;" with "the prince of the powers of the air, the spirit that worketh in the children of disobedience." We, their degenerate sons, still retain the doctrine as a tenet of our creed; but we, certainly, no longer have the same trembling solicitude as to the issues, the result of a strong faith in the terrible reality. The only man of our times who has had the courage—and the compassion to a thoughtless age—to bring the subject forward in any amplified form, exhibiting its bearings on the best interests of the human family, is Professor Scott, of Airedale College, whose volume, although it has already excited no small attention, is entitled to still more. The subject there, however, is discussed, perhaps, in a manner somewhat too elevated for the masses,—a circumstance, which left the field all the more open for Mr. Snape. That gentleman has taken up the subject in a series of lectures; in which he has endeavoured to unfold, simply and plainly, the nature of Satanic temptation, the untiring energy and perseverance of the Great Adversary, and the power, which, if limited, he is still permitted to exert. It is proper to observe, that the work is one of a thoroughly practical character, there being no attempt to enter into any speculative opinions; but simply to state, with clearness and force, what God has revealed in his own word concerning the great apostate Angel. Mr. Snape, very properly, adverts to the thoughtless levity with which the name of this great adversary

is used in common conversation. That name is ever and anon introduced to spice jokes, and to provoke mirth, rather than to excite holy fear and prayerful watching; a course of conduct which much resembles that of children sporting in the presence of the lion and the tiger.

The worthy Lecturer further observes, that even among the people of God there is a lamentable want of right opinions and proper feelings on the subject, an apparent unconsciousness of the danger to which they are themselves hourly exposed; and of the consequent necessity of watchfulness and prayer, that they may be enabled to escape the devices with which they are on all sides beset by their deadly foe.

The lectures are fourteen in number, based on a variety of texts in the Epistles and Gospels, which legitimately bring forward the subject. Mr. Snape has deserved well of the Church of God for the service he has here rendered; the perusal of his work will not fail to impart highly useful, because momentous, instruction, on a theme in which all are concerned.

Canada: Its Growth and Prospects. Two Lectures, by Rev. A. LILLIE. With Recommendatory Notice, by the Rev. Dr. DUFF. Johnstone and Hunter.

We were conversant with this very valuable pamphlet from the time of its original appearance, and had intended, once and again, publishing a portion of it in the *British Banner*, since the *CHRISTIAN WITNESS* could not furnish the necessary space; but a press of matter led to its indefinite postponement, till, at length, it now appears from the press of Messrs. Johnstone and Hunter, which will render anything on our part superfluous, not to say unkind. From the importance, however, we attach to the publication, we shall cite the commendatory testimony of the Rev. Dr. Duff:

"In lately travelling through Canada West, I was taken utterly by surprise at the general appearance of the country,—its remarkable agricultural capabilities, hitherto but partially developed,—its rapidly rising towns and villages,—and the varied signs and symptoms of natural improvement, social comfort, and healthful prosperity everywhere present. On closer contact with the people, I was also delighted to find unmistakeable proofs of a proportional progress with reference to the means and appliances of intellectual, moral, and religious culture. After such favourable impressions had been formed from actual observation, Mr. Lillie's admirable pamphlet was put into my hands on leaving Toronto. I cannot, therefore, but earnestly recommend it as a compendious, luminous, and authoritative statement, to all who really desire to make themselves acquainted with the rapid growth and vast resources of one of the noblest provinces of the British Empire."

Such a testimony, from such a man, will settle at once the value of the lectures, and, we trust, secure for them a very extensive circulation amongst those to whom the name of the great Missionary is known. Seeing that Mr. Lillie is not of the Free Church,—a most important Body in Canada,—but an

Independent, the testimony of Dr. Duff reflects all the more honour on himself, as well as the publication does on the important house of Messrs. Johnston and Hunter—themselves Free Churchmen. These are acts which do honour to Christian society, uniting good men for good objects, and bridging over the little rivulets which constitute the lines of demarcation separating one section of the Church of God from another. We need not say that the lectures deserve the especial attention of the people of England, and particularly of those who contemplate emigration to Canada.

The Popular Educator. Comprising Ancient Voyages and Travels, with numerous Illustrations, Notes and References; also Popular Histories of the United States, Greece, and English Literature, with a Treatise upon Chronology. Vol. I. John Cassell.

It is not often that a volume, on its title-page, so completely embodies, in a few words, the matter of which it is composed; from its title it will at once appear, that the range is wide, and the aim exalted; that to accomplish it will require much literature, and much labour, involving a heavy outlay; and that, when accomplished, a great object will have been realized. Examination of the volume will show that there is nothing empirical in the enterprise; all is real, substantial, and efficient. The ablest hands have been selected for the work; and the parts have been appropriately cast. For example, the skilful and practised pen of Mary Howitt is devoted to the History of the United States; and that of Dr. Beard to English Literature. So far as the work has gone, its execution is admirable; and, when completed, it will be a popular treasure, a large depository of varied and useful knowledge, condensed, simplified, and cheapened, to the uttermost. But while the pen has done great things, the pencil, if possible, has done still greater. We have seen no work of the kind comprising half the illustrations which are here presented; indeed, if any fault is to be found, it is with the excess of them. We need not say, we commend the work; for it will sufficiently commend itself. We have only to wish Mr. Cassell all success in his laudable endeavours to promote the welfare of his race, and the glory of his country.

The Popular Biblical Educator. Devoted to the Literature, Interpretation, and Right Use of the Holy Scriptures. With numerous Illustrations. Vol. I. John Cassell.

MR. CASSELL stands forth eminently distinguished from amongst all his contemporaries, and all his predecessors, in the line of popular enlightenment, by the high moral principle which characterises the emanations from his press; and not only so, but by the works of an expressly religious character to which he has given birth. We look upon this work with peculiar favour. It supplies a gap in our popular Biblical Literature. The conception, moreover, is original: we have nothing at all to be compared with it. Completed, it will constitute an Encyclopædia of the great and multifarious theme; taking rank, in its own peculiar field, with

the "Penny Cyclopædia," where unspeakably more is performed than the price suggests. The present volume completely establishes the claims of the work to confidence. We have here a fine, full, popular view of the literary history of the Bible; an interesting account of its ancient versions; the succession of its literature; its chronology; its topography; the arts as illustrative of the Christian Scriptures; Zoology of the Hebrews; allusions illustrated by Eastern scenes and incidents; inscriptions illustrative of Scripture History; the Sacred Antiquities of the Jews; Scripture prophecy; Biblical difficulties examined; lessons on the Gospels; eminent Biblical scholars of modern times; Biographical sketches; a course of systematic Theology.

Such is a mere outline of the matter comprised in the present handsome volume, which, we may observe, is quarto, with double columns, in excellent bourgeois type, easily readable by persons of the most advanced years. The illustrations are, as in the "Popular Educator," very profuse; so that the appeal is made alike to the eye and the understanding. The work is one for all classes and conditions of society—from the peer to the peasant.

Final Discourses at Argyle Chapel, Bath. By the late Rev. WILLIAM JAY. Hall, Virtue, and Co.

THIS volume is not to be looked upon as a mere catchpenny; nor can it, in any way, interfere with the Memoirs of the venerated Author, now about to appear. Mr. Jay was a personal friend of the writer, Thomas Jay Wren, who appears to have borne the name of the admired preacher. These sermons were secured by Mr. Wren during the author's life-time, and with his knowledge, Mr. Jay intimating, that he might do what he pleased with them *after* his decease. Mr. Wren had frequent interviews with him on the subject, and he even saw and read many of the sermons, correcting a few; and occasionally throwing out kind suggestions in regard to his reporting of them. This statement, then, ought to command for the reporter confidence and respect, seeing that he is not poaching on the manor of the family. The discourses are twenty-six in number, all on subjects of deep importance, and such as became the closing period of a very lengthened ministry. If they have not the vigour, vivacity, flow, and force of the earlier productions of Mr. Jay, they have, nevertheless, about them a mellowness, a sweetness, a humility, a love, and a devotion, which will find their way to every heart, and constitute a valuable memorial of a man, whom the Church will not soon forget.

Mr. Jay's first sermons, published in two volumes, at the beginning of the present century, were by no means his best. They were elaborate, but comparatively cold and dry, and not excessively tinctured with evangelism. His Village Sermons were greatly better, simple, evangelical, and practical compositions, comprising all the excellencies without the defects of the celebrated volume of Robert Robinson, known as his Village Sermons. Mr. Jay's next best volume was his "Christian Contem-

plated," one of the most valuable things he ever did. He himself states that it is a compend of his thoughts, the marrow of his ministry. To this succeeded, at a considerable distance, his "Morning and Evening Exercises," in four volumes, comprising the bulk of his manuscript pulpit preparations. The public, then, may be said to have had, up to a late period, all that he was desirous to give to posterity. It only remained, therefore, to gather up the precious fragments of his closing labours, which has been ably done by Mr. Wren, to whom thanks are due for the excellent manner in which he has accomplished his object. The volume may be bound up with the complete edition of Mr. Jay's works, to which it will constitute a valuable appendage.

Healthy Homes, and How To Make Them.
By A. BARDWELL, Architect. Dean and Sons.

THIS we consider a book of very great value. It is really surprising that the subject of health should so little have occupied the wise and inquiring people of past times. Of late years, however, much has been done to throw light on this vast and dark domain, so intimately connected with the health and welfare of human kind. Heretofore the great body of the people, from the palace downward, have built at random, alike setting aside the doctrines of science and the lessons of experience. Within the last few years much has been done; but much still remains. We have had publications of various magnitudes and merits, from the small tract to the goodly octavo; but there was still abundant room for the present publication, which we consider the best, and every way the most practical, that has yet appeared. Mr. Bardwell looks at society as a whole, and not simply at a part. The lessons he here lays down are entitled alike to the attention of the peer and the peasant. The drawings, specifications, and other explanations, will be useful to all who intend to build.

The matter of ventilation is capable of being reduced to scientific principles. Of this we have had several specimens recently brought before us, in the practical shape of a model apparatus, presented by a very ingenious man, Mr. Charles Watson, of King Cross-street, Halifax, Yorkshire. Mr. Bardwell has travelled over a wide range, but condensing his observations as far as possible. The work, therefore, is a work for all—for builders of every description, for sanitary committees, and all that concern themselves in this great question. The omnibus has not escaped his attention. This vehicle, which, in a certain sense, is the dwelling-place of no small portion of our Metropolitan population, he pronounces "a disgrace to the metropolis." Mr. Bardwell has offered the leading proprietors a plan for an omnibus, elegant in appearance, properly ventilated, and noiseless; and which is, moreover, safer, easier, larger, and more cheaply constructed than the old ones; but it is rejected on the absurd plea, that if they were to improve, and introduce new ones, nobody would enter the old ones. This is the logic of the statute; but there is, no doubt, some truth in it. The

question, therefore, comes, how long are the public to be the victims to prevent the loss of these propositions? The book is one we very earnestly commend to our readers generally, because of its great practical value. To the question of dwelling-houses, must be added public buildings, grave-yards, smokeless fires, the consumption of smoke, and a great deal besides, all important, on which we cannot dwell.

Theologica Germanica; which setteth forth many fair Lineaments of Divine Truth and saith very lofty and lovely Things, touching a Perfect Life. Translated from the German. With a Preface by the Rev. CHARLES KINGSLEY. Longman and Co.

WE have here a curious book, with a curious preface, the first sentence of which extends to a couple of pages. Mr. Kingsley's genius is such, that it is not easy to say when he is in earnest, and when in jest. There will, perhaps, be those who will doubt whether the book be not a piece of clever fiction from beginning to end. Dr. Pfeiffer, however, says that it is compiled "from the only complete manuscript yet known;" a phrase which may be considered somewhat suspicious. However, Mr. Kingsley assures us that "the author of this was a Knight of the Teutonic Order, one who considered himself, and was considered, so far as we know, by his contemporaries, an orthodox member of the Latin Church." Mr. Kingsley does not profess to agree with all that is found in the book; but says, "It is for its noble views of righteousness and of sin that I honour it, and rejoice at seeing it published in English, now for the first time, from an edition based on the perfect manuscript."

We have next a lengthened introduction from Susanna Winkworth, who seems well read in things of yore. She thinks the manuscript was written somewhere about 1350, although the discovery was but recent. Its genuineness and authenticity are further certified by Chevalier Bunsen in a letter to the translator, dated May 11th, 1854, in which this eminent individual says, "With Luther, I rank this short treatise next to the Bible." This is certainly very exalted praise. The letter of the Chevalier is copious and valuable; and it will form a suitable introduction to the work. The book itself bears a considerable resemblance to the "Christian Pattern" of Thomas à Kempis, Scudder's "Daily Walk with God," and some other practical works in our own tongue. It is written with great brevity; there is a gathering up of thought, and a very studied condensation. The book may be considered a valuable addition to the class of publications to which it belongs, in which, happily, England is already rich.

Youthful Memorials of Young Persons of the Society of Friends. W. and F. G. Cash.

QUAKER Biography, of the more eminent members of the community, makes a highly respectable appearance. The Lives of Allen, Gurney, and others, in point of interest, yield to nothing of the kind in our language. For a long period, however, what may be called Minor Biography has been but little

cultivated. The presumption, therefore, is, that the present volume, which exhibits twenty-six sketches of interesting individuals in more humble life, will be well received. The book will contribute a good deal to illustrate Quaker Society as it exists at the present time. Many of the facts are valuable; and most of the characters have beautiful traits. The book is entitled to attention beyond the circle of the people to whom the parties belonged.

The Prayer-Book of the Oratory of St. Philip Neri. A Lecture delivered in the Town Hall, Birmingham, by DR. MELSON. Hamilton and Co.

DR. MELSON seldom appears before the public; but always to excellent purpose. The present publication is a well-directed and manly stroke at a vital part of the Man of Sin. Dr. Melson has taken a vigorous grasp of his subject, and has succeeded in presenting it in impressive lights.

The Farewell to Wesleyan Controversy; Being a Defence of the Principles of Church Government, in Reply to the Work of the Rev. A. Barritt. By GEORGE STEWARD. Hamilton and Co.

THIS is a pamphlet of great power and great value, containing a thorough examination of the effusions of the advocates of "Methodism as it is." The first part presents the "reviewer reviewed;" and assuredly he is reviewed with a vengeance. Nothing can be more complete, and crushing, and generally satisfactory, than is this reply. The remaining two-thirds of the massive pamphlet is devoted to an examination of Mr. Barritt's volume recently published in defence of the Conference. That very sophistical, and, to a large extent, unscriptural publication, is here thoroughly refuted, and its errors most ably exposed. The main propositions are completely demolished; and there is not a foot's breadth of ground left for Mr. Barritt to stand upon. But when ground fails the advocates of Despotism, they resort to gas, and by means of the balloon of Divine right, with the car of flagrant assumption and perverted Scripture, they contrive to suspend themselves. No pamphlet has appeared, of recent times, so calculated to illumine the subject of Methodism, and to open the eyes of a misguided people. There is, nevertheless, ground to believe that a people who "will have it so," are beyond the reach of such means of deliverance and methods of illumination. It is just possible, that the sphere of this pamphlet is in the future, and that at a coming day, it will prove instrumental in producing results which, perhaps, may not flow from it at the present. Those who have doubts, however, of the Methodist system, will find guidance here; and those whose minds may be already made up, will, by the thoughtful perusal of these pages, be thoroughly confirmed.

Private Prayers, Morning and Evening. Nelson and Sons.

THE avowed design of this pretty pocket volume is, to furnish Christians with a

manual serviceable for private devotion. Of Household Prayers, the writer observes, not a few excellent volumes have been, from time to time, sent forth; but those adapted for the guidance of individuals are comparatively few. In this he is mistaken. The number of volumes for the latter purpose is much greater than that for the former, and of equal, perhaps superior excellence. The devotional literature of England, both Established and Dissenting, is rich and varied in a very high degree, far surpassing that of any other country. But while thus correcting our writer, we nevertheless welcome him into the field; and respectfully, if not gratefully, accept the offering which he presents. We deem the offering in itself valuable, since these devotions are largely impregnated with the spirit and language of the Sacred Scriptures. The course extends to a fortnight, morning and evening—the variety is very considerable. The writer has correct views on the subject; and hence it is far from his object that his volume should supersede "*free prayer*"—the utterance of an enlarged and devout heart communing with its Father and its God. He offers his book as helps to devotion, as tending to stir up the soul in seasons of deadness, and to guide its thoughts amidst the turmoil and the tumults of active life. For this purpose, this and such books are highly suitable. The most enlightened and devout will find them frequently serviceable, especially when the fires of the altar may not be burning so bright as is to be desired. Each of the devotions has appended to it an appropriate portion of religious poetry, which will be acceptable, and may be helpful.

Modern Household Cookery. A New Work for Private Families, containing a great variety of Valuable Receipts, with Directions for the Preparation of Food for Invalids and for Children, etc., etc. By A LADY. Nelson and Sons.

NOT only is this the last book on the subject, but, in our humble judgment, it is incomparably the best. In point of range it is complete; it comprises everything. It will suffice for the Palace of her Majesty, while the wife of the humblest peasant will find here a great deal which she may be the better for knowing. It is a great storehouse of wisdom and experience. Not the least important part of the work, perhaps, is its closing and somewhat comprehensive section, on "carving." In a world where eating forms so much of the business of life, carving is anything but an inferior accomplishment; and yet it so happens, we may, perhaps, say, that the great majority of both sexes are sorely at fault in this very necessary accomplishment.

The "Lady" is laudably serious in the importance of this qualification, contending that carving is not only a requisite branch of domestic management, "belonging to the honours of the table," but is actually important in an economical point of view, since "a joint of meat, ill carved, will not serve so many persons as it would if it were properly carved." This is a good argument; and by means of cuts, lines, and figures, the matter

is here so simplified that the lady or gentleman will be dull indeed, who, after a little study, combined with practice, shall not become at least a respectable performer.

Another valuable section of the work is the chapter on bills of fare for dinner, where we have an outline of a "dinner for eight in January;" a "dinner for eighteen, first and second course;" a "dinner for eight in February;" and a "dinner for twelve, in two courses;" and so on through the seasons of the year. This chapter will be of great use to young housekeepers, since it will teach them to conduct their domestic arrangements on approved principles. The whole history and mystery of soups, sauces, fish, vegetable, beef, veal, mutton, lamb, venison, pork, poultry, pigeons, pies, puddings, salads, and a multitude of things besides, is here set forth. The article of drink, too, is gone about very satisfactorily; and altogether the book promises to be exceedingly useful. Mrs. Rundle has at length found a formidable competitor.

The New Household Receipt-Book. Containing Maxims, Directions, and Specifics, for imparting Health, Comfort, and Improvement in the Household. By Mrs. SARAH HALE. Nelson and Sons.

THIS is a book for everybody. It is a small encyclopædia of domestic experience, comprising an immense number of facts, with lessons and instruction,—an invaluable companion to "Modern Household Cookery." The book goes far beyond its title,—a rare fault in these days of empiricism. In addition to a world of matter, in which the female sex are interested, there are things which appertain to the lords of the creation,—a great deal touching the provinces of agriculture and of horticulture. That its immense range of matter and its real value may be in some measure appreciated, the book must be examined, and examination will show that it is one of the best bargains that has been issued for many a day.

Our Father; or, Jesus Teaching to Pray. An Exposition of the Lord's Prayer. By the Rev. S. GARRATT. Wertheim and Mackintosh.

THERE are few portions of the sacred page on which there has been more preaching and exposition than on the Lord's Prayer. Of the numerous writers who have thus exercised their pens, we class amongst the ablest Dr. Barrow. In some respects, indeed, Hopkins and Manton excel him. The merit of these writers is great. Their prime fault is, their copiousness. Those were the days of great writers and great readers; such days, however, with respect to divinity, are passing away. Books now, to be read, must not be too large, forasmuch as the number has been increased several hundred-fold. We are glad to see Mr. Garratt in the field, since, with the same principles as the eminent men to whom we have referred, he has brought to his task a simplicity, a brevity, a business-like method of statement, such as to meet the case of our busy times. The volume comprises at once doctrine and experience; and while much calculated to instruct, it

will also serve to promote devotion. Mr. Garratt might have spared his modest apology for adding to the number of books, inasmuch as there was abundant room for him. We very cordially commend his book.

Scenes in the Life of St. Peter, sometime a Fisherman of Galilee, afterwards an Apostle of Jesus Christ. A Course of Lectures, by the Rev. DANIEL WEST. Heylin.

THE quaint, striking, and truthful title of the volume will prepare the reader for a steady glance at the Vatican. This is an excellent mode of dealing with Popery. The author, in a modest preface, intimates that when these lectures were delivered, he had no idea of their publication till he was pressed to it by his hearers. While the fact indicates the author's modesty, it also bespeaks the good sense of his congregation. The discourses well deserve their present publicity; for although brief, popular, and unpretending, they form excellent, instructive, and edifying reading. They are thirteen in number, exhibiting the great points of the history of the Apostle of the Circumcision. Criticism and controversy, although admitted so far as required and available, form but a minor element of the work; while Gospel doctrine and Christian morality are rendered permanent. While a valuable memorial of the author's ministry, for he belongs to the Methodist community, considered as a piece of evangelical theology, the book possesses superior value.

The Contrast; War and Christianity; Martial Evils and their Remedy; The Good Soldier and His Reward. By J. W. MASSIE, D.D., LL.D. W. and F. Cash, and John Snow.

THIS beautiful little volume, although suggested by the war, must not be identified with the various pamphlets and sermons which have been issued, directly bearing on existing circumstances. Dr. Massie takes wider views, and contemplates a more permanent object. The book would have been very excellent had it appeared one or more years back, and it will be equally so during years or generations to come. It is well conceived, well written, pervaded by a strong current of evangelical sentiment and genuine philanthropy, calculated to nourish humane principles where they exist, and to implant them where they are not. Although not, properly speaking, a war publication, the author glances at the war, directing towards it, not approving smiles, but fierce frowns. The second part of the book—"The Reward of the Good Soldier"—is an excellent essay on the general principle.

The Diligence; or, A Journey to the City of Inheritance. Translated from the Dutch, by the Rev. J. D. LIEFDE. Constable and Co.; Hamilton and Co.

WE have here, under the guise of figure, a beautiful section of the tale of human life. The thing will be read with deep interest by people generally, and more especially by the young. It is a nice Sunday-school book.

God's Image in Ebony. Being a Series of Biographical Sketches, of Facts, Anecdotes, etc., demonstrative of the Mental Powers and Intellectual Character of the Negro Race. Partridge and Oakley.

THIS is every way a valuable publication. Slavery apart, it is important to the moral philosopher and to the divine, as supplying a vast body of facts, all bearing on the question of the unity of the species, and the capabilities of the Negro. We have rarely met with a more fascinating publication, and we trust it will meet with a very extensive circulation in this and other countries. It is prefaced by a brief sketch of the Anti-Slavery movement in America; and there is appended a concluding chapter of additional evidence, by Wilson Armistead, Esq. The volume, as a matter of course, is very largely biographical; and it comprises sketches of all the more eminent men of colour, of past and present times.

Ince's Outlines of English History. James Gilbert.

WE are pleased to see this very valuable little volume still being multiplied, and extending the sphere of its useful operation. The present edition—the *Seventy-ninth Thousand*—is very much extended and improved. It now embodies, to an extent nowhere else to be found within the same space, the main facts of the history of this great country, and is calculated to be alike useful to old and young.

The Field and the Garner. Being the Living and Dying Memorials of a Quiet Christian. Compiled from the Diary, Correspondence, etc., of Mrs. S. K. Bland. By HER HUSBAND. Partridge and Oakley.

THIS pretty little volume consists of a selection of passages from the diary and correspondence of a devout lady, who appears to have been very much beloved, from her earliest years, in every circle in which she moved, and to have been greatly blessed in her constant endeavours to impress upon the minds of the young people with whom she came into contact a conviction of the unspeakable importance and absolute necessity of repentance for sin, and belief in the Lord Jesus Christ. The book is calculated to be both interesting and useful to all those who are anxious to furnish themselves with valuable hints as to the best manner of doing good to the minds and hearts of those by whom they are surrounded.

The Shipwrecked Traveller. Translated from the Dutch, by the Rev. J. D. LIEFDE. Constable and Co.; Hamilton and Co.

A narrative full of incident, pervaded by a strain of Gospel truth, and interspersed with judicious observations. It is greatly suited to work conviction in the thoughtless heart, and to guide to the city of refuge those who are concerned about "the wrath to come."

What is a Christian? Jackson and Walford. THIS pretty tractate comprises a large amount of wholesome matter. It may be read—and it deserves to be read more than once—with interest and with profit. It contains a great deal of good matter in a small compass.

A Catechism on the Collects of the Church of England. By MARY JACOT. Wertheim and Co.

THIS beautiful and well-crammed little volume presents the scriptural proofs in full, with the collects rendered into verse, which will greatly facilitate the learning of them by heart. Never was little book more entitled to the designation of *multum in parvo*. It is alike suited to be useful to old and young, and will greatly contribute, where the Liturgy is used, towards rendering it "a reasonable service." Christians of every class, whether Churchmen or Dissenters, may read it with advantage.

Pocket Companion for a Pilgrim through the Brief Space of Life to the Grand Consummation of all our Hopes. Wertheim and Co.

THIS pretty little book, which may be considered as a sort of Pocket Commentary, is introduced in a short Preface by the Rev. T. R. Birks. The selections were originally made by a lady, for her own personal benefit; and they have been made with taste and discrimination. The period they cover is three months. As a *vade mecum*, it may be safely commended to all Christians.

Medical Missions. A Prize Essay, by W. BURNS THOMPSON, Student. Johnstone and Hunter.

WHILE the theme of this essay is one of unquestionable moment, its execution does great credit to its author.

Christian Solicitude for the Salvation of Man. A Lesson from Esther. By the Rev. MORGAN LLOYD. J. Snow.

AN earnest publication, calculated to be useful.

The Latter Days. Railways, Steam, and Emigration, with its consequent Rapid Peopling of the Deserts; also of People going to and fro, and the Increase of Knowledge foretold by Isaiah, Daniel, and Joel; and indicating the Rapid Approach of the End of the Latter Days. Seeley.

A very interesting and curious publication, presenting many thoughts deserving of attention.

The War and the Fast. Ward and Co. A comprehensive and commanding view of the general subject, marked by historical erudition.

The Great Wine-Press: popularly called, Armageddon. Being an Intellectual Battle of Opinions. Fears of the Turco-Russian War may be Banished. W. Strange.

ANOTHER of those publications which appear to be called forth by the events of the hour, and which, if they do not greatly instruct, help to excite and amuse.

The Hand of God in War. By Rev. W. K. TWEEDIE, D.D. Nelson and Co.

THIS is a well-packed and exceedingly interesting digest of the great facts of many a dreadful occasion. It will be read with deep interest from beginning to end. It is much calculated to further the interests of humanity.

Poetry.

DR. DODDRIDGE'S DYING SONG.

*Said to have been Composed and oft Repeated
on his Death-bed.*

WHILE on the verge of life I stand,
And view the scene on either hand,
My spirit struggles with its clay,
And longs to wing its flight away.
Where Jesus dwells my soul would be ;
It faints my much-loved Lord to see :
Earth, twine no more about my heart,
For 'tis far better to depart.
Come, ye angelic envoys, come,
And lead the willing pilgrim home :
You know the way to Jesu's throne,
Source of my joys and of your own.
That blessed interview, how sweet,
To fall transported at his feet !
Raised in his arms to view his face
Through the full beamings of his grace !
To view heaven's shining courtiers round,
Each with immortal glories crown'd !
And while his form in each I trace,
Beloved and loving all to embrace !
As with a seraph's voice, to sing ;
To fly, as on a cherub's wing ;
Performing, with unwearied hands,
A perfect Saviour's high commands.
Yet, with this prospect full in sight,
I wait his signal for my flight ;

For 'tis a heaven begun to know,
To love, and serve my Lord below.

FRIENDS.

Friend after friend departs :
Who hath not lost a friend ?
There is no union here of hearts
That finds not here an end :
Were this frail world our only rest,
Living or dying, none were blest.
Beyond the flight of time,
Beyond this vale of death,
There surely is some blessed clime,
Where life is not a breath,
Nor life's affections transient fire,
Whose sparks fly upward to expire.
There is a world above,
Where parting is unknown ;
A whole eternity of love,
Form'd for the good alone ;
And faith beholds the dying here
Translated to that happier sphere.
Thus star by star declines,
Till all are pass'd away,
As morning high and higher shines
To pure and perfect day ;
Nor sink those stars in empty night,
—They hide themselves in heaven's own
light. MONTGOMERY.

Monthly Review.

THE Month has been distinguished by several events and circumstances deserving notice. The first of these is, the Prorogation of Parliament, which naturally invites attention to the labours of the Session. Looking back to these, there is not a little on which the Christian may reflect with satisfaction and gratitude. Not only have some objectionable projects bearing on religion been prevented, but advances have been made, in several respects, in the establishment of sound opinions. The question of State support, under the guise of *Regium Donum*, has been most ably dealt with in the House of Commons. In conjunction with this, an Order has been obtained by Mr. Hadfield for a Return, which will go a great way to illumine the true character of this Royal Pension as to its effects and tendencies upon its recipients in Ireland ; for, happily, in England it has ceased to disgrace Dissent, and to impair the force of the argument on behalf of true Voluntarism.

Two measures, as touching education and morals, invite particular notice. The one is, the opening of the University of Oxford to Dissenters,—a right for which, for ages, they have contended, and which has at length been freely conceded to them. Of the perils connected with the enjoyment of that right we shall not now speak. We conceive they are very considerable, and the probabilities are that Dissenters will, for a time at least, avail themselves but sparingly of the privilege.

Happily, they are under no necessity so to do. That necessity, however, is one thing, and the *right* is another ; and there is great reason to rejoice that the right has been at length established.

The other measure is, the Act for Closing Public Houses on the Lord's-day, which will, doubtless, operate very beneficially throughout every part of the realm. The previous Act on that behalf for Scotland is reported as working wonders, by the police and the magistrates, through all the great towns. There can be no doubt that effects of a similar character will follow in England. The measure will be its own defence ; and it is probable that, in the course of another year or two, the results may be so beneficial as to lead still further to the shortening of the time. If an hour and a half in the afternoon be deemed sufficient to enable families to procure what is wanted for their dinner, it will, perhaps, be discovered that an hour and a half will be equally sufficient to supply them for supper, instead of the *four hours*, which the Legislature, in its foolish wisdom and cruel mercy, unhappily accords them. Yes ; four hours is a period sufficient for the veriest sot amongst us to get dead drunk in ! If the Act be not all that is desirable, still it is a great step in the right direction,—a step sufficient at once to inspire gratitude and hope.

The breaking out of Cholera in the City is an event calling for the most solemn con-

sideration. Since its appearance, it has been rapidly advancing; and how the matter is to terminate is known only to Him who knows all things. Its ravages are greatest on the south side of the river; about two-thirds of the cases have occurred there! The mode of its operation has been peculiar, setting at naught, in a great degree, all the speculations of the faculty concerning premonitions, specifics and localities, contagion and non-contagion. The same darkness seems still to surround the subject as at the beginning. In the midst of judgment, however, mercy is being remembered; for which we cannot be sufficiently grateful. The havoc, in some of the great towns of France, has been incalculably greater. In the West Indies, too, it has operated with a virulence of which we have scarcely any conception from what has occurred in Glasgow and London. Whole estates have been depopulated, from the manager with his family downward to the humblest peasant. In the seat of war, likewise, the havoc has been great. For example, out of 8,000 French soldiers in a given locality, 550 fell! And at the time we write, the British forces in a single spot have been falling to the extent of seventy per diem!

The effects of the War are increasingly felt in commercial matters, more especially in the Metropolis, where, in a number of departments of business, things appear to be almost at a dead stand. Considerable numbers of working people are but partially employed, and not a few quite idle. To aggravate the evil, provisions have considerably risen; but the reports of the harvest are of a character to inspire hope and restore confidence. Not only in England, but still more in France, and above all in the United States, the crops are exceedingly productive. In many parts of the latter country, from private letters we have just seen, it appears there is difficulty in obtaining labourers to cut down the superabundant crops. Here is mercy, and let us hope there will be thanksgiving.

The only thing of any moment in the ecclesiastical world is the Methodist Conference, which has closed its sittings under circumstances far from hopeful. The distress, in pecuniary matters, notwithstanding the extreme liberality of a portion of the people during the bygone year, has been great. But there is something worse than pecuniary distress,—the spiritual condition of the community is not satisfactory. A further decrease of numbers, to the extent of 7,000, is reported; making, it seems, since the commencement of the disruption, a total loss of about 100,000 members! As a rule, it will be found in all religious bodies, that where there is an end to conversion, the work of edification advances but slowly; while the remaining corruption in the aggregate heart of a people begins to recover lost ground, breaking forth and manifesting itself in all the customary channels. The weekly journal of the Methodists, which is to be considered the organ of the Conference, has honestly spoken out on this subject. The following is its testimony:

"They deplored the flood of worldliness that, for many years past, has made havoc in

our families. Too many of our 'respectable families,' as they are distinctively called, have miserably conformed to the customs of the world, giving proof that they are already under the influence of a worldly spirit. *Costly entertainments, dancing, novel-reading, concerts, bagatelle and other trifling games, luxury and extravagance, godless company, and every mark that distinguishes the worldling from the Christian, short only of those grosser immoralities that the world itself would not approve,—all this has broken in upon wide circles of Wesleyan Methodists, prevented the conversion of their children, and made the piety of thousands melt away and perish. Of course, prayer-meetings, class-meetings, and other means of grace, have been neglected, and the influence that ought to have been given for the conversion of the world has been wasted in the deterioration of the church.*"

These facts,—supposing their general accuracy, and there is no reason to question it,—ought to excite great searchings of heart not only in the Methodist world, but amongst every other section of the Church of God. There is the utmost ground to fear that like evils, to the same extent, prevail throughout the various communities, both Established and Dissenting, in the empire. It is to be hoped, now the summer is drawing to a close, that the autumn will everywhere be signalized by reflection, conference, and action, on the part of the Church of God, with a view to the revival of existing churches and the conversion of men. One of the most remarkable and cheering signs of the times, amidst all that is depressing, is the attention which is meanwhile being given to the claims of the perishing millions, as indicated by the work of Open-air Preaching, which now obtains both in the Metropolis and throughout the land. This it was which created the Methodist community; and yet, strange to tell, for many a year throughout that community, less has been done than in any other in this species of labour. Special reference was made to the subject during the more solemn discussions at the late Conference, when the fact we have just stated was referred to, and it was strongly recommended to the preachers to return to the practice which distinguished their great founder.

It is noticeable, that the ministers of the Established Church in many places are coming forth, and apparently labouring with great comfort to themselves and acceptance to the public, in the open air. The London City Mission, too, has very laudably encouraged, if not instructed, its excellent army of agents in this way to endeavour to sow the seed of the kingdom. The Independents, who have been always more or less distinguished for their zeal in this Apostolic method of operation, have proceeded in many places in a manner highly creditable, and, it is to be hoped, with beneficial results.

All eyes still continue to be directed to the East; and from recent intelligence, it would seem as if things were approaching, if not a crisis, at least to serious action, in those quarters. Much foolish impatience has been manifested by the public in the Metropolis, concerning the alleged delay, as if it were one of the least difficult of difficult things

for commanders and admirals safely and wisely to lead on to action at any moment and in any place!

Humanity indulges the hope that matters may be ultimately adjusted with very little bloodshed, and it is just possible that those who now clamour on the ground that there has been no fighting may be led to join in gratitude with the wise and good for the prudence which has been manifested, although it has led to delays, which were provoking to men of hot blood, men who "long for the joy of the battle." Six hundred miles of shore are blockaded in the Baltic, with no power on the part of Russia to break up the blockade. The Russian fleet, conscious of its peril, crouches in safety behind the cannon-clothed mound of Cronstadt, where some two or three thousand guns menace the approach of the Anglo-French fleet. But this is all. The fleet of Nicholas, which rides in safety behind Cronstadt, is to all intents imprisoned. By remaining there, it confesses to its weakness and its inability to face the foe. It is doomed to mortifying and infamous inaction. It is an imprisoned felon. To come forth is to be caught, chastised, destroyed!

In the East, progress also is being made, if not in shedding blood, yet in working deliverance for the Turks. The Turkish troops have showed themselves everywhere a match for their Russian invaders; while the presence of the Anglo-French forces, of some 130,000 men, the flower of the British and French armies, has doubtless operated most beneficially in cheering them on the one hand, and in depressing those of the Czar on the other. Already the armies of the Autocrat have completely evacuated the Provinces.

As matters stand, then, we repeat, the friends of humanity have reason to rejoice in the seeming inaction of the Anglo-French army, and in their abstinence from all participation in conflicts where they were not wanted. The result has been to prove to the whole world, that Turkey was not in the worn-out and sickly condition which the Czar affected to believe. It is further shown that the troops of Nicholas are by no means so formidable as the world had been led to suppose.

At the time at which we write intelligence is arriving that both the armies and the fleets are in a position to operate on Sebastopol; and it is not improbable that before these lines shall see the light, reports may arrive of its fall. In that event, the probability is, that an armistice may be proclaimed, and that negotiations may be instituted that may issue in a satisfactory peace. The grounds for expecting an event so desirable are greatly increased by the fact that Austria has at last practically manifested sympathy with the Western Powers, in proof of which she has sent a mighty army to occupy the Danubian Provinces, with a view to prevent their re-occupation by Russia. Upon the whole, all things considered, matters have at no previous period been so hopeful as at present. There is much to encourage the hope of Christians, that the sword may yet be sheathed before those frightful effusions of blood, which there was so much reason, six months ago, to apprehend. All praise be to Him who owns "the shields of the earth!"

Nothing of importance from any other part of the world has arrived. Things still proceed prosperously in the Colonies, and in the Mission field all is tranquil.

Religious Intelligence.

STATE OF RELIGION.

We deeply regret to have to report, that not only is there no increase, but an absolute decrease during the past year, throughout the whole Methodist family—the Old Body, the New Connexion, the Primitive, and the Association. Seeing that the cause of each is the cause of all, we cannot but sorrow with those who are suffering loss either in their numbers or in their vitality. As we have elsewhere stated, it is to be hoped that all sections of the Church of God, this autumn, will take the subject up, and look at it in the lights of experience, history, and Scripture; and that means will forthwith be adopted to retrieve lost ground, and to bring down once more the blessing which shall fill our British Zion through all her borders with joy.

On the 26th of July the Rev. John Angell James addressed the Churches, through the columns of the *British Banner*, on the subject of prayer for a "more adequate supply of Ministers." In that letter a wide view is taken of the wants of the Church, both at home and in foreign climes. The address closes with a proposal, that the faithful shall

unite in making the subject a matter of special prayer on the Saturday evenings, that it shall be carried more frequently into the pulpit, and engage more earnestly the hearts of the Church at their meetings for social devotion.

MINISTERIAL MOVEMENTS.

Rev. Mr. Mellor has declined the invitation of the church in Glasgow, late under the pastoral care of Dr. Wardlaw.

Rev. James Wishart, M.A., late of Thurso, has accepted the pastorate of the Independent church at Swanland, near Hull.

Rev. S. Dyal has removed from Hart's Hill, Warwickshire, to Matlock, Derbyshire.

Rev. S. Raban, of Hatfield, through advancing years and indisposition, has resigned, when a purse of sovereigns was presented to the venerable minister; the rector and other principal inhabitants being among the contributors.

Rev. E. Reeve, of Hales Owen, has resigned, through afflictions and impaired health, after

a lengthened and useful pastorate; but it is hoped he will by and by be enabled to resume his labours.

Rev. W. Paton, pastor of the Congregational church, Wednesbury, Staffordshire, has given notice of resignation at the expiration of three months.

Rev. William Marcus, of Doncaster, has accepted the pastorate of the church at Toxteth Chapel, Liverpool.

Rev. W. R. Clark, of New College, London, has been ordained over the Congregational church at Lymington.

Rev. Caleb Scott has been ordained over the Independent church at Newland, Lincoln.

Rev. Robert Harley, late of Airedale College, entered on the pastoral office at Brighouse, Yorkshire, on Lord's day, August 6th.

MORLEY, YORKSHIRE.

ON Friday, June 30th, the *Rev. James Wounacott*, late of Stafford, was ordained over the Independent church assembling in the Old Chapel, Morley; probably the oldest Dissenting place of worship in the kingdom, having been built long before a Stuart reigned in England, and being at the present day adorned with the royal arms, bearing date 1664.

The *Rev. W. Guest* opened the services with reading and prayer. An introductory discourse, on the nature of a Christian church, was delivered by the *Rev. J. G. Miall*, of Bradford, who prefaced his remarks by an interesting historical sketch of the edifice in which they were assembled. The *Rev. G. Swann*, of Stafford, asked the usual questions, which were replied to by the young minister, and on behalf of the church by *Joseph Webster*, Esq. The *Rev. Walter Scott*, Professor of Airedale College, offered the ordination prayer. The *Rev. Dr. Samuel Davidson*, of Lancashire Independent College, delivered the charge, from 2 Tim. ii. 16. The *Rev. J. Reeve*, of Morley, concluded the service with prayer; when the ministers and friends (upwards of 200) adjourned to the school-room, to partake of a cold collation.

In the evening, the *Rev. John Morris* preached to the church and congregation, from Phil. i. 27; the service was peculiarly impressive, from his having recently left the Old Chapel, amidst the deep regrets of his people and the neighbourhood, to become President and Professor of Theology at Brecon College. The services were crowded and deeply interesting. The *Rev. Messrs. Weeks*, of Dewsbury; *Willan*, of Birstal; *Bean*, of Heckmondwike; *Oddie*, of Ossett; *Bateman*, of Hopton; *Bell*, of Wortley; *Horne*, of Heckmondwike; *Gladstone*, of Goole, etc., also took part in the engagements of the day.

NEW CHAPELS.

Spring Head, near Oldham.—The foundation-stone of a new Congregational chapel was laid July 15th, to contain 900 adults and scholars; cost, about £2,000,—£700 promised by the Committee of the Lancashire Building Association.

Yarmouth.—The foundation-stone of a new

Congregational chapel for the *Rev. J. S. Russell* has been laid; a grant in aid has been made by the Congregational Chapel-Building Society. *S. M. Peto*, Esq., M.P., laid the stone, and on leaving gave a donation of £50 to the chapel fund.

Rochester.—*Vines Congregational Chapel* was opened on the 10th of August. The edifice contains about 600, with an excellent school-room. £1,400 of debt still remains, £700 of which must be paid in October next.

Jersey.—The foundation-stone of the French Independent Chapel, at St. Helier's, was laid on August 3rd. Considerable interest attaches to this erection. The former chapel was the first of the kind in the Island. Previous to 1807 there did not exist a single edifice there connected with Nonconformity. The cause was begun in the midst of persecution and mockery, and great were the difficulties against which the little handful had to contend. The Island might then be said to be without religion. The Established Church had but one service a day, and that of a character which divested it of all value. Week-day worship there was none. Some time before that the voice of Whitfield and Wesley, in England, had been echoed in the Island, and here and there individuals rose up that were a "wonder unto many." "Departing from iniquity," they were "accounted mad." Among the converts were the two brothers Perrot, both of whom, men of superior abilities, studied under Dr. Bogue. The *Rev. Francis Perrot* the Elder commenced his pastorate in his native island in 1805, at the age of twenty-two; and in 1806 the first Independent church was formed, which met for worship in "the long room," a place now occupied by a photographic artist. The cause prospered, and at length the idea of building a chapel began to be entertained; and in 1807 the first stone of the first Nonconformist chapel was laid: In due course, the place was opened, and became crowded. The labours of the brothers Perrot were not confined to the town. Every evening in the week there was a service there or in the country, which they conducted. By this means several churches were planted, and much good was done. The converts were numerous; and now the bulk of these, with both the brothers, are gathered to their fathers. The *Rev. Francis Perrot*, having laboured forty-three years in the vineyard, was called to his rest October 6th, 1846; and the *Rev. Clement Perrot* also fell asleep in the year following. These facts will show the interest which attaches to this "well of salvation."

The chapel is to cost £2,000, and the entire amount is nearly promised. The *Rev. H. Biaudet*, the present pastor, has much to encourage him. At the laying of the foundation-stone, the *Revs. J. Adey*, of London, *J. Sibree*, of Coventry, and other gentlemen, were present, and addressed the meeting, which contributed to the interest of the occasion.

Street, near Glastonbury.—On August 8th the foundation-stone of a new Congregational chapel here was laid, when the *Rev. Henry Quick*, and the *Rev. H. Addiscott*, of Taunton, made appropriate addresses.

Theology.

HINTS ON THE HARVEST OF 1854, IN RELATION TO THE GOSPEL.

"HARVEST!"—It would require more notes than the gamut of music furnishes, to utter this word in all the tones of feeling which the present harvest ought to inspire. It might, however, be so uttered, or intoned, by a voice of great compass, from a heart of great feeling, that the very sound of the words would echo the sense of them, whatever the speaker were thinking of, when he exclaims emphatically, "The Harvest!" For this expression is used in Scripture in reference to so many spiritual and eternal things, or to such a variety of moral seasons and results, in the history of both man and the world, that a key-note for its appropriate utterance might be taken alternately from "the joyful sound" of the jubilee trumpet, and from the solemn peal of the last trumpet; or now from the sweetest harps of Heaven, and anon from the muffled and mystic harps of prophecy. Thus, it could be sounded in harmony with the rejoicing "morning stars" of creation, and with "the crack of doom;" with the music of the spheres, and with "the crash of worlds;" with the angelic warblings over the fields of Bethlehem, when the Saviour was born, and with the Apocalyptic thunders which now mutter over Babylon, and menace Mecca! For Harvest, in Scripture, is an emblem of both "the regeneration" and "the end of the world;" of both the fruits of personal piety, and the final rewards of Christ's mediatorial sacrifice; and of both heaven and hell.

God has thus associated the harvest, in his word, with our brightest hopes, and with our darkest fears; with his own grandest designs, and with our weightiest responsibilities; with all spiritual good on earth, and with all eternal glory in heaven! It is thus a word which, like a queen bee, can soon produce a whole swarm of thoughts and feelings, when it finds a suitable hive in the heart, and is fed from the honey-flowers of inspiration. He, therefore, is no thinker whom harvest does not throw into both sweet and solemn musings; and he is neither very devotional, nor very spiritually-minded, who can sing the annual harvest hymn of national gratitude, without raising his

soul to the prospects of both the moral world and the eternal world.

I will neither retract nor qualify any of these strong assertions, because of my own deep consciousness of a mind too weak to illustrate them well, nor because of my deeper consciousness of a heart too prone to forget them. They are true, and important, and impressive, however you or I may feel towards them. For it was thus that both Christ and the apostles spoke of harvest; and thus it stands in Scripture, by God's own placing there, like an angel, or a prophet leaning equally on life and death; on the present and the future; or on time, with all its vicissitudes, and on eternity, with all its consummation! I am not, however, so absorbed or penetrated by the solemn connections in which it stands in the Bible, as to forget or under-rate the natural value of the harvest at any time, and especially this year.

For, had the fear of famine, or even of scarcity, preceded and accompanied the pestilence, it would have predisposed far greater numbers to sink under the epidemic. And had the crops been less sound, now that the public health is so much shaken, other forms of disease would have soon set in, especially amongst those to whom bread is the very "staff of life." Well, therefore, may the heart intone the tongue to exclaim with glowing and grateful emphasis, this year, "The Harvest!—the plentiful and perfect Harvest!" For, even the reaping and the in-gathering of it have had a healthful influence upon the agricultural population. Its golden hue, and weight, and its rich abundance, have cheered the spirits, and thus kept up the strength of both men and women, whose hearts would have sunk, as well as saddened, by thousands on the fields, had the crops been either scanty or mildewed, light or unripe. It ought to be remembered, too, this year, that had bread been at all unwholesome or dear, and should the winter be either very cold or very damp, the labouring poor would have been unable to clothe their bodies, and to warm their dwellings, and to protect their children, so as to resist the lingering dregs of the plague, or to pre-

vent other epidemics. Nor is this all that a humane and patriotic spirit will remember now. Either scarce or bad bread has a direct tendency to rouse impatience, and to generate turbulence, and to make anger reckless. Whoever, therefore, reveres law and order, or understands how essential plenty is to the well-being of trade, will pitch the harvest hymn this year on a higher key than ever he sang it before; because, whatever pause or lull there is now in the revolutionary spirit of Europe, that spirit is not yet extinct, nor are its original authors dead. These ruthless and reckless firebrands of society are, indeed, scattered for the moment, and hardly visible where they now skulk; but they are neither idle nor intimidated, but would readily organise or lead on any masses, of any nation, who became desperate from either oppression or want. Although, therefore, Britain has nothing to fear from oppression, want would peril both her constitution and property; for, were there no political elements of mischief in the country, famine would soon create confusion, and thus bring on anarchy.

Whatever reason, therefore, we have had to "humble ourselves," as a nation, "under the mighty hand of God," because of the pestilence, and of the sins which brought it upon us, we have equal reason, although of another kind, for adoring and even rapturous gratitude, because the same mighty hand has given us a glorious harvest at the same time.

Philanthropy, however, will both recognize and welcome in this harvest, more than a timely and abundant provision for the body. For the world is now in a state, that mind, in all classes, even in the very poorest, must be trained for God and eternity, or it will train itself for irreligion, and thus for both vice and villany upon a scale hitherto unknown in this country. It is worse than foolish to forget or overlook this new form of the public mind. Daring speculation of some kind is now the spirit of our times, in almost everything. Priestcraft can no longer juggle the public, nor monopoly awe them, nor "the wisdom of our ancestors" (as old abuses are called) cajole them. They may be taught to fear God, and to "stand in awe of his word;" but they will never fear man again whilst they live, whatever civil or ecclesiastical

threatenings he may thunder at their heads. Scriptural education alone can mould and guide public opinion now, and only "the Gospel of the grace of God" form sterling character in either masters or workmen. Christianity must now be more than "part and parcel of the law of the country," if the other parts and parcels of that law, so far as they are "just and good," would be upheld reverentially. For, as all that is really good in the laws of the land sprang out of Christianity, directly or indirectly, so nothing that is bad in them can be removed, and nothing defective remedied, but by a larger infusion of the laws of Christ into them; and that infusion can come only from real Christians. They must obey and copy Christ, in both the letter and spirit of his laws, and thus work his Gospel into notice and favour amongst the poor and amongst the children of the poor. For it is of no use, yea, it is even criminal on the part of the spiritual church of Christ, to expect any real spiritual movement for the conversion of souls, from either unconverted statesmen or unevangelical hierarchs. "The earth" does and will "help the woman," by both freedom and facilities for doing her own "work of faith and labour of love," to any extent, amongst the poor and the perishing; because now, "the earth" understands, even "on its high places," how neglected poverty and ignorance tend to vice and violence. Thus it is, in all senses, the interest of government to let both the Scriptures and scriptural education have "free course" all over the kingdom; and never was the Bible so widely circulated, nor the teaching of it in schools so wisely conducted as now. Hence, anything that would check or embarrass this work would be a national calamity. What a national blessing, therefore, is the present rich and ripe harvest in relation to schools! Scarcity would have thinned all the schools in the land, as well as dried up their resources; and thus have let loose upon society, as beggars, tens of thousands, who are now too well taught by the ornaments of society to be vitiated by the very dregs of it.

How Satan and all the satanic school must hate the harvest of this year, so far as it bears upon the efficiency of religious education. Nor is this their only reason for hating it. It bears equally upon the efficiency of all our

religious institutions for the good of the world at home and abroad. For, dear bread would have lessened the issues of the Bible Society by tens of thousands, and kept missions to the heathen stationary, whilst the dearth lasted, as well as weakened all our local voluntary charities. Thus it is, that a plentiful harvest is emphatically a national blessing at all times, and especially so this year; which, although "far spent," is yet big with events that will both shake and shape Europe, and thus the world itself, anew. What these events will be, I neither know, nor guess, nor dread. It is enough for me to know that they are all "well ordered" by Christ for the eventual welfare of his own kingdom, which can neither be moved nor shaken out of the earth, until it is absorbed in heaven.

And now, as I cannot think that any Christian cares nothing about the extension of Christ's kingdom in the world by the spread of the Gospel, I feel great pleasure, as well as liberty, to link on His own words with the present "joy of harvest." For, if he said to his disciples, when only Samaria became inquisitive about himself and the Gospel, "Lift up your eyes, and look on the fields, for they are white already to harvest," what would he have said to us, now that China is partly, and India wholly open to the Gospel? There is, remember, hardly a quarter in the heathen world now, where the fields are not whiter than they were in Samaria then. There is even a loud cry amongst the nations for missionaries, Bibles, and Christian books; and a louder cry from missionaries for more labourers, because "the harvest" to be reaped is so "great," and "the labourers but few." This is true now in China itself.

It was not always thus. I recollect the time when Dr. Bogue used to plead the claims of the heathen by their ominous silence, apathy, and insensibility, which ought, he said, "to touch the heart of Christians as when motherless children, too young to understand death, amuse themselves with the bright nails on the dark drapery of 'mamma's pretty coffin!'" I have often thought since, whilst listening to the mingled cries of the heathen for "help," how Dr. Bogue would have repeated them, and responded to them, and pleaded by them, had he lived to

hear them as loud and often as we do. For now, their cry for "help" is one answer to our prayer, "Thy kingdom come." And as the present harvest is an answer to our prayer for "daily bread," we ought to consider it as sent by God in order to incline and enable us to forward the coming of his kingdom, by multiplying as well as strengthening our missions. For, if it be a valid excuse when provisions are high, that we cannot give as formerly, surely such a harvest as the present should make every Christian "a cheerful giver." Paul thought so; and, to encourage ungrudging liberality in the cause of God, reminded the church that good harvests depend upon the will of God; hence, the apostle prayed thus for generous churches, that "dispersed abroad," and "sowed bountifully,"—"Now he that ministereth seed to the sower, minister bread for your food, and multiply your seed sown," as well as "increase the fruits of your righteousness," 2 Cor. ix. 10. There is more in this prayer than meets the eye at first sight. The word *epichoregon*, translated "ministereth," is very emphatic; it calls God the Leader of the grand chorus of causes and effects, as they concur in producing plentiful harvests.

R. PHILIP.

Maberly Cottage, Sept. 7th, 1854.

TO A PERSON WHO HAD CONNECTED HIMSELF WITH ANTINOMIANS.

It occurs to me, on reflecting upon our late conversation, that I shall best fulfil my duty as your former pastor by putting into your hands a few words of friendly caution and advice, which I hope for your own sake that you will often think of as long as you live.

First.—I would advise you to read the Scriptures far more than the writings of men, particularly 1 John ii. 4; Heb. xii. 14; 1 Pet. i. 15, 16; 1 Cor. xiii. 1—7; 1 Thess. ii. 10—12 and iv. 1.

Secondly.—Beware, oh, beware, how you drink in the Antinomian notion that there is no growth in grace and holiness. I know of no notion more devilish than this, 2 Pet. iii. 18.

Thirdly.—Beware of so relying on the Holy Spirit as to think that if you do not feel the Spirit moving and inclining you, there is no great wicked-

ness in living in unmortified sin, or in neglecting duty, Isa. viii. 17; xl. 31.

Fourthly.—You will no doubt meet with some in your new connection who will say, "I mortify sin as much as the Holy Spirit enables me. If God wished me to be more holy, he would make me so. I do not blame myself for not being more holy. If there is any blame, it lies at God's door." I shudder while I write the last sentence, because it is all but blasphemy. I hope that you shudder at it also now, but I shall indeed rejoice if you always shudder at it. Dreadful is that sentiment; for it makes the Holy God to blame for all the sin in the world; and what can Satan himself say that is more hellish and more suited to drag men down to hell? Yet that is the real sentiment of Antinomians, stripped of all disguise.

You will meet with other unscriptural notions;—you will be told that the Law of God is not now the rule of holy walking with God; yet see Rom. vii. 22. You will hear that all sin is pardoned to believers before it is committed; yet see Luke xi. 4; 1 John i. 9. The decrees and sovereignty of the Most High will be so dwelt on as to do away the guilt of sin, at least in believers; yet see Matt. xxvi. 24; Acts ii. 23. God's unchangeable love will be so set before you as to tempt you to believe that your own conduct is of no importance in regard to it; just as I knew a man at Cheshunt, who, when carried home drunk in a wheelbarrow, said, "Do you think that God loves me less when drunk than when sober?" See John xiv. 23.

I hope you will bear in mind that it is not *talk* but *walk* that proves the man, as we read Jas. ii. 17, 18. I confess that I was myself formerly within a step of these awful errors, and, therefore, I know how slippery the ground is. My prayer is that you may be upheld. Yet if we walk on the ice, it is strange if we do not fall into the dirt.

I think I have now said all that my former connection with you called for; and I commend you to God, and to the word of his grace. It is my sincere wish and prayer that you may be kept humble and prayerful, and that in your responsible station as a husband and father, you may ever walk to the glory of God.

T. K.

HOW AM I TO BE SANCTIFIED?

BY faith in *Christ*, as my atoning Saviour, who bore my sins upon the tree; not a part of them, but the whole—not merely as a sin-pardoning, but as a sin-killing Saviour—as one fully adequate to supply all my wants.

I am to receive him as a willing Saviour—as one who stands at the door of my heart knocking for admittance, offering to come in and bring with him all the rich provisions that his dying love has bought for me.

As one fully able—who is able to subdue all things to himself. "If the Son make you free, ye shall be free indeed." "All power in heaven and earth is given into my hands." "Who is, and was, and is to come, the Almighty."

As a loving Saviour—who loved ME, and gave himself for ME. Yes, he loved me. He says he did—shall I make him a liar? He gave *himself* for ME. He says he did, and shall I say he did no such thing?

As one who bore my sins on the cursed tree. Mine; "though they be red like crimson, they shall be as wool; though they be as scarlet, they shall be white as snow."

As an all-sufficient Saviour—Not only able to save, but to supply all my wants. Am I dead? He is my life. Am I blind? In him there is no darkness at all. "Thy sun shall no more go down; neither shall thy moon go down, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

In all his relations.—Am I weak? In him is everlasting strength. Am I poor in this world's goods? He became poor that I might be rich, yea, that I might be made an heir, and a *joint-heir* with him. Am I despised and neglected by the world? He is my brother, my Almighty friend. Yea, one with me, even as he is one with the Father. Am I spurned and contemned by the proud? The King of kings will dwell with, and take up his abode in me.

Am I sorrowful? He was a man of sorrows, that I might rejoice.

Am I hungry? He is the bread of heaven, of which, if a man eat, he shall live for ever.

Am I thirsty? He is the river of life, living, deep, and broad. Am I sick? He is the Physician who has balm for every wound. My pillow shall be peace, and my couch a bed of down.

THE USEFUL CHRISTIAN.

To be useful is not only the urgent duty, but the glorious privilege of every believer. As it is possible, however, to desire to be useful without knowing how to be so, let me briefly suggest the following method. You may be useful,

By your example.—Without exhibiting this in the first instance, all your other exertions will be utterly useless.

Your own example sets a seal to your sincerity, and gives a weight to every counsel you may offer. You then become a living epistle, that may be known and read of all men; and who does not know that men are even more deeply impressed by living epistles, inscribed by the Spirit of God, than by epistles written only by pen and ink?

By conversation.—Few men were more blessed in the conversion of souls than the celebrated Harlan Page. Yet he was not a minister, but a man in the common rank of life. Now, by what instrumentality did he accomplish so much good? It was simply by conversing earnestly with all whom he met on the great concerns of the soul. Go, in a similar spirit, and do likewise, and you shall be alike useful.

By correspondence.—There are a few who do not write to some friends; but how many are there who write without any right or serious aim! They write about the news of the day, but say nothing about the news of salvation. If you wish to be useful, make it a rule never to let a letter pass from your hands without containing something savouring of the truth, and leading to Christ.

By contributions.—It has been well remarked, "Numerous channels are now opened up in the providence of God, through which we can carry our Christian influence, not only over our own land, but to the most distant and degraded spot on earth. Our charities can take wing, and light upon every place, where we think they are most needed." In such channels let your money freely flow; for in no way can you be more eminently useful, if with your money you give the prayers of faith.

By distribution of Tracts.—It is impossible to tell the amount of good which has been done in this way. The instrumentality may be humble, but

not the less to be valued; for sinners innumerable have thereby been led to the saving knowledge of Jesus. Some of the most eminent pastors of the church have been converted by tracts. Give them in faith; and many are the sheep and lambs whom you may be made instrumental in leading to the fold.

HE IS A CHRISTIAN.

HE IS A CHRISTIAN! Then he is a man of truth. Upon his word you may implicitly rely. His promises are faithfully fulfilled. His representations he believes to be scrupulously exact. He would not hazard his veracity upon a contingency. "He that speaketh truth sheweth forth righteousness." "He sweareth to his own hurt and changeth not."

HE IS A CHRISTIAN! Then he is an honest man. He had rather wrong himself than wrong his neighbour. In whatever business he may be engaged, you may be sure that his dealings will be honourable and upright. "Provide things honest in the sight of all men." "The way of the just is uprightness."

HE IS A CHRISTIAN! Then he is an humble man. He thinks of his own infirmities, acknowledges his dependence upon God, and regards the wealthiest and poorest of his brethren as men, objects of his Redeemer's interposing love, and worthy of his attention and interest. "God giveth grace to the humble." "He that humbleth himself shall be exalted."

HE IS A CHRISTIAN! Then he is a kind man. He feels interested for his neighbours, and has ever a pleasant word for those he meets. He strives to promote the welfare and happiness of those with whom he is associated. His generous heart delights in diffusing enjoyment. "The law of kindness is in his tongue." "To godliness add brotherly kindness."

HE IS A CHRISTIAN! Then he is charitable. He is prompt to attribute right motives rather than wrong to others wherever it is possible. Knowing his own liability to err, he will regard with a charitable heart the failures of others, and will be more ready to reclaim and restore than to censure them. "Bear ye one another's burdens, and so fulfil the law of Christ." "Charity suffereth long, and is kind."

HE IS A CHRISTIAN! Then he is forgiving. Wrong does not rankle in his heart, craving for revenge. The forgiving word is ready upon his lip, for his most implacable enemy. "If ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses." "Even as Christ forgave you, so also do ye."

HE IS A CHRISTIAN! Then he is benevolent. He feeds the hungry, clothes the naked, ministers to the sick. Human distresses touch his heart and open his hand. The spiritual maladies of mankind excite his commiseration, and to relieve and remove them, his influence and property will be cheerfully contributed. "Freely ye have received, freely give." "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him!"

HE IS A CHRISTIAN! Then he is a man of prayer. He lives in communion with God, for thus only can the life of Christianity be derived or preserved in the soul. "In every thing, by prayer let your requests be made known unto God." "When thou prayest, enter into thy closet."

HE IS A CHRISTIAN! Then will he cherish and cultivate in his relations to God, and in his intercourse with men, "whatsoever things are true, honest, just, lovely, of good report."

But suppose a professor of religion does not exhibit or strive to cultivate these lovely characteristics. Then he is no Christian!

THE PRAYER WAS TOO LONG.

WELL, that is a fault. We have no model in the Bible for a long prayer. The longest recorded is that of Solomon, upon the momentous, special occasion of the Dedication of the Temple. The deliberate offering of this would scarcely occupy eight minutes. One of the shortest, that of the publican, "God be merciful to me a sinner," may be offered in one breathing; and it was heard and answered. "Lord, save, I perish," and "Lord, help me," are patterns of earnest, effectual prayer. Earnestness utters its desires directly, briefly, even abruptly. We are not heard because of "much speaking."

The prayer was too long. It is certainly difficult for us to concentrate

our thoughts with the intensity that devotion requires, for a long time, or to maintain without weariness the proper attitude of prayer. Remembering this, he who leads publicly in prayer, representing not simply his own desires, but those of the congregation, should go no farther than he may reasonably hope to carry with him their thoughts and devotions. All beyond this, if it be sincere, is private prayer, and should be uttered in the closet; if it be not sincere, it is hypocrisy.

The prayer was too long. Perhaps the good brother did not know it. In the self-forgetfulness of devotion perhaps he took "no note of time." As the prayers of the social meeting are generally too long, he was but extending a bad custom. Now, if you were kindly to mention it to him, not complainingly, but as though you really desired to promote his usefulness and influence, might it not have a good result? Just try it, and if he is a reasonable Christian he will thank you for it.

The prayer was too long. Perhaps your own heart was not in a proper frame to sympathize with the devotions. You did not pray in private before you came to the public meeting, and consequently you wanted a praying spirit. There was then but little fellowship of spirit between you and the brother who sought to express what ought to be your desires; and if his heart was warm and yours cold, it is no wonder you thought the prayer too long.

The prayer was too long. Was there any preaching in it? Sometimes brethren aim to instruct the congregation, and substantially turn their prayers into exhortations, or statements of doctrine. I think in all such cases, it would greatly add to the interest and profitableness of the meeting if a division were made, and the things that differ were separated.

The prayer was too long. Was it formal and heartless, without unction and earnestness? Did it seem as though the brother prayed merely because he was called upon, without appearing to have any special errand to the throne of grace? Did he seem to pray merely to fill up the time, or to perform his part in the prescribed routine of service? Was it the same old stereotyped prayer, which he always offers, as though circumstances never changed, and our wants and supplies were always the same? If it were so, then

the prayer was certainly too long, even if it occupied only one moment.

There may not be much poetry, but there is common sense and piety in the following stanza :

" Few be our words and short our prayers,
When we together meet;
Short duties keep religion up,
And make devotion sweet."

GLANNIS.

SCRIPTURE ILLUSTRATIONS.

PLAINS OF MOAB.

" These are the commandments and the judgments which the Lord commanded . . . in the plains of Moab," Num. xxxvi. 13.

The territory of Moab lay south of the Arnon, and yet these " plains " are obviously to the north of that river, " by Jordan near Jericho." This is accounted for by the fact that the Moabites had formerly possessed territories to the north of the Arnon, from which they had been driven out by the Amorites, the defeat of whom, under their king Sihon, by the Israelites, threw all the fine tract of country between the Arnon and the Jabbok into their possession, forming their first conquest of territory. The " plains of Moab," although on the north side of the Arnon, then, retained the name of the occupants previous to the Amorites. As the Israelites did not go over the Jordan while Moses lived, and Mount Nebo was the most advanced station in his lifetime, we are of course to understand the indication, " by Jordan near Jericho," in the general sense of neighbourhood or vicinity. Burckhardt, with a fair degree of probability, assigns the denomination to a considerable plain which

occupies the greater part of the country between Mount Nebo and the Arnon, and which is enclosed between it and a small river called the Wale. This tract is now called El Koura, a term often applied to plains in Syria. The soil at present is very sandy and unfertile. The Wale joins the Arnon at about two hours' journey from the Dead Sea.

ASHTAROTH.

" All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants; for these did Moses smite, and cast them out," Josh. xiii. 12.

Ashtaroth, one of the capitals of Bashan, derived its name from the Syrian Venus, whose worship was very prevalent in Syria and the neighbouring regions. It is sometimes called Ashtaroth-Carnaim; the adjunct signifies " the two-horned," the goddess being sometimes represented, like the Egyptian Isis, horned, or with the horned moon. In time, the " Ashtaroth " was dropped; it was called simply Carnaim and Carnion, as in the books of Maccabees (1 Mac. v. 26, 43, 44; 2 Mac. xii. 21, 26), and, in Jerome's time, Carnea. It was then a considerable town. The place is now called Mezareib, and is the seat of the first castle (built upwards of three centuries since) on the route of the pilgrim caravan from Damascus to Mecca. The castle contains the storehouses of provisions for the caravan, upon the roofs of which are built sixteen or eighteen mud huts for the peasants who cultivate the neighbouring grounds. There are no houses beyond the precincts of the castle. Near it, on the north and east, are a great number of springs, whose waters collect at a short distance into a large pond or lake, in the midst of which is an island. The water is excellent, and clear as crystal, abounding in fish. Near this lake there are many ruins of ancient buildings.

Lessons by the Way; or, Things to Think On.

BOOKS FOR THE FIRE.

Young readers, you whose hearts are open, whose understandings are not yet hardened, and whose feelings are neither exhausted nor incrustated by the world, take from me a better rule than any professors of criticism will teach you. Would you know whether the tendency of a book is good or evil, examine in what state of mind you lay it down. Has it induced you to suspect that what you have been accustomed to think unlawful, may, after all, be innocent, and that they may be harmless which you have hitherto been taught to think dangerous? Has it tended to make you dissatisfied and impatient under the control of others; and disposed you to relax in that self-government without which both the laws of God and man tell us there can be no virtue, and consequently no happiness? Has it attempted to abate your admiration and reverence for what is great and good,

and to diminish in you the love of your country and your fellow-creatures? Has it addressed itself to your pride, your vanity, your selfishness, or any other of your evil propensities? Has it defiled the imagination with what is loathsome, and shocked the heart with what is monstrous? Has it disturbed the sense of right and wrong which the Creator has implanted in the human soul? If so—if you have felt that such were the effects that it was intended to produce, throw the book into the fire, whatever name it may bear on the title-page. Throw it into the fire, young man, though it should have been the gift of a friend; young lady, away with the whole set, though it should be the prominent furniture of a rosewood bookcase.

—*Southey.*

BE KIND TO THE OLD.

Be kind to those who are in the autumn of life, for thou knowest not what sufferings

they may have endured, or how much it may still be their portion to bear. Are they querulous or unreasonable? Allow not thine anger to kindle against them—rebuke them not, for doubtless many and severe have been the crosses and trials of earlier years; and perchance their dispositions, while in the spring-time of life, were more gentle and flexible than thine own. Do they require aid of thee? Then render it cheerfully, and forget not that the time may come when thou mayest desire the same assistance from others, that now thou renderest unto them. Do all that is needful for the old, and do it with alacrity, and think it not hard if much is required at thine hand, lest when age has set its seal on *thy* brow, and filled thy limbs with trembling, others may wait upon thee unwillingly, and feel relieved when the coffin-lid has covered thy face for ever.

The old must soon pass from this to another world.—Is it to a world of bliss? Then, though they may have much to cheer them through the remnant of their pilgrimage, be kind to them, for they have sorrows to endure; they have yet to pass through "the valley of the shadow of death." Is it a world of woe to which they are hastening? have they no hope of heaven?—Then be doubly cautious how thou addest a single drop to a cup already full; for surely they have enough to bear, if their prospects for both time and eternity are shrouded in gloom.

ANECDOTE OF DR. BALDWIN.

An interesting incident, relative to this much esteemed minister of the Gospel, was recently related to us. It is well known that Dr. Baldwin was unusually happy and impressive in his administration of the ordinance of baptism. On a certain occasion, while he was engaged in baptizing the Rev. Daniel Merrill, of Sedgwick, Maine, U.S., a dog, belonging to the candidate, on seeing his master going "down into the water," leaped into the river, much to the merriment of a large concourse of boys, who had assembled as spectators to this Christian ordinance. The doctor, on observing the dog swimming toward him, and noticing the effect it had produced on a portion of the promiscuous assemblage, lifted up his hands, and exclaimed in an extremely touching and affecting manner, "Oh, that I loved my Master, as that affectionate creature loves him." The whole current of merry feeling was at once changed, as by an electric shock.

RELIGION OF THE HANDS.

"I am bringing up my daughter," said Lord Byron, "in a Catholic convent; for if she is to have any religion, I desire that she may have her hands full." How well does this random sneer characterize the religion of which he speaks. It is a religion which gives full employment to the whole man, except the essential part of him. It employs the feet in pilgrimages and processions, the knees in genuflexions, the hands in crossing, the tongue in Pater Nosters and Ave Marias, the lips in kissing the toes of marble apostles and the shrines of pictured saints; it occupies the eye with the pomp and circum-

stance of imposing exhibitions, the ear with its solemn anthems and *misserees*, and the imagination with the terrors of purgatory; but it leaves the understanding groping in a darkness which it has no disposition to dispel, and the heart weltering in a corruption which it has no means to eradicate.

THE ATONEMENT.

I know, I feel, that I have no righteousness of my own, whereon I would dare to depend for eternal happiness. If God should enter into judgment with me, what would become of me? But blessed, for ever blessed, be the adorable mercy of God, which has provided a sure place of refuge for guilty man! The atonement of Jesus Christ is the foundation of my hope, peace, life, and happiness.... Oh! my dear friends, an interest in the atonement of Christ, and a participation in the graces of his Spirit—these constitute a Christian!—these cheer and strengthen the heart!—these glorify God!—these entitle and qualify us for heaven!—*Schwartz.*

A WAY FOR REACHING BACKSLIDERS.

A general agent at the West, speaking in reference to the adaptation of colportage to his field, says, "This enterprise for the West, especially when connected with home or domestic missions, is just the thing for scattered professors of religion. It is just the thing for backsliders. I believe that if those in the West who were once professors, but now cover their light under a bushel, being identified with no church here, were located together, there would be more of them than the whole colporteur force of my field would be able to visit once in twelve months. And if any part of the people need faithful fire-side labour, and the home influence of Baxter, Doddridge, Bunyan, etc., more than another, these are they."

NEGRO WIT.

There is a tradition that one of the old esquires, in Malden, Massachusetts, U.S., had a slave who had been in his family until he was about seventy years of age. Perceiving that there was not much more work left in the old man, the esquire took him one day, and made him a somewhat pompous address, to the following effect: "You have been a faithful servant to me and my father before me. I have long been thinking what I should do to reward you for your services. I give you your freedom!—you are your own master; you are your own man!" Upon this, the old negro shook his grizzled head, and with a sly glance, showing that he saw through the master's intentions, quietly replied, "No, no, massa; *you eat de meat, and now you must pick de bone.*"

LESSONS OF HISTORY.

In the final breaking-up of the Roman Empire of the West, in the fifth century, when the central government became weak and powerless, through abounding corruption of manners among the people, and relaxation of discipline in the army, then the long-

subjected but not *fused* "nationalities" rose up, and with the vigour of a partial civilization, derived from Rome, gave the most fatal blows of all to the gorgeous but now tottering throne of the Cæsars. What lessons history teaches! But, alas! she often teaches in vain. No power that is not founded in *right*, in *justice*, in *benevolence*, can endure. This great truth the history of this world has been proclaiming in tones of thunder for six thousand years. But when will men open their ears and hear?

LEGH RICHMOND AND HIS POPULAR NARRATIVES.

It was in the Isle of Wight that the scene is laid of his popular tracts, which have been widely diffused in various parts of the world. His Dairyman's Daughter resided at Areton, a village six miles distant from Brading, where he was in the habit of occasionally visiting her, by particular request, during her last illness. Her name was Wallbridge. His Negro Servant lived in the family of an officer in the neighbourhood. His Young Cottager was one of his Sunday-school children at Brading, and the first-fruits of his ministry in that parish. We take this opportunity of putting upon record Mr. Richmond's solemn assurance that these tracts contain nothing but genuine and unexaggerated fact.

ANECDOTE OF PATRICK HENRY.

When the celebrated Patrick Henry, of Virginia, U.S., was near the close of life, and in feeble health, he laid his hand on the Bible, and addressing an old friend who was with him, "Here is a book," said he, "worth more than all others, ever printed; yet it is my misfortune never to have read it with

proper attention and feeling till lately." About the same time, he wrote to his daughter, "I hear it is said the *Deists* have claimed me. The thought gives me far more pain than the appellation of *Tory*, for I consider religion of infinitely higher importance than politics; and I find much cause to reproach myself that I have lived so long, and given no decided and public proof of my being a Christian."

SURMISE WITH CHARITY.

A kind-hearted lady was once reproved quite sharply by her friend for giving money to a stranger, who seemed to be very poor, when he asked for charity in the streets of Boston. "Suppose he spends that money for rum?" said the censorious and suspicious friend. The quick and noble answer was, "If you must 'suppose' at all, why not 'suppose' that he will spend the money for bread? Why suppose what is evil about one of whom you are at liberty to suppose what is good and noble?" That lady had the true Christian spirit.

BENJAMIN WEST, AND JOHN QUINCY ADAMS.

Sir Benjamin West attributed his eminence to the sweet kiss of encouragement his mother gave him when he showed her his first rude attempt at drawing; and it is stated that John Quincy Adams, through his long and eventful life, never omitted that beautiful little prayer his mother taught him when a child:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

Statistics.

HOME STATISTICS.

INCREASE IN THE STRENGTH OF THE NATION.

In 1821 the number of males in Great Britain under twenty years of age, and the number above twenty, were nearly equal. The census of 1851 reveals a very different state of things. The increase in the young population (under twenty) since the year 1821 has been rather more than 2,500,000; the increase in the adult population (above twenty) has been more than 4,000,000. The males at the soldier's age, from twenty to forty, amounted to 1,966,664 in 1821, and to 3,193,496 in 1851; the increase in thirty years is equivalent in number to a vast army of more than 1,200,000 men. While the population under twenty increased thirty-seven per cent., the population between twenty and forty increased sixty per cent. Assuming, as may fairly be assumed, that the population under ten years, and the great bulk of the population of the age of seventy and upwards, are chiefly sustained by the industry of the po-

pulation living in the middle period of life, extending from the age of twenty to the age of sixty, it will be found that in 1851 the 6,367,991 persons of the middle age sustained 4,355,166 children and old persons, or sixty-eight per cent. of their own number; while in 1851 only 5,797,295 ineffectives by age (fifty-seven per cent.) were sustained by 10,082,296 of effective population. Tested by these facts, the strength of the nation has increased faster than its numbers.—*Census Report.*

EQUALITY AND DISPARITY OF AGE OF HUSBAND AND WIFE.

The cases in which the husband and wife are precisely of the same age must be of rare occurrence; but the number of cases in which the husband and wife were born in the same year is considerable; and in 3,202,974 pairs, the ages of 1,229,008 pairs fall in the same quinquenniad, 1,954,519 in the same decenniad, and 2,574,952 (or four-fifths) in the same vicenniad. Women of the

age of 20—40 give birth probably to seven in every eight children; and it is seen that of 1,703,475 wives of the age 20—40, there are 1,397,453 married to husbands of that age; 297,045 to husbands of 40—60; while only 1,620 of these wives are united to husbands under 20; and 7,357 to husbands of 60 and upwards. The disparities of age are generally in the direction that popular observation would indicate; for while the age of the husband and wife falls in 1,299,008 instances within the same quinquenniad, the wife belongs in 1,409,275 instances to the earlier ages, and in only 494,691 instances to the ages older than the age of the husband. The degree of disparity differs and is greatest at the extreme age of either sex. The disparity of age has a wide range; and the returns show one instance in which a man of 30—35 is married to a woman of 90—95, and four in which men of 95—100 are married to women of 45—50. In one instance it appears in the tables that a girl of 18 is married to a man of 100; but this is an error. There is a certain regularity in the numbers that marry at different ages, and in such a degree as indicates that the acts which appear to result from arbitrary volition and chance are the result of regulated contingencies, which in their course obey laws and follow rules as definite as any that sway the relations of the physical phenomena of inorganic matter. The tendency in marriage is stronger that unites husbands to wives of the same age-period, and it would appear that the reciprocal attractiveness of the sexes diminishes the distance of age at rates which may ultimately be expressed by some simple mathematical formula.—*Census Report.*

THE BRITISH POST-OFFICE.

The following are the latest facts respecting the postal system:

According to the parliamentary returns, there are in the United Kingdom 986 post-offices and 6,612 receiving-houses for letters; 1,810 of these post-offices and receiving-houses are money-order offices. The number of letters which pass through the post-office department in the course of a year is nearly 400,000,000. The number of miles which mails travel over railways in a year is about 7,000,000. The length of the English ocean mail-lines is 55,000 miles. The English ocean mail-packets traverse over 1,600,000 miles annually. The number of money-orders issued yearly is 5,000,000. The number of applications for missing letters during twelve months is nearly 10,000. The net revenue of the Post-office is now above £1,000,000 a-year, and the cost of management £1,400,000; the payment to railway companies for conveying mails is £390,000 a-year, and to steam-packet companies £850,000. The amount of money-orders issued annually is nearly £10,000,000, and the yearly revenue derived from commission on money-orders is £80,000. The value of property contained in missing letters during twelve months is about £200,000.

NEWSPAPER STAMP RETURNS.

A Parliamentary Return of the number of newspaper stamps, at one penny, for the

years 1851, 1852, and 1853, has just been published, by order of the House of Commons. The return extends to twenty-two folio pages. In 1851, the number issued in the United Kingdom was 89,645,931; in 1852, the number was 92,678,420; and in 1853, the number was 94,961,413. Last year, in England, the number issued was 78,274,335; in Wales, 718,480; in Scotland, 7,774,612; and in Ireland, 8,193,986. In 1852, the numbers were, England, 76,240,997; Wales, 795,302; Scotland, 7,229,702; and Ireland, 8,412,419; while in 1851, the numbers were, England, 75,097,069; Wales, 683,793; Scotland, 7,061,381; and Ireland, 6,803,688.

COST OF POOR-LAW ADMINISTRATION.

From an interesting return recently made, it appears that the salaries paid to persons employed in the administration of the poor-laws are, in Norwich, population, 68,195, £1,580 per annum; Nottingham, population 57,407, £1,446 per annum; Wolverhampton, population 49,558, £1,765 per annum; Oldham, population 52,820, £1,208 per annum; Leicester, population 60,584, £1,182 per annum; Salford, population, 63,581, £1,655 per annum; Plymouth, population 52,221, £927 per annum; Bolton, population 61,171, £1,592 per annum; Hull, population 84,690, £1,140 per annum; Newcastle-upon-Tyne, population 87,784, £1,290 per annum; Sunderland, population 63,855, £916 per annum; Preston, population 69,542, £2,464 per annum; and Stockport, population 53,835, £1,041 per annum.

THE ENGLISH LANGUAGE.

The English language is composed of 15,734 words, of which 6,732 are from the Latin, 4,312 from the French, 1,665 from the Saxon, 1,168 from the Greek, 691 from the Dutch, 211 from the Italian, 106 from the German (not including verbs), 90 from the Welch, 75 from the Danish, 56 from the Spanish, 50 from the Icelandic, 34 from the Swedish, 31 from the Gothic, 16 from the Hebrew, 15 from the Teutonic, and the remainder from the Arabic, Syriac, Turkish, Portuguese, Irish, Scotch, and other languages.

DURATION OF LIFE AMONG THE ENGLISH.

Profession, &c.	Average Age.
Clergy	74.04
Gentry	74.00
Medical Men	72.95
Lawyers	72.78
Navy	72.62
Trade and Commerce	72.32
Literature and Science (English)	72.10
Aristocracy	71.69
Army	71.58
Literature and Science (Foreign)	71.44
Fine Arts, &c	71.15
Painters (Major Bell's Tables)	70.96
Chemists (Thomson)	69.51
English Literature (Chambers)	69.14
Members of Royal Houses (Males)	68.64
Kings of England	64.12

SUNDAY EMPLOYMENT ON OMNIBUSES.

It is estimated by the Census tables, that the number of men engaged in London alone upon omnibuses, on the Sunday, is as many as 6,000.

ROMAN CATHOLICS.

According to the Census tables on religious worship, there were, in 1853, 11 colleges and 88 religious houses, of which 15 were for men, and 13 for women; while the number of priests was 875.

FOREIGN STATISTICS.

MINUTION OF THE POPULATION OF THE SANDWICH ISLANDS.

The native population are melting away like snow before a summer's sun. The official returns of James W. Marsh, Esq., to the Governor of Oahu, in the Islands, for the year 1853, show the following results for the First District, in which Honolulu is situated:—Births, 191; deaths, 3,759; marriages of natives, 453; marriages of foreigners, 62. This district is comprised between Maunama on the east, and Moanalua on the west, a distance of some fourteen miles, and containing a population of about 10,000 souls. The deaths from small-pox, included in the above, are supposed to be about 2,800—the balance from other diseases.

In the same district, during the year 1852, there were births, 337; deaths, 906; marriages, 418. It is to be remarked that it was in this district that the small-pox first broke out, and was more fatal, perhaps, than in any other portion of the Islands. From the limited returns that have been collected, we infer that the population does not exceed 70,000 souls on all the Islands—a diminution of 10,000 since the census of January, 1849.

Statistics of the population of the Kona district, from the official returns:—Natives, 10,186; foreigners, 1,169—total, 11,355. In 1850 the number was 14,484, showing a decrease of 3,123 in three years.

COLLEGE STATISTICS.

In the College of New Jersey, at Princeton, there are in actual attendance at present 237 students, of whom 60 are professors of religion. These are distributed among the various classes in the following manner:

	Students.	Professors of Religion.
Senior Class . . .	81	22
Junior Class . . .	59	18
Sophomore . . .	76	15
Freshman . . .	21	5

In the senior class there are 15 who pursue studying for the ministry.

At Lafayette College, at Easton, Pennsylvania, there are 72 students, 27 of whom are pious, and 16 have the ministry in view; 51 of the students have pious fathers, 60 pious mothers, 14 are sons of ruling elders, and 6 the sons of ministers.

PRESBYTERIAN CHURCH.

There are now in connection with this branch of the Presbyterian Church, 28 syn-

ods, 143 presbyteries, 2,879 churches, 2,139 ministers, 595 licentiates and candidates, and 219,263 communicants. These 143 presbyteries cover the entire territory of the United States, except a portion of New England. Two of these presbyteries are in the Indian territory, 3 in Texas, 2 in California, 1 in Oregon, 2 in China, and 3 in Northern India, scattering over the vast plain of the Upper Ganges. It has under its supervision a Board of Home Missions, with 515 missionaries, labouring chiefly in the south and west; a Board of Foreign Missions, having stations among the Indian tribes, in Africa, India, Siam, and China; a Board of Education, with 102 schools, 46 Presbyterian academies, and 13 synodical colleges, and a Board of Publication, distributing by sale and colportage religious books and tracts. The Assembly has under its care four theological seminaries; those of Princeton, Alleghany City, Prince Edward, Va., and Danville, Ky.

PAUCITY OF LARGE TOWNS IN RUSSIA.

St. Petersburg, Moscow, and Odessa, are the only cities whose population exceeds 100,000; indeed there is some doubt whether that of Odessa reaches this figure. There are only four towns containing more than 50,000 inhabitants each, and eighteen or twenty with a population exceeding 25,000. In fact, it has been computed from the official report that there is only one town with an average population of 7,000 in an area of 130 square miles. Now the result of this is obvious. The absence of any market renders it unnecessary for the proprietor, who has no facilities for transporting his grain to a seaport, to grow more than sufficient for his own consumption; and the peasant only cultivates land enough to yield the produce required to support his own family.—*Russian Shores on the Black Sea.*

RELIGIOUS TOLERATION IN RUSSIA.

The population of European Russia is about sixty millions, only three-fourths of whom are members of the established Greek Church. 3,500,000 Roman Catholics reside within the broad domain of the Czar. The Protestants of the Augsburg confession of faith amount to about 2,000,000, while no less than 2,500,000 belong to the Mahometan creed. There are 600,000 Jews, and about half as many followers of the Grand Lama of Thibet. 170,000 are open idolaters, and no less than 600,000 are addicted to the disgusting practice of Fetichism, worshipping every uncouth specimen of brute, as a representative of the Divinity of heaven.

THE POPULATION OF ROME.

According to official returns for the year 1846, the city of Rome is divided into 54 parishes, inhabited by 35,983 families. There are 41 bishops, 1,533 priests, 2,845 monks, and 1,472 nuns. The Jews, who are about from 8,000 to 10,000, are not comprised in this census. The whole population in 1837, was 156,552; in 1840, 154,632; in 1845, 167,160; and in 1846, 170,199.

Biography.

JOHN MACKINTOSH.*

MR. MACLEOD has been happy in a subject, and Mr. Mackintosh in a biographer.

Mr. Mackintosh was one of the most remarkable young men of recent times; and had he been spared he would, doubtless, have taken rank with the most distinguished sons of the Free Church.

There is something not a little interesting in the history of the volume. Mr. Macleod, an early and most intimate acquaintance of the deceased, was requested to undertake it in a very solemn manner by a body of thirteen gentlemen, who subscribed the document fervently entreating him so to do. The gentlemen, deeply convinced that the subject was one of a very superior order, were anxious to command for that purpose the services of Mr. Macleod, whom they justly considered the fittest of all living men for the task. Rightly to apprehend the nature of the case, it is to be remembered that Mr. Macleod is a minister of the Established Church, whereas Mr. Mackintosh had become a student of the Free Church; and during his illness, in drawing up his last will, he actually desired that certain sums of money, from the funds at his disposal, should be handed over to the Missionary schemes of the Free Church. In the same instrument he bequeaths his bookcase and books to the Library of New College, an institution also belonging to the Free Church, with the exception of a few volumes left as mementoes to different friends. The funds, it seems, did not turn out as he anticipated; but this in no respect interferes with the expression of personal conviction, of confidence and love, relative to that body and the principles it represents. In stating this fact, however, we must state another, which greatly redounds to the honour of Mr. Macleod. We give it in his own words:

I mention these things here, partly because they belong to his character, and as the reason why I feel that I am only fulfilling my friend's wishes, in handing over all the profits

of this work—which have been secured by the liberality of its publishers—to those missionary objects of the Free Church, the welfare of which John Mackintosh had so much at heart—for, it is unnecessary to add, the book, in everything which gives it any kind of value, belongs to him, not to me.

Now, what say our readers to these facts? Do they not reflect the highest credit on all concerned? Mr. Mackintosh's friends solicited a churchman to prepare his Memoirs. Mr. Macleod cordially accepts the sacred trust, and, with the generous concurrence of the publishers, hands over the profits to the Free Church! Comment is unnecessary. When Mr. Macleod appeared in London last May, he electrified the constituents of the London Missionary Society by his magnificent discourse in Surrey Chapel, and by his dashing and magnanimous address at Exeter Hall, in which he seemed the very impersonation of the spirit of liberality and catholicity; and the facts we have just now cited clearly show that these were not things brought to London for the occasion, to be laid aside on his return to Glasgow, the city of his habitation, and the sphere of his labours.

John Mackintosh was born in Edinburgh, in 1822; and was the youngest son of the late William Mackintosh, Esq., of Geddes, in the county of Nairn. As a matter of course, he went first to the Edinburgh Academy, one of the most efficient schools of the present time. In that school he shone like a star of the first magnitude. For seven successive years he actually carried the first medal of his class, gaining besides, during the same period, upwards of thirty prizes! We doubt if, in the history of this great school, there be a case in all points parallel. But the most remarkable part of the matter is the moral aspect it bears. When the rector, bidding him farewell, and complimenting him on his distinguished career and admirable character while in the Academy, said, "You may be a great man; but I am quite sure you will be a good one,"

* "The Earnest Student: being Memorials of John Mackintosh." By the Rev. NORMAN MACLEOD, Minister of the Barony Parish, Glasgow. Constable and Co., Edinburgh; Hamilton and Co., London.

was ever a higher compliment paid by a preceptor to a retiring pupil? Pre-eminent as were his gifts of an intellectual character, they appear to have been overborne by his piety.

Mr. Mackintosh, on leaving the Academy in 1837, entered the Greek and Latin Classes of the University of Glasgow, where he became an inmate of the family of the Rev. Dr.—the honoured father, we presume, of Norman—Macleod, with whom he lived during the two winters of his Glasgow College life. His career in the University was quite as distinguished as it had been in the Academy. He carried the highest prizes in the Greek, Latin, and Logic classes, besides other honours. In 1838, he made a public profession of religion, and at that time began to keep a Diary, which he continued to the last year of his life; and, with the exception of a portion of 1839, the events of every day are minutely recorded. To this Diary the present captivating volume owes no small portion of its excellence. He now began to teach in a Sunday-school, and in various ways to lay himself out to promote the welfare of his fellow-men. Writing January 9th, 1839, he says, "This day I am seventeen. About two years ago, I began to think seriously of religion. I trust I have made progress; but, alas! how small compared with my opportunities? God be praised for his goodness to me in the past! May his lovingkindness continue, and may I daily make growth in every grace!" Happy youth, that could date his surrender to God at a period so early!

Having passed through several classes in Glasgow, he determined to proceed to Edinburgh, to attend Moral Philosophy and Mathematics. He had here an opportunity of attending the luminous and impressive ministry of Dr. Candlish, from which he appears greatly to have profited. But he was not a mere recipient—he delighted in communicating knowledge to others; and hence we find him, every Sabbath morning and evening, teaching a class in the Doctor's Sabbath-school. Rarely has a student more remarkably combined diligence in business with fervour of spirit. The following appear at this time to have been his hours of study:

Rise at six, read Scriptures to seven and a half; study to nine; then breakfast, College,

walk, etc., to three; study, three to four; meditation, etc., four to five; dine, and light reading, five to six; six to eight, study; eight to nine, tea, etc.; nine to ten, study; then ten to eleven, prayers and to bed.

This was certainly making the most of it. We would, nevertheless, not over-estimate mere plans of study, nor take them as a proof of so much labour. Such, at our public schools and universities, are abundant; but they are very rarely acted out to the letter. They are only the measure of the purpose, not of the performance.

During the vacation, Mr. Mackintosh proceeded to the Continent, where he appears to have been a careful observer of men and manners, and greatly to have profited by what he heard and saw. On returning, still full of goodness and devout ambition to advance in knowledge, he yearned for an opportunity of enjoying the advantages, such as they might be, of Cambridge, preparatory to entering on the ministry. It deserves notice, that at this time he had not decided whether he would enter the Scottish or the English church. His family's sympathies were with the latter. The correspondence on this subject is deeply interesting, and strikingly illustrative of the workings of an enlightened conscience with a cultivated mind. He appears to have made the subject of the Free Church, and the grounds of its secession, a deep study; and the result was, at length, his firm determination to cast in his lot with that great community. In 1842, shortly after his return to Cambridge, in October, he finally resolved not to enter the English Church, and communicated his purpose to his indulgent father. Having resolved to connect himself with the Established Church of Scotland (the disruption had not then taken place), in February, 1843, we find him beautifully delineating his own idea of what a parish minister ought to be. Amidst these pleasing dreams, however, when he was still at Cambridge, the disruption came forth; and John was not long in making up his mind to suffer affliction with those whom he esteemed as martyrs to conscience and to truth.

Again, he communicates with his father; and in a beautiful letter, he says, "I came to the conclusion, which I have mentioned for two very clear reasons: first, I could never be a party to intrude a pastor on a congregation

against their will; second, I would never enter a church which has surrendered the power of the keys entrusted to them by Christ to the civil magistrate." There was now an end, therefore, to John's vision of being a parish minister. He boldly declared that to surrender the power last mentioned to the magistrate seemed to him "to strike at the very existence of the Church of Christ." The ingenuous youth appears to have been somewhat troubled by his own discovery. He tells his father that, while he sees his course clear, he writes in great heaviness of heart, from a belief that it would be a source of grief to his father, "from whom he had never received anything but the very greatest kindness, and the highest advantages."

This was the turning-point of Mackintosh's life; and from this hour to the close of his pilgrimage he kept steadily to his principles and to his object. He passed the winter of 1843 in Edinburgh, subsequently proceeding to the Continent, where he travelled largely, improving both his knowledge and his health. Again he returned to Edinburgh, and was speedily called to deplore the loss of his father. From this time—1845 to 1848—we find him steadily employed in works of faith and labours of love, and still prosecuting his studies with zeal and vigour. Again he returned to Geneva, his diaries in which are full of interest. Leaving Geneva, he travelled extensively in Switzerland and elsewhere, and subsequently entered Italy. The Journal now becomes unusually interesting, stating facts of daily occurrence, all uniting to illustrate the deplorable condition of society in that unhappy country. We have here a great deal of arts and artists, and of antiquity. One of the finest and most copious letters in the volume is that addressed to the Rev. Norman Macleod, dated Rome, November 28th, 1849. The following is an extract:

But I daresay, dear Norman, though all this interests you—yet in the strong, practical nineteenth century, and religious bent of your mind—you would wish me rather to have enlarged on the city of the Pope. Well, its interest, always great, is daily increasing on my spirit. Of course I omit no opportunity of gathering such information, and making such observations as I can; but this must be the work of time; and it is especially in this point of view that I have proposed to remain here for the winter; but we imbibe so much prejudice with our mo-

ther's milk—we have so much thrust upon us as the offspring of Calvin and of Luther, that I am anxious calmly to examine for myself, and have my judgment of the Romish system intelligent and candid. I know you will approve of this, and would not have me, at my years, to come here a ready-made judge, instead of a patient learner and observer; nor do I think that the vulgar mode of argument, what may be called the *slang* of the question, is what will avail in the coming struggle. Now it seems to me that as I am not flying through Rome, as I intended, this answer to your letter will please you better than a more direct one, and I hope to hear so soon. Briefly, you cannot but be conscious that you are here in the city of the Pope; there is great solemnity, great decorum, great gravity—no sights by day or night are suffered to offend the eye—the streets are early silent—even swearing is repressed by law. On Sunday all shops shut; day and night the air is melodious with church or convent bells; and where service is performed, it is generally well-attended; but, then, what is that service? Ah! there is the question: at first sight the grossnesses present themselves; but I want to read, and probe, and hear what is to be said that reconciled a Bellarmine, a Pascal, and a Bossuet to what offends me. As far as I can learn, the mass of the Romans are republicans, and would wish the government vested in the laity. Many of those, however, would retain the Pope, even as temporal sovereign, and are staunch Catholics; the others are infidels, and only talk of Protestantism because they hate the priests. Strange to say, even where the priests are notoriously corrupt, which is not specially the case here, the Catholic Italian distinguishes carefully between the man and his office. I cannot hear of anything permanently effected by Protestant efforts during the Republic. Of course all clubs are now dissolved; the cardinals, who are displeasing all parties by their vindictiveness, having quickly put a stop to them. I saw a gentleman who had visited the Inquisition during the Republic, and described its dungeons in blackest colours; but, of course, they are now closed again for ages to come. There is little doubt, the Pope was on the eve of returning, when the new Somerset in the French Chambers deterred him. He is personally loved. Being of a liberal family, he wished reforms, and began them most judiciously, thereby alienating all the Cardinals and High Church party. The return he met with for this from the people, unaccustomed to any concession of political influence, was demand upon demand, until he was besieged in the Vatican, and forced to flee. They have thus themselves chiefly to blame for the re-imposition of the galling yoke. When he returns, he will be welcomed, for he is better than the cardinals; and without him trade, etc., languish. Now I must reserve many remarks I have already made, and many more I hope to make, for a future letter, where you shall have no rubbish about old Rome. How grateful all your views of home! My warmest love to your dad, the Doctor, your mother, and all others. How

blessed you are in your work! yes, I will say even from amid the fascinations of Rome, how enviable! I wish I could get Meyer here—but it would be impossible. Thanks, thanks for your loving counsel, which was not unheeded, nor, I hope, unprofitable. Blessed be God, he restores my soul often by sharp chastisements, reminding me that I am a son and not a bastard. You are daily in my prayers, and I ever am your fondly attached.—Yes, you shall have the best view of Rome that I can procure, and aught else I can think would interest you—a friend to whom I owe many of the happiest hours of my life, much mental development, and not a few faithful and well-timed warnings—a friend, the thought of whom brightens my future!

The Diary here presents the results of the sights, the discoveries, and the investigations of each successive day; and to the student they are all fraught with the deepest interest. The following is an account of the *Propaganda*:

Jan. 17.—We (Hemans and I) went alone to see the Propaganda. An English student and an American received us with a kindness and courtesy unfailing among Roman Catholic clergy and students. We proceeded through the establishment, which is vast in extent, and appears to be arranged on principles of method the most consummate. The training I understood to embrace ten years, though many may come up so far prepared as to shorten the curriculum. Of these are devoted to grammar (Latin, Italian, etc.) two, Rhetoric two, and Philosophy other two. Under these heads a wide range of study is embraced. Four are then devoted to theology, where Hebrew, church history, and the evidences, occupy the first; church history, morals, and dogmatic, the second; church history, dogmatic, and Hebrew exegesis, the third; dogmatic, etc., the fourth. I saw many of their text-books, of which Palma's Church History arrested my attention. The different years have *camerate*, or ranges of chambers, assigned them; sometimes, however, two years are put together, so that the *camerate* vary from six to seven. The younger years are in one large hall, where each has his little dormitory at the side, and a table and bookcase in the hall. The more advanced have each their room. A prefect presides over each *camerata*—one of the more advanced students in theology. Lecturers come in to prelect on the various subjects, and, in some cases, students from other colleges—as the Irish—are admitted to these lectures. There are two annual examinations—the last occupying more than a week—conducted in writing; and these, being all successfully passed, (priest's) orders are conferred. For D.D. a different ordeal is undergone. The daily hours are such as these: Rise at half-past five; chapel at six; breakfast at seven; study from half-past seven to half-past eight; lectures, half-past eight; at half-past ten study again; dinner at half-past eleven, preceded by a quarter of an hour's examina-

tion of conscience in chapel; after dinner conversation and recreation for an hour; then one to three, study; two hours' walk before the Ave Maria; five to eight, study; then supper, conversation, and all to bed by ten. Thus they have nine hours' study, including lectures. The scholastic year lasts from November to August, with a few holidays interspersed, and every Thursday. In August they relax, and in September go to a country seat they have at Frascati, where they spend very happily six weeks of summer. I was introduced to Chinese, Armenians, Turks, Syrians, Africans, etc., etc. All seemed happy and united, and pervaded with courtesy. We saw the refectory, where all take meals together, substantial and plain; also some smaller libraries, but had not time on this occasion to see the great library and museum. Their own little libraries seemed well supplied. I made the acquaintance of two Scottish students; —, who recited on Sunday, and —, whose hearty Highland accent and loving expression took me very much. They both invited me to come and see them, which I offered to do, informing them, of course, that I was Protestant. I was anxious to know of some history of this great institution; but none such appears to be published. Their own records are most complete. Every student who goes out as missionary must write them at least once a year, and he is answered. The college was founded by Urban VIII. in 1627, and San Carlo Borromeo drew up its first rules: the wealth is very great. A Jesuit, by a papal bull, must always be its rector.

On leaving Rome, he addressed another lengthened and beautiful letter to his friend, Mr. Macleod. We can only afford the following:

I shall say nothing in this latter of the mighty past, but confine myself to a few remarks on what has passed before my eyes, illustrative of Romanism. So manifold, however, have been the subjects of study crowded into one short winter, that I do not feel satisfied with the time and opportunities I have been able to have, in order to acquaint myself with such a vast subject. It was very different at Geneva. The book-knowledge of the system may be learned anywhere; so it, too, I shall waive; it will be enough to notice her ritual ceremonies, and apparent influence upon the people. I am disappointed with the former, striking as they often are; for how can forms, multiplied and carried into detail, impress one who has understood, in some measure, the grandeur and simplicity of spiritual worship, and been taught that such, under the new economy, the Father seeks? In one word, their Christmas ceremonies, their Easter ceremonies, nay, their daily ceremonies, may have something in them which, when explained and studied, commends itself as beautiful in the design. The æsthetic man is pleased with it as with many other exquisite human contrivances; but once let the heaven-touched spirit take wing, and ascend into the empyrean, where it ought to worship, and all this

apparatus is cast aside like a harness that would impede instead of aiding. The Romish church wishes to destroy individualism, or, at least, to keep it in abeyance; it is a grand socialistic system. Christianity, on the other hand, begins with individuals, appeals to each apart by all that is most solemn, and labours to make him in earnest about himself. The Romish Church says, "Unite yourself to me, and through me (and me alone) to Christ." Christianity says, "Unite yourself to Christ, and through him (and him alone) to one another and the church." I believe that this transposition expresses one of the cardinal aberrations of Romanism, and one of the most fatal. The conscience once given over to the body, it is almost hopeless to move that lumbering contented soul, and make it in earnest about the way of salvation, or that change of heart and nature which the Bible calls the "new creature." Oh! the callousness—oh! the satisfaction in belonging to the church—oh! the neglect and violation of Christian duties, that prevail everywhere in consequence of this system! It is not exaggerated what is said about the Mariolatry of Italy. Except in the mass (where he is not), Christ is seldom brought before their eyes;—the Virgin for ever! The idea seems somewhat of this kind, that being a woman and a mother, she is more accessible to mankind, and more open to pity, than her sterner Son, with whom she has boundless influence. Now this idea they are taught to entertain in every possible way; and what can be more awful, more hideously contrary to Scripture? Close to one of the principal entrances to Rome, is this text upon a church, "Let us therefore come boldly to the throne of Mary, that we may obtain mercy to pardon, and grace to help in time of need," as if it so ran in Scripture. Madonnas fill the churches. Is a miracle of conversion or healing performed? It is by her instrumentality—perhaps by her statue or picture. The rude sailors on the coast are taught to look upon her as the Star of the Sea (*Stella Maris*), and invoke her always in the time of tempest; and in the hour of death she is the stay. Now, this of itself precludes all further patience with the Church of Rome. Apart from her indulgences, her doctrine of merits, her invocation of saints, founded on a splendid enough theory of the unity of the Church militant and triumphant, and their intercourse through the Head—apart also from her frauds, her idle monks, her sacrifice of the mass, and transubstantiation, her presumptuous claims, her suppression of knowledge of the Scriptures, and generally of true spiritual life—oh! it is a system of which the only thing that staggers me is the enormity and widespread delusion. I cannot understand such masses of excellent intelligent men often being "given over to believe a lie;" and this marvel forces me again and again to ask if I understand them fully—if there is nothing behind, which, from my education, I cannot appreciate; or if I am not mistaken in many of my conceptions of them? Yet, after all, my impression is, that the multitude even of priests are very ignorant; that long habit and indolence of mind have warped their religious sense; that a few, however, but

comparatively the few, know what they are about, and yield to system, the result of contrivance, and often of natural human aberration to ambitious purposes, not of themselves, but of their order; for socialism is the base of the Catholic idea. There is a deal of preaching at Rome—of a ready, fluent, commonplace order, which generally leaves the conscience and heart very much where it found them. How morals are to spring up without regular preaching, and without the written rule, would be a puzzle, were it not that the fruits correspond with the cultivation. The devotional powers are morbidly exercised, the moral lie waste. I have not had much intercourse with the priests; but a good deal with students of different colleges, whom I like and regret. Poor fellows! they are generally free as yet of that sinister stamp they will infallibly acquire. Their studies and habits of life are all consummately arranged for producing the desired effect. I have not been much impressed with the intelligence of those I have met with. They are always lectured to in Latin; and be it in college, or be it from the pulpit, Protestantism is the grand bugbear before their eyes, being far more upon their lips than ever Popery is on ours.

Leaving Rome, our young friend proceeded to Naples, and there, as everywhere, he was a keen observer, and a vivid reporter. Here, however, we regret to say, he was seized with a sudden illness, from which he never fully recovered. Proceeding to Venice, he crossed the Alps, and entered into Germany, and reaching Tübingen, he commenced his studies again with his usual zeal. His object here was, to perfect himself in the language of Germany, and also to dip into the waters of its Ethics; and hence we find him giving himself to German literature, church history, moral philosophy, and theology. This noble spirit, in the prosecution of his studies, now appears to have burst the bonds. There was too much truth in his own words, when writing to a friend, he said he had "worked the clock out of countenance." All young men will find that the clock is a fearful combatant! He says, "I am in full sail, every inch of canvas spread, although my craft be but small; not many minutes of the day but I work and turn to account. Oh, my Lord, may I add, that it is all for thee?" Life cannot be spent in a paroxysm. A light that burns so fiercely cannot burn long. The following paragraph, written on the 8th July, 1850, appears at the present day not a little remarkable:

Had a long walk with Professor Michaelis. In the evening, the reading-room. Read the

news of Sir Robert Peel's death, which made my heart beat, and my eyes swim. What! in the prime of life, and the only competent prime minister at present for England! Some day, I suppose, Gladstone will be prime minister, and then, however England may be managed externally, she will be thrown into internal Church broils, for which she is already ripe; and some agencies which are at present in the background will once more play an influential part in the history of Europe. Russia and England are preparing the ground for a tussle. The former has religious objects in view as well as political. God grant that, if she endeavour to supplant the Church of Rome, England enter not into the quarrel, as giving her power to —! I feel a gloom over my mind and spirit in consequence of this news.

"Russia and England preparing the ground for a tussle!" So it was, although Mackintosh was one of the very few men living who then entertained such an idea. Our traveller throws a great deal of light on the interior of the German churches, and the state of religion in that country; and, we regret to say that, notwithstanding the grains of great excellence which are here and there found to exist, the vast body appears to be "wood, hay, and stubble." At the commencement of 1851, the effects of the former illness began to appear again. Writing to his friend Hamilton, then residing at Berlin, he says, "Walking from Rome to Naples, with a heavy knapsack on my back, amidst the rains of spring, I contracted a bad cough." He then goes on to tell what the effects of the winter had been, and how matters stood with him at that moment. He had now, although he knew it not, but a few weeks to live, while full of hope and joy, anticipating many days of useful labour. He was seized very soon with the most serious symptoms in the lungs, both of which became very much affected. He began to spit blood. The proper aid was called in, and nothing that money could command, or skill could achieve, was wanting; but all to no purpose. Intelligence of his extreme danger having reached Scotland, his mother and sister, with a relative, started for Tübingen; and his faithful friend, Norman Macleod, without loss of time, visited him; and the result of that gentleman's visit, personal intercourse, and observations, constitutes one of the most important portions of the Memoir. His sister, during his closing weeks, appears to have been to him an angel

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of mercy, waiting upon him night and day, and ministering to all his little wants, when he had been reduced to the weakness of a second childhood. The narrative here is so full of beauty and devotion, that we should like to extract the whole; but this is impossible. This portion of the volume alone demonstrates that Mr. Macleod, beyond all living men, was the fit and proper person to perform the duties of biographer. Mr. Macleod was unable to remain till the moment of the spirit's separation from its prison-house. Leaving home on the 11th of February, he, nevertheless, remained with his afflicted friend till the 11th of March, — a period which he did not exceed because of special arrangements of a religious nature in Scotland. Still, such was the strength of his affection, that he left the case to his dying friend. The following is his own account of this tender affair:

I resolved to refer my case to my friend, well knowing how wisely and unselfishly he would advise me. The day after I did so, he called me to him, and said, "I have thought calmly and prayerfully over all you have told me; my verdict is, *go!* If I thought that my end was near, I would as decidedly say stay, that you might be with me to the last. But I think it probable that I may live for a month yet. So we must part now. Then, besides your arrangements about Glasgow, your people in Dalkeith may require you. There may be sick ones wishing to see you; your sister is alone," etc., etc. Then, after saying some loving things about the time we had spent together, he added, "The Spirit of God, the Teacher and Comforter, is with me. You know now all my feelings, and just act with a good conscience." I saw Dr. J. upon the 10th, and he also said that it was quite possible he might yet live several weeks, and that certainly he did not think him near death. As I could not, therefore, "with a good conscience," remain so long as to have the satisfaction of being with him and his family "to the last," I resolved to leave him early on the morning of the 11th.

The evening before, he seemed to have considerably revived. He had been able, but not without much effort, prompted by love to others, to sit several times during the previous days to an artist for his likeness. This last day he had enjoyed music and reading, and we met as usual in his room for family devotion, feeling indeed that we should never again all praise God together in this world. But in the middle of the night he suffered so much from his harassing cough, that I sat beside him, and remained with him till morning. In reply to my inquiries when I entered his room, he said, "I have endured agonies of body for the last two hours; but they have not affected my spirit—I have perfect peace. Could I sing,

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I would sing, 'Glory to God!'" He then asked me to read some hymns and passages of Scripture to him from time to time, and also to pray with him. And thus the night passed; and the morning came; and soon six o'clock struck—the hour at which I must leave him. Of our parting I shall not speak. But I little thought at the time that God had graciously permitted me to begin with him his last day upon earth!

Thus it was; instead of a month, he had only a day to live! About midday his breathing became very severe, but he was full of peace and happiness; and as a friend quoted some Scriptures to him, a gleam of joy lighted up his countenance as, with shut eyes and clasped hands, he smiled nodding assent to each uttered truth. He asked for the window to be opened, and going to it in his dressing-gown, had his chair so placed as to be able to extend his arm into the open air. It was a day of great beauty. Mr. Macleod must rehearse the close:

Beckoning to the doctor, he thanked him for his great attention, and begged him to tell him truly how long he had to live. The doctor replied, "Perhaps not many minutes." After a pause, he began to repeat the names of his near relatives—"Jane; Alick; Chris; James; Ned Smith; uncle; my aunts; Tom. Tell them all to seek Jesus." Then, in the same way, he enumerated his old friends: "The Professor; Madden; Burn Murdoch; John Shairp; Boyle; Dr. Duncan; Charles Brown;" and others, whose names his sister could not distinctly catch. "All my friends at Tübingen," he added. He spoke about me also. Soon after, he said, "Read." Miss Hodges took up the Bible—for she deemed the task too trying for either his mother or sister. But he had told his mother some

days before, that when it came to the last she was to read to him from a little book containing texts of Scripture selected for the sick and dying, and which he was in the habit of using; and now, as if remembering this, the moment he heard the voice of Miss Hodges, he opened his eyes, and with earnestness, said, "No. My mother! my mother!" She was strengthened to minister this comfort also to him. The last things read to him were the first two verses of the 43rd chapter of Isaiah, the hymns—"The hour of my departure's come;" "Hark, how the adoring hosts above;" and the 23rd Psalm. When these were ended, he said to his sister, "Bury me beside Chalmers;" and after a short pause, "Jesus! O Jesus!" He then lay again in silence, with a look of deepest calm and peace; but spoke no more. Once only he opened his eyes, and gazed on all around him, as if bidding them farewell. The setting sun filled the room with a flood of light. At five o'clock, the church-bells were ringing their evening chimes; and as they rang, he left his friends on earth, and met his Saviour.

They knelt around that quiet bed; and she who bore him was able to praise the Lord who had redeemed him, and taken him to himself!

Thus closed the career of one of the most gifted, most devout, most learned, loveable, and every way admirable young men to whom Scotland ever gave birth. Mr. Macleod, in a manner the most worthy, has prepared the tale of his brief but brilliant career, for transmission to the generations to come, by whom it will be read with emotion, instruction, and edification. The history even of Henry Kirke White is but a meagre and a leaden affair compared with that of John Mackintosh.

Household Hints.

WOMAN'S SMILE.

It is related in the life of a celebrated mathematician, William Hutton, that a respectable-looking country woman called upon him one day, anxious to speak with him. She told him with an air of secrecy, that her husband behaved unkindly to her, and sought other company, frequently passing his evenings from home, which made her feel extremely unhappy, and knowing Mr. Hutton to be a wise man, she thought he might be able to tell her how she should manage to cure her husband.

The case was a common one, and he thought he could prescribe for it without losing his reputation as a conjuror. "The remedy is a simple one," said he; "but I have never known it to fail. Always treat your husband with a smile."

The woman expressed her thanks, dropped a courtesy, and went away. A few months afterwards she waited on Mr. Hutton, with a couple of fine fowls, which she begged him to accept. She told him, while a tear of joy and gratitude glistened in her eye, that she had followed his advice, and her husband was cured. He no longer sought

the company of others, but treated her with constant love and kindness.

There is a gem of priceless worth,
No diamond is so bright;
This were indeed a woful earth
Without its blessed light;
The birthright of the human race,
If not the rarest,
It is the fairest
That decks a human face.

Without it human love is not,
And beauty is but dead;
No brilliant from the crystal grot
Will answer in its stead.
It shines the best in artless grace;
If not the rarest,
It is the fairest
That decks the human face.

Its light reveals the hidden thought
Of kindness, love, or wit;
Yet when the precious gem is bought,
It is but counterfeit.
Too costly for the market-place,
If not the rarest,
It is the fairest
That decks the human face.

The rich can ne'er monopolize
This charm of human life;
They wear it, truly, if they're wise;
But still the poor man's wife
Doth with it all his cares beguile.
Of gems the fairest,
If not the rarest,—
It is the human SMILE.

A SMILE.

A smile! who will refuse a smile,
The sorrowing heart to cheer?
And turn to love the heart of guile,
And check the falling tear?

A pleasant smile for every face—
Oh, 'tis a blessed thing!
It will the lines of care erase,
And spots of beauty bring.

A WISE AND PIOUS MOTHER.

The mother of a family had an infidel husband, who made a jest at religion in the presence of his own children; yet she succeeded in bringing them up in the fear of the Lord. I one day asked her how she preserved them from the influence of a father whose sentiments were so openly opposed to her own. This was her answer: "Because to the authority of a father, I did not oppose the authority of a mother, but that of God.

From their earliest years, my children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent that I might allow it to speak. Did they propose a question; did they commit any fault; did they perform any good action, I opened the Bible, and the Bible answered, reproved, or encouraged them. The constant reading of the Scriptures has alone wrought the prodigy which surprises you."

GOOD ADVICE FROM AN OLD LADY.

Now, John, listen to me, for I am older than you, or I could not be your mother. Never do you marry a young woman, John, before you have contrived to call at the house where she lives, at least four or five times before breakfast. You should know how late she lies in bed in the morning. You should take notice whether her complexion is the same in the morning as it is in the evening, or whether the morning wash and the towel have robbed her of the evening bloom. You should take care to surprise her, so that you may see her in her morning dress, and observe how her hair looks, when she is not expecting you. You should hear the morning conversation between her and her mother. If she is ill-natured and snappish to her mother, so she will be to you, depend upon it. But if you find her up and neatly dressed in the morning, with the same countenance, the same smiles, the same neatly-combed hair, the same ready and pleasant answers to her mother, which characterized her appearance and deportment in the evening—and particularly if she is lending a hand to get the breakfast ready in good season—she is a prize, John, and the sooner you secure her to yourself the better.

MATRIMONY.

Jeremy Taylor says, "If you are for pleasure, marry; if you prize rosy health, marry. A good wife is heaven's last, best gift to man—his angel and minister of graces innumerable—his gem of many virtues—his casket of jewels. Her voice is sweet music—her smiles, his brightest day—her kiss, the guardian of his innocence—her arms, the pale of his safety, the balm of his health, the balsam of his life—her industry, his surest wealth—her economy, his safest steward—her lips, his faithful councillors—her bosom, the softest pillow of his cares—and her prayers, the ablest advocates of heaven's blessings on his head.

The Hall of Wisdom.

THE EFFECTS OF VICE.

Rapid, indeed, are the effects of vice; and they who step beyond the boundary of virtue, can never calculate the extent to which they may be led,—for the heart of man is a great deep, out of it proceeds "every evil work;" and,

excepting as it restrained by the grace of God, there needs but the coincidence of opportunity and temptation to triumph over the firmest resolution that ever was formed. Let every one, then, beware how he approaches the first appearance of evil, or oversteps

in the least degree the line of propriety. We cannot hope to be preserved when we have placed ourselves in questionable circumstances; and we have not strength to keep ourselves. The equivocation may soon be a false witness before God; the unholy wish may end in positive sin; the angry and revengeful thought may terminate in the shedding of blood; the neglect of religious ordinances, and the slighting of opportunities, or the stifling of conscientious emotions, may soon lead to the deadening of religious impressions, and the gradual abandonment of anything like serious and personal piety; and the tree that lately promised well, may shortly be cut down as "a cumberer of the ground."—*Ed. Craig.*

REPENTANCE.

If I should give you the picture of Repentance, I would tell you, that she is a virgin fair and lovely; and those tears which seem to do violence to her beauty, rather, indeed, grace it. Her breast is sore with the strokes of her own penitent hands, which are always either in Moses's position on the mount, lifted up towards heaven, or the publican's in the temple, smiting her bosom. Her knees are hardened with constant praying; her voice is hoarse with calling to heaven; and when she cannot speak, she delivers her mind in groans. There is not a tear falls from her, but an angel holds a bottle to catch it. She thinks every man's sin less than her own; every man's good deeds more. Her compunctions are unspeakable, known only to God and to herself. She could wish, not only men, but even beasts, and trees, and stones, to mourn with her. She thinks no sun should shine, because she takes no pleasure in it; that the lilies should be clothed in black, because she is so apparelled. Mercy comes down like a glorious cherub, and lights on her bosom, with a message from God,—“I have heard thy prayers, and seen thy tears;”—so dries her cheeks, and tells her that she is accepted in Jesus Christ.—*Thomas Adams.*

THE EXCELLENCY OF THE KNOWLEDGE OF CHRIST.

Esteem we all abilities, gifts, knowledge as dung and dross in comparison of the excellency of the knowledge of Christ Jesus our Lord. All knowledge,

art, learning is nothing to Christ; there is no excellency in that man's knowledge that knows not Christ. If we know not Christ, it is nothing if we know ever so much. If we know Christ, it is enough, though we know nothing more; enough, indeed, for in knowing him we have all knowledge. In Christ are hid all the treasures of wisdom and knowledge. Among wise men he is the choicest that knows most of Christ; it is Christ that put a fulness into our knowledge, as the shining of the sun in the air puts a fulness of light into the eyes. Hence, Paul made Christ crucified the centre and circumference of his knowledge, the breadth, and length, and depth, and height of his knowledge; this was the full latitude of his knowledge, to know Jesus Christ. And this is excellent knowledge, excellent for the author, matter, subject, fruits and effects of it; this is saving knowledge, this is life eternal to know thee, and him whom thou hast sent. Oh! never speak of learning, wisdom, gifts, abilities, in comparison of Christ. Bernard could say, “If thou writest, it doth not relish with me, unless I read Jesus there; if thou disputest, or conferrest, it doth not relish with me, unless Jesus sound there.” All learning is but ignorance in comparison of the knowledge of Christ Jesus our Lord. Come, then, and down with all knowledge in this respect; come, and submit to that true spiritual, experimental knowledge of Jesus Christ.—*Isaac Ambrose.*

PROVIDENCE SENT TO MARKET.

A doctor of divinity, of singular learning and piety, sent his maid to market, to get provisions for the following week. But all the money he and his wife could make, was but five shillings; his wife fell a weeping, and told her husband that there was little likelihood they could live together, and that, therefore, she would take one or two of her children with her and live among her friends, if he could provide for himself and the rest of the children. “Nay, dear wife,” said he, “we have lived thus long together; let us not now part, let us rely on God's providence.” She, in her grief and haste, answered, “Well, send providence to market, and see what it will bring home.” It was so that day; a nobleman, who knew this doctor very well, dining with divers gentle-

men at an inn, looking out of the window, saw the doctor's maid, who being an aged servant, he knew, and sent for her up, asking her how her master did. She answered, very well, and fell a weeping; he inquiring the cause, she told him what straits they were brought to; he wondering, and being troubled at it, called the innkeeper, and wished him to give that maid ten pounds, and every one of the gentlemen gave twenty shillings apiece. So the doctor sending providence, at which the angels are servants and instruments, to market, it brought him home fifteen pounds. Doubtless it is because we do not trust, not because God either cannot or will not give, that makes us so often want mercies; and such providences would be usual, if our confidence in God were but so.—*White*.

PRAYER'S MESSAGE.

Prayer hath her message. Away she flies, borne on the sure and swift wings of Faith and Zeal, Wisdom having giving her a charge, and hope a blessing. Finding the gate shut, she knocks and cries, "Open, ye gates of righteousness, and be ye open, ye everlasting doors of glory! that I may enter, and deliver to the King of Jerusalem my petition." Jesus Christ hears her knock, opens the gates of mercy, attends her suit, promiseth her infallible comfort and redress. Back returns Prayer, laden with the news of consolation. She hath a promise, and she delivereth it into the hands of Faith—that were our enemies more innumerable than the locusts in Egypt, and more strong than the giants, the sons of Anak, yet Power and Mercy shall fight for us, and we shall be delivered. Pass we then through fire and water—through all dangers and difficulties, yet we have a messenger, holy, happy, accessible, acceptable to God, that never comes back without comfort—PRAYER!—*Thomas Adams*.

THE DEATH-CHAMBER.

The scene of the death-chamber is most sacred. It is by privilege that we enter it. Its curtain must not be rudely plucked aside for a curious gaze. If the obituary of my friend be less delineated than impatient friendship might crave, the reserve is studied; it is defended upon convictions of a religious delicacy and taste. Hardly is a dying moment of a dying saint, in

the record of Scripture, detailed and exposed. Death is the narrative there. Perhaps it should rather be called a date. And when we remember the vibration of the sinking system, the influence of the nerve upon the mind, how "the clouds may return after the rain," surely it is with a very measured and chastised judgment that we may only lay open the conflict of dissolution. The prying eye must be considered profane. "The face is turned to the wall," and we would not reverse it. The flower which has blown for a full, bright day, may welcome the shade which hides its shutting.—*Hamilton's Memoir of Ely*.

THE SETTING SUN.

There is splendour peculiar to the meridian sun. There is a majestic and uncontrollable energy and boldness, with which it spreads light and blessedness on all around. The sun shining in its strength is a grand and exhilarating sight. But there is a still deeper interest attendant on its decline; when the warm and mellow tints of evening soften the dazzling brightness of its ray; and when surrounded, but not obscured, by clouds, and rich in a golden radiance, on which the eye lingers with chastened and inexpressible delight, it sinks below the horizon. It is with similar feelings that we regard the faithful servant of God, when he comes towards the close of a long, consistent, and useful life. We watch with a very tender interest the terminating scene of his pilgrimage; and survey with a more sublime veneration, the holier radiance which gilds his declining years.—*Ed. Craig*.

A CROWN OF TWELVE STARS.

(Rev. xii. 1.)

Into this little ring let us bring the discourse of that infinite glory.

Let the first star be memory without forgetfulness. The second star is reason without obscurity, understanding without error. The third star is a perfect will of good, without perturbation. The fourth star is the charity and impassibility of the body. The fifth star is the renovation of all things. The sixth star is universal charity without envy. The seventh star is the common and universal joy—an effect of the former. The eighth star is a love of ourselves, only for God's honour. The ninth star is the beatifical vision of God. The tenth star is the fulness of

pleasures. The eleventh star is the continual praising of God for his glory. The last star of this crown is the last passage of my text, which is the eternity of all—it is an “everlasting kingdom.” This the crown of twelve stars, wherewith the God of mercy crown all our heads in the everlasting kingdom of Jesus Christ. Amen. — *Thomas Adams.*

RUTH AND AMY.

Ruth and Amy were sisters. In early spring, as the violets began to bloom, they were playing in a meadow near their father's house. They both happened at the same time to see a violet before them. Both ran to it. Ruth, the elder sister, came to it first, and plucked it. Amy was angry, and cried out, “I saw it first, and it belongs to me!” “No, it is not yours, it is mine,” said Ruth; “for I saw it as soon as you did, and I got to it first and plucked it; so I have got it, and you shall not have it.” Amy was quite furious, snatched at the flower, and struck her sister. Then Ruth became angry and struck Amy. So they fought about it, and screamed, and beat each other. Their mother heard them, and came to see what was the matter. She found her little daughters tearing and beating each other.

“What does this mean?” asked the mother.

“Ruth got my flower,” said Amy.

“No, I did not, mother,” said Ruth; “it was mine; I saw it first, and plucked it.”

“And where is the flower?” asked the mother.

Lo! it had been torn to pieces in the fight! Thus each claimed the flower by right of first discovery; and in fighting to decide who saw it first, and who should have it, both lost it.

How could this fight have been prevented, and the sweet violet and the sweeter spirit of sisterly love and affection been preserved? Ruth said she saw it first, and claimed it. Now, though Ruth had the violet in her hand, if, when Amy said, “It is mine—I saw it first—I will have it,” Ruth had said to her, “Sister, if you think the pretty flower is yours, you may have it; I should rather let you have it than keep it myself; *I would rather have your love than all the flowers that grow,*” would there have been any fight, any coldness or unkindness be-

tween the sisters? None. They would have saved their sisterly affection from so rude a shock, and the sweet violet too; and Amy would not have cared whether the flower had been in her sister's hand or in her own. She would have enjoyed it just as much—nay, more—had it been in her sister's. The sweet and pretty flower belonged to Him who made it. God made it to delight the two sisters; how wicked in them to get angry and fight about it.

Our heavenly Father made the earth and all the beautiful things that adorn it. They are all his. He invites all his children to come and enjoy them. We admire them; we see that there is more than enough for all; and it would seem that, as children of a common Father, we might look at them, and use and enjoy them in love and peace. Yet, as soon as we see the beautiful things our Father has laid before us, to please us and make us happy in his love, and in each other's love, we begin to fight for them, as Ruth and Amy did for that pretty violet.—*H. C. Wright.*

JUDAS, THE SON OF PERDITION.

If Judas were Christ's domestic, yet he was Mammon's servant. He could not but hate that master whom he formally professed to serve, while he really served that master which Christ professed to hate. He is but in his trade while he is bartering for his Master; “What will ye give me, and I will deliver him unto you?” Saidst thou not well, O Saviour, “I have chosen you twelve, and one of you is a devil?” Thou that knewest to distinguish between men and spirits, callest Judas by his right name. Lo! he is become a tempter to the worst of evils.

Wretched Judas! whether shall I more abhor thy treachery, or wonder at thy folly? What will they—what can they give thee, of value equal to that head which thou professest to sell? Were they able to pay or thou capable to receive all those precious metals that are laid up in the secret cabins of the whole earth, how were this price equivalent to the worth of Him that made them? Had they been able to have fetched down those rich and glittering spangles of heaven, and to have put them into thy fist, what had this been to weigh with a God? The time was, when he that set thee on work

could say, "All the kingdoms of the earth and the glory of them are mine; and I give them to whom I please; all these things will I give thee." Had he now made that offer to thee in this woful bargain, it might have carried some colour of a temptation; and even thus it had been a match ill made. How unequal is this rate! Thou that valuedst Mary's ointment, which she bestowed upon the feet of Christ, at three hundred pieces of silver, sellest thy Master, on whom that precious odour was spent, at thirty. Worldly hearts are penny-wise and pound-foolish; they know how to set high prices upon the worthless trash of this world; but for heavenly things, or the God that owns them, these they shamefully undervalue. "And I will deliver Him unto you." False and presumptuous Judas! it was more than thou couldst do. Thy price was not more too low than thy undertaking was too high. Had all the powers of hell combined with thee, they could not have delivered thy Master into the hands of men. The act was none but his own. All that he did, all that he suffered, was perfectly voluntary. Had he pleased to resist how easily had he, with one breath, blown thee and thy accomplices down into their hell! It is no thanks to thee that he would be delivered. Oh, Saviour! all our safety, all our comfort, depend not so much upon thine act as upon thy will. In vain should we have hoped for the benefit of a forced redemption.—*Bishop Hall.*

HUMILITY.

The Honourable Mr. Boyle was the most unwearied and successful explorer of the works of God, in the age in which he lived, and all his philosophical pursuits were consecrated to the service of religion. Among other excellent traits in his character, humility was the most conspicuous. "He had about him," says Bishop Burnet, "all that unaffected neglect of pomp in clothes, lodging, furniture, and equipage, which agreed with his grave and serious course of life," and was very courteous and condescending to the meanest of his fellow men. "He had," says the same author, "the profoundest veneration for the great God of heaven and earth, that ever I observed in any person. The very name of God was never mentioned by him without a

pause, and a visible stop in his discourse;" and the tenor of his philosophical and theological writings is in complete unison with these traits of character. Sir Isaac Newton, too, whose genius seemed to know no limits but those of the visible universe, was distinguished by his modesty, humility, and meekness of temper. He had such an humble opinion of himself, that he had no relish of the applause which was so deservedly paid him. He would have let others run away with the glory of his inventions, if his friends and countrymen had not been more jealous of his honour than he was himself. He said, a little before his death, "I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a pebble, or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."—*Dr. T. Dick.*

TEMPERANCE.

You know the mean provision that John the Baptist, the forerunner of Christ, had; his fare was locusts and wild honey, and yet there was not a greater born of woman before. Timothy, although he was sickly, yet would not take liberty to drink a little wine, but water only, till Paul wrote to him; and in that liberty there was but little granted, and that for his stomach's sake, and his often infirmities. Basil, in an epistle to Julian, mentions the mean fare he and others with him lived on; they had no need of cooks, all their provision was the leaves of plants, and a little bread. And Jerome reports of Hilarion, that he never ate anything before the sun went down, and that which at any time he did eat was very mean; and Jerome himself lived so abstemiously, that he had nothing daily but a few dried figs with cold water.—*Isaac Ambrose.*

MUTABILITY.

All worldly things are like the sea, ebbing and flowing; or like the moon, always increasing or decreasing; or like a wheel, always turning up and down. Such a story we have of Sesostris, king of Egypt, who would have his chariot drawn with four kings, and one of them had his eyes continually on the wheel; whereupon Sesostris asked what he meant by it? He answered, it put him in mind of the mutability of all earthly things; "for I see," said he, "that part of the wheel which is now up on high is presently down beneath, and that part which is now below is presently up on high;" whereupon Sesostris, being moved, considering what might be his own estate, would never have his chariot drawn after that manner any more.—*Isaac Ambrose.*

CHRISTIAN COURTESY.

It is not easy to express the superiority of the Christian to the man of the world. Beautiful as they may be to the eye, the Christian's civility and politeness are only the indication and pledge of something more valuable within. The courtesy of this world, if it be not a destructive snare, is no better than an empty delusion. The former is the complexion of health; the highest pretensions of the latter are but the perfection of art, where the homely simplicity of nature is infinitely preferable—*James Knight.*

GODLY JEALOUSY.

For want of godly jealousy over themselves all the disciples fainted, especially Peter, and shamefully denied Christ. Memorable is that story of Pendleton and Sanders; Sanders was fearful he should not endure the fire, Pendleton seemed resolute. "Be not fearful," said he to Sanders, "for thou shalt see me, and this fat flesh of mine, fry in the fire, before I will yield." Yet he that was strong in his own strength fell away, and the other, so fearful, was enabled by God to burn for the truth.—*Isaac Ambrose.*

The Diamond-Box.

THE MICROSCOPE.

This instrument, which discovers to us small objects invisible to the naked eye, was invented soon after the invention and improvement of the telescope. By means of this optical contrivance, we perceive a variety of wonders in almost every object in the animal, the vegetable, and the mineral kingdoms. We perceive that every particle of matter, however minute, has a determinate form—that the very scales on the skin of a haddock are all beautifully interwoven and variegated, like pieces of net-work, which no art can imitate—that the points of the prickles of vegetables, though magnified a thousand times, appear as sharp and well-polished as to the naked eye—that every particle of the dust on a butterfly's wing is a beautiful and regularly-organized feather—that every hair of our head is a hollow tube, with bulbs and roots, furnished with a variety of threads and filaments—and that the pores of our skin, through which the sweat and perspiration flow, are so numerous and minute, that a grain of sand would cover a hundred and twenty-five thousand of them. We perceive animated beings in certain liquids, so small that fifty-thousand of them would not equal the size of a mite; and yet each of these creatures is furnished with a mouth, eyes, stomach, blood-vessels, and other organs for the performance of animal functions. In a stagnant pool, which is covered with a greenish scum during the summer months, every drop of the water is found to be a world teeming with thousands of inhabitants. The mouldy substance which usually adheres to damp bodies, exhibits a forest of trees and plants,

where the branches, leaves, and fruit can be plainly distinguished. In a word, by this admirable instrument we behold the same Almighty hand which rounded the spacious globe on which we live, and the huge masses of the planetary orbs, and directs them in their rapid motions through the sky—employed, at the same moment, in rounding and polishing ten thousand minute transparent globes in the eye of a fly; and boring and arranging veins and arteries, and forming and clasping joints and claws for the movements of a mite! We thus learn the admirable and astonishing effects of the wisdom of God, and that the Divine care and benevolence are as much displayed in the construction of the smallest insect, as in the elephant or the whale, or in those ponderous globes which roll around us in the sky. These, and thousands of other views which the microscope exhibits, would never have been displayed to the human mind, had they not been opened up by this admirable invention.

When thy amazing works, O God,
My mental eye surveys,
Transported with the view, I'm lost
In wonder, love, and praise.

—*Dr. T. Dick.*

THE CARNATION.

The principal flower in an elegant bouquet was a carnation: the fragrance of this led me to enjoy it frequently and near. The sense of smelling was not the only one affected on these occasions: while that was satiated with the powerful sweet, the ear was constantly attacked by an extremely soft, but agreeable, murmuring sound. It was easy to know that some animal within the covert must be the

musician, and that the little noise must come from some little creature suited to produce it. I instantly distended the lower part of the flower, and placing it in a full light could discover troops of little insects frisking, with wild jollity, among the narrow pedestals that supported its leaves, and the little threads that occupied its centre. What a fragrant world for their habitation! What a perfect security from all annoyance, in the dusky husk that surrounded the scene of action! Adapting a microscope to take in, at one view, the whole base of the flower, I gave myself an opportunity of contemplating what they were about, and this for many days together, without giving them the least disturbance. Thus, I could discover their economy, their passions, and their enjoyments. The microscope, on this occasion, had given what Nature seemed to have denied to the objects of contemplation. The base of the flower extended itself, under its influence, to a vast plain; the slender stems of the leaves became trunks of so many stately cedars; the threads in the middle seemed columns of massy structure, supporting at the top their several ornaments; and the narrow spaces between were enlarged in walks, parterres, and terraces. On the polished bottoms of these, brighter than Parian marble, walked in pairs, alone, or in larger companies, the winged inhabitants; these, from little dusky flies, for such only the naked eye would have shown them, were raised to glorious, glittering animals, stained with living purple, and with a glossy gold, that would have made all the labours of the loom contemptible in the comparison. I could, at leisure, as they walked together, admire their elegant limbs, their velvet shoulders, and their silken wings; their backs vying with the empyrean in its blue; and their eyes, each formed of a thousand others, out-glittering the little planes on a brilliant—above description, and too great, almost, for admiration. I could observe them here singling out their favourite females; courting them with the music of their buzzing wings, with little songs formed for their little organs, leading them from walk to walk, among the perfumed shades, and pointing out to their taste the drop of liquid nectar, just bursting from some vein within the living trunk. Here were the per-

fumed groves, the more than mystic shades of the poet's fancy realized. Here the happy lovers spent their days in joyful dalliance, or, in the triumph of their little hearts, skipped after one another from stem to stem, among the painted trees, or winged their short flight to the close shadow of some broader leaf, to revel undisturbed in the heights of all felicity.—*Sir John Hill.*

THE MECHANISM OF THE HUMAN BODY.

The *bones*, by their joints and solidity, form the foundation of this fine machine: the *ligaments* are strings which unite the parts together: the *muscles* are fleshy substances, which act as elastic springs to put them in motion: the *nerves*, which are dispersed over the whole body, connect all the parts together: the *arteries* and *veins*, like rivulets, convey life and health throughout: the *heart*, placed in the centre, is the focus where the blood collects, or the acting power by means of which it circulates and is preserved: the *lungs*, by means of another power, draw in the external air, and expel hurtful vapours: the *stomach* and *intestines* are the magazines where everything that is required for the daily supply is prepared: the *brain*, that seat of the soul, is formed in a manner suitable to the dignity of its inhabitant: the *senses*, which are the soul's ministers, warn it of all that is necessary either for its pleasure or use. Adorable Creator! with what wonderful art hast thou formed us! Though the heavens did not exist to proclaim thy glory—though there were no created being upon earth but myself, my own body might suffice to convince me that thou art a God of unlimited power and infinite goodness!—*Bonnet.*

THE "BATTLE OF LIFE."

It will ever be one of the nicest problems for a man to solve, how far he shall profit by the thoughts of other men, and not be enslaved by them. He comes into the world, and finds swaddling-clothes ready for his mind as well as for his body. There is a vast scheme of social machinery set up about him; and he has to discern how he can make it work with him, and for him, without becoming part of the machinery itself. In this lie the anguish and struggle of the greatest minds. Most sad are they, having

mostly the deepest sympathies, when they find themselves breaking off from communion with other minds. They would go on, if they could, with the opinions around them, but, happily, there is something to which a man owes a larger allegiance than to any human affection. He would be content to go away from a false thing, or quietly to protest against it; but in spite of him, the strife of his heart breaks into burning utterance by word or deed.—*Friends in Council.*

THE RESURRECTION OF THE BODY.

The transformations of insects afford us a beautiful illustration of this subject. All the butterflies which we see fluttering about in the summer months, were originally caterpillars. Before they arrive at that highest stage of their existence, they pass through four different transformations. The first state of a butterfly is that of an *egg*; it next assumes the form of a loathsome crawling *worm*; after remaining some time in this state, it throws off its caterpillar skin, languishes, refuses to eat, ceases to move, and is shut up, as it were, in a tomb. In this state, the animal is termed a *chrysalis*; it is covered with a thin crust or shell, and remains sometimes for six or eight months, without motion, and apparently without life. After remaining its allotted time in this torpid condition, it begins to acquire new life and vigour; it bursts its imprisonment, and comes forth a butterfly, with wings tinged with the most beautiful colours. It mounts the air, it ranges from flower to flower, and seems to rejoice in its new and splendid existence! How unlikely did it seem, that a rough, hairy, crawling worm, which lay for such a length of time in a death-like torpor, and enshrouded in a tomb, should be re-animated, as it were, and changed into so beautiful a form, and endued with such powers of rapid motion! Perhaps the change to be effected on the bodies of men, at the general resurrection, may not be greater, nor more wonderful in its nature, than are the changes which take place from the first to the last stage of a caterpillar's existence. In such transformations, then, we behold a lively representation of the death and resurrection of a righteous man. "A little while he shall lie in the ground, as the seed lies in

the bosom of the earth; but he shall be raised again, and shall never die any more." When the mind is frequently exercised in contemplations on the stupendous works of the Almighty, it must feel an impressive conviction that "nothing can be too hard for Jehovah."—*Dr. T. Dick.*

THE ROBIN.

Pretty bird! how cheerfully dost thou sit and sing, and yet knowest not where thou art, nor where thou shalt make thy next meal; and at night must shroud thyself in a bush for lodging! What a shame is it for me, that see before me so liberal provisions of my God, and find myself sit warm under my own roof, yet am ready to droop under a distrustful and unthankful dulness! Had I so little certainty of my harbour and purveyance, how heartless should I be, how careful; how little list should I have to make music to thee or myself! Surely thou comest not hither without a providence. God sent thee not so much to delight as to shame me, but all in a conviction of my sullen unbelief, who under more apparent means, am less cheerful and confident; reason and faith have not done so much in me, as in thee mere instinct of nature; want of foresight makes thee more merry if not more happy here, than the foresight of better things maketh me.

O God, thy providence is not impaired by those powers that thou hast given me above these brute things; let not my greater helps hinder me from a holy security, and comfortable reliance on thee.—*Joseph Hall.*

MIRABEAU.

There never, perhaps, was an instance of so much talent being accompanied and neutralized by so much profligacy. Of all the daring spirits that appeared on that troubled scene, no one, during his life, ever dared to encounter him; and yet, such was his want of principle, that no one party, and no one individual, trusted him with their secrets. His fearlessness, promptitude, and energy, overbore all competition; and his ambition seemed to be to show how the making or the marring of all things depended on his good pleasure. . . . In debate he was artful when worsted, and merciless when successful. What he said of the Abbé Maury was true of all his opponents—"Quand il a raison, nous disputons; quand il a tort, je l'écrase!"—*Lord Jeffrey.*

PUBLIC OPINION, A NATION'S BEST DEFENCE.

With the facilities, the disposition to foreign travel will increase. Nations will yet become acquainted with one another, and feel the force of each other's opinion, as districts of the same country have in times past. It will be a mighty power, and it must be beneficial. It must act upon a broad scale, and will not be, like village opinion, a vexatious and almost personal interference with private life. It must be mainly sound

and wholesome; it cannot skulk into lanes and bypaths, like a penny newspaper; its rebuke will be flung abroad upon the winds of heaven; and no noble act of any government—none that can bear the light, need fear it. It must be powerful. Nothing stung Bonaparte to such vexation as the London journals. So let it be; let every unrighteous government fear something more immediate than the faint echoes of distant history.—*Dewey.*

A FALSE AND FOOLISH NOTION.

It is a curious illustration of the absurd perversions of sentiment, which feudal distinctions have wrought in the world, that idleness—the not being obliged to labour, or study, or do anything useful on earth, should have been held to be the most honourable of all positions in society.—*Dewey.*

THINK FOR YOURSELF.

Uniformity does not consist with the high forms of vitality. Even the leaves of the same tree are said to differ, each one from all the rest. And can it be good for the soul of a man, "with a biography of its own like to no one else's," to subject itself without thought to the opinions and ways of others,

nor to grow into symmetry, but to be moulded down into conformity.—*Friends in Council.*

INTIMATE FRIENDS.

People will be what are called intimate friends, and yet no real interchange of opinion takes place between them. A man keeps his doubts, his difficulties, and his peculiar opinions to himself. He is afraid of letting anybody know that he does not exactly agree with the world's theories on all points. There is no telling the hindrance that this is to truth.—*Friends in Council.*

BEAUTIES OF BROADCLOTH.

Really it is wonderful, the degree of square and rule hideousness to which, in the process of time and tailoring, and by severe conformity, the human creature's outward appearance has arrived. When I see an eastern man, or one of the people attached to their embassies, sweeping by us in something flowing and stately, I feel inclined to take off my hat to him (only that I think the hat might frighten him), and say, Here is a great, unhatted, uncravatted, bearded man—not a creature cleft, and twisted, and tortured into tailorhood.—*Friends in Council.*

Essays, Extracts, and Correspondence.

OCCUPATIONS OF THE BRITISH PEOPLE.

ALL questions of population and employment most deeply concern the philanthropist, the divine, the economist, and the legislator. We deem it, therefore, our duty to lose no time in laying before our readers the essence of the Return just published by the authority of the Registrar-General. This document is issued by Messrs. Longman and Co., and entitled "The Census of Great Britain in 1851, comprising an Account of the Numbers and Distribution of the People: their Ages, Conjugal Condition, Occupations, and Birthplace; with Returns of the Blind, the Deaf and Dumb, and the Inmates of Public Institutions." Such is the title of the most remarkable volume that has ever issued from the British press. It is very desirable that it should obtain the most extensive circulation possible. The following presents the essential facts on the subject of occupation:

At the head of the First Class stands Her Majesty the Queen. The Prince Consort and the rest of the royal family are placed next to the Queen. The two Houses of the Legislature follow; then the civil servants of the Crown, and the chiefs and the subordinate officers who are employed in the local government and works of counties, burghs, unions, districts, and parishes.

This class is divided into three sub-classes; under the sub-class Government, 71,191 men of the age of 20 and upwards are returned, or 1 per cent of the men of the country; 37,696 are in the civil service of the nation; 29,785 are in offices of local government; while 3,708 are officers of the East India Government, residing in Great Britain. The Government embarks in few trades; but the great bulk of the persons in its employ are the artificers and labourers in the naval arsenals and dockyards, messengers, letter-carriers, excisemen, custom-house officers, postmasters, ordnance store-keepers. The civil offices have 106 heads of departments,

comprising commissioners; 190 secretaries and chief clerks; 378 special professional and other officers; 1,893 heads of particular branches; 3,982 clerks, of whom 506 are temporary or extra clerks.

Among the persons engaged in local government are returned 2,302 magistrates, 1,794 officers of local Boards, 18,348 policemen, 1,838 jailors and prison officers. There are few women or boys in the first class.

The Second Class comprises the men who are engaged in the defence and wars of the country; the officers, soldiers, marines, and seamen of the army and navy, as well as those serving as half-pay officers and pensioners. Only a part of the army and navy is at home; and large numbers of the pensioners are engaged in trades and labour of various kinds.

But complete returns have been furnished by the War Office, the Admiralty, the Ordnance, and the Offices for Half-pay and Pensions; from which it appears that the army and navy had on March 31, 1851—exclusive

of the East India Company's army and navy, and officers of the staff of the army not serving with their regiments, and militia—178,773 effective men; namely, 142,870 in the army, 36,903 in the navy, besides 83,797 non-effectives on half-pay or pensions—63,306 from the army, 20,492 from the navy. The effectives of the army comprised 6,693 officers, 136,277 men; and the 142,870 were composed of—cavalry, 12,911; infantry, 115,567; artillery, 12,006; engineers, 2,386; of whom were stationed, in England and Wales, 36,504; Scotland, 2,656; the Islands in the North British Seas, 993; Ireland, 26,272; the Colonies, 44,402; India, 29,096; on passage out or home, 2,948.

This is the army and navy of the United Kingdom, or of the Empire, exclusive of the Indian army and navy.

There were in the middle of 1851, 5,610,777 men at the age of 20 and upwards in Great Britain; of whom 183,255 belonged to the army and navy—120,407 as effective force, and 62,848 on half-pay or as pensioners liable to serve under certain contingencies. The active force is 2·146 per cent. of the men of Great Britain, or 1 in 47; and if 13,673 men and boys under the age of 20 are added making 134,080, 1 in 158, or 0·631 per cent. of the total population of Great Britain is found to be engaged in the army and navy.

One-fourth part of the active force of the United Kingdom is left out of the calculation, as it may fairly be brought into account by the Census Commissioners of Ireland. (The strength of the army and navy has been considerably augmented since 1851.)

The number of men in Great Britain of the age of 15·45 is 4,801,900, one-tenth of whom would form an army of 480,190. One soldier to every hundred people in the entire population supplies 211,850 men. The same levy on the population of the United Kingdom would return about 277,000 men.

The Third Class comprises the members of the three learned professions, clergymen or ministers, lawyers and medical men, with their regular assistants of various kinds and their subordinates. The clergymen in Great Britain of the Established Churches amount to 18,587; the Protestant ministers to 8,521; the Roman Catholic priests to 1,093; theological students, and various real or pretended religious teachers, to 1,477. The total numbers in the class are 30,047. The churches have connected with them a considerable number of subordinate officers, whose time is, however, only very partially engaged; so that they have generally other occupations under which they are returned. Thus only 2,389 men are referred to under the head "parish-clerks;" 815 are called sextons, 756 church officers; and the whole sub-class comprehends 4,573 males, and 901 females.

The lawyers (sub-class 2) comprise 18,422 persons, or exclusive of law students, 16,763—namely, 85 superior or local judges, of whom 61 are 50 years of age and upwards; 3,111 are barristers or advocates, practising and not practising inclusive; 13,256 are solicitors or writers to the signet. The sub-class 5 comprises 19,159 males—or 1,436 officers of law-courts; 16,626 law-clerks, of whom

9,270 are under 25 years of age; and 1,087 law stationers.

The numbers of the medical profession are 22,383—or exclusive of students and assistants 18,728; of whom 2,328 are returned as physicians, 15,163 as surgeons or apothecaries. The best oculists, aurists, and dentists have the licenses of surgeons, and are so returned. But many of the 1,167 dentists are mechanists. The numbers of the sub-class, who supply the drugs and instruments which the medical profession use, are 16,146—of whom 15,333 are druggists, and 430 are surgical instrument makers. Empirics of various kinds—worm doctors, homœopathic professors, herb doctors, and hydropathic practitioners—figure in the sub-class to a small extent.

The clergy of the Established Churches (18,587), the lawyers (16,763), and the medical men (18,728) differ little from each other in numbers, and in the aggregate amount to 54,078. The three professions, with their allied and subordinate members, not differing greatly from the average of 37,000 to each, amount to 110,730, and their importance cannot be over-rated; yet in point of mere numbers they would be out-voted by the tailors of the kingdom.

The Fourth Class comprises the poet, the historian, the painter, the sculptor, the musician, the architect, and the natural philosopher, as well as the professors and teachers of literature and science. The authors, writers, and literary men, number 2,866; including, however, men who call themselves graduates and fellows of colleges. Four hundred and thirty-six are authors, 1,302 editors or writers. The artists in the wide sense, comprehending all who devote themselves to the fine arts, are returned at 8,600; including, however, 4,915 painters, some of whom generally call themselves artists, but are often called by others drawing masters. Many of the 2,971 architects are undoubtedly builders.

The professors of science are singularly few; according to the returns the number is 466; but many of them are returned among the three learned professions, and among teachers, which include 34,378 men—namely, 23,488 schoolmasters, 4,371 general teachers, 3,149 music masters, 1,530 professors of languages, 554 professors of mathematics, and a few more. The number of women in the previous classes and sub-classes is inconsiderable; but females now appear among the teachers to the number of 71,966, including 41,388 schoolmistresses of all ages, 21,373 governesses, 5,259 general teachers, and 2,606 music-mistresses.

The Fifth Class comprises large numbers of the population that have hitherto been held to have no occupation; the wife, the mother, the mistress of a family.

Women, however, in certain branches of business at home render important services; such as the wives of farmers, of small shopkeepers, innkeepers, shoemakers, butchers; and others carry on businesses of various kinds, or are employed in various ways. Thus Great Britain contains 3,461,524 wives, of whom 880,141 (or one in four) were engaged in some extraneous occupation; and 755,590

widows, of whom 505,938, or two in three, were referred to occupations in other classes. Of the sons and daughters and relatives at home of the age of 20, and upwards, the greater part are variously employed; but 322,347 women, and 16,236 men, are returned simply as the children or as the near relatives of the heads of families, while a few figure as pupils or scholars. The sons at home, and other near male relatives under 20 years of age not receiving instruction at school, amount to 1,984,665; the daughters and female relatives to 2,421,969; the boys who were receiving instruction as scholars to 1,404,827; the girls to 1,341,010.

Every British child should unquestionably be taught reading, writing, and the elements of knowledge; yet out of 4,694,583 children of the ages 5—15, only 2,405,442, or little more than half the number, are returned by the parents and heads of families as scholars at home or at schools; while 705,409 are employed in some extraneous employment, and 1,583,732 are simply occupied as children at home.

The Sixth Class of the people comprises those who are principally engaged in lodging, entertaining, attending, or providing articles of dress, so as to be brought much into personal contact with those whom they serve. The first of three sub-classes contains, exclusive of all under 20 years of age, 28,881 inn-keepers—22,777 men and 6,104 women; 23,025 lodging-house keepers—2,955 men and 20,070 women; 3,057 coffee-house and eating-house keepers—2,004 men and 1,053 women. The beer-house keepers are in the 13th class.

In the second sub-class are 1,038,791 domestic servants—133,626 male and 905,165 females. Of the males, 36,689 are under 20 years of age, 96,937 are 20 years of age and upwards; of the females, 322,904 are under 20 years of age, and 582,261 are 20 years of age and upwards. Of the whole number of men, 25,186 are returned as ostlers and other inn servants; 7,579 are called coachmen, 16,194 grooms, and 5,052 gardeners. The undertakers, who find garments—and a grave—for the dead, are placed in this class, and are returned at 1,089; but the office is often associated with other occupations, such as upholsterer, cabinetmaker, and joiner.

The dress of both sexes occupies the third sub-class; which comprises 11,895 hair-dressers and wigmakers; 13,426 hatters, 1,510 furriers, 135,028 tailors, 2,534 shawl manufacturers, 3,617 hosiers and haberdashers, 35,423 hose (stocking) manufacturers, 4,539 gloves (exclusive of silk-glove makers), 243,052 shoemakers, 3,819 patten and clog makers, 2,340 umbrella, parasol, and stick makers, and 2,164 rag-gatherers and dealers—among males;—of females, 3,549 are hatters, 20,538 straw hat and bonnet makers, 7,628 bonnet makers, 4,793 cap makers, 1,959 furriers, 17,644 tailors, 3,299 shawl manufacturers, 267,425 milliners or dressmakers, 72,940 seamstresses or shirtmakers, 12,769 staymakers, 30,076 hose (stocking) manufacturers, 25,343 gloves, 31,418 shoemakers, 1,081 rag-gatherers and dealers, 1,797 umbrella, parasol, and stick makers; and, finally, 145,373 washerwomen, manglers, laundry-

keepers, of whom no less than 136,582 are women of 20 years of age and upwards.

This great class comprises 2,420,173 persons; of whom 623,713 are men, 1,787,460 are women; and of the men, 120,504 are under 20 years of age, 512,209 are 20 years of age and upwards; of the women, 458,168 and 1,329,292 are the numbers at corresponding ages. It affords much employment to young men; and is the chief field of labour to women—particularly young women, who, however, as they advance in years, marry, and re-enter the Fifth Class. Of every 100 women of the age of 20 and upwards, 22 are in the Sixth Class, 54 in the Fifth Class; or 76 are in the Fifth and Sixth Classes together; nearly 8 are in the agricultural class; while 8 are in the silk, cotton, wool, and other trades or manufactures in which the material of clothes and furniture is made.

The Seventh Class comprises those dealing with and using money, or exchanging and valuing articles of commerce. This class also comprises the chief men of the great mercantile community that from Great Britain extends its operations all over the world. It also includes 34,202 house proprietors—12,184 males, 21,018 females—who have some affinity with land proprietors, but have been placed here as in the class to which the most active of them specifically belong. Of males 20 years of age and upwards, 9,652 are merchants, 1,783 bankers, 1,600 stock, share, bill brokers, 1,770 ship agents, 2,311 brokers, 6,419 agents or factors, 3,747 auctioneers, appraisers, and valuers. Then follows 6,138 accountants, 31,986 commercial clerks, 9,100 commercial travellers, 1,481 salesmen, 2,649 pawnbrokers, 13,328 shopkeepers (branch undefined), 4,606 general dealers, hucksters, costermongers, 16,332 hawkers, pedlars, 1,550 marine store dealers. Of women (20 and upwards) in the class, 532 are pawnbrokers, 1,891 are general dealers, hucksters, costermongers, 14,967 are shopkeepers, 9,551 are hawkers and pedlars. This class does not include such shopkeepers as grocers and tallow-chandlers, who are returned as dealing in particular descriptions of articles.

The Eighth is a more numerous class, consisting chiefly of 285,686 men, and 100,345 boys, who are employed in the conveyance of men, animals, goods of various kinds, and messages from place to place. 26,043 men are connected with the carrying on railways, 79,546 on roads, 34,024 on canals, 101,193 on the seas and rivers (in Great Britain), 12,304 are warehousemen and store-keepers, 31,260 are messengers, porters, and errand-boys; the rest are employed as the men are—on the railways, roads, canals, and rivers. The above group of men comprise 4,165 toll-collectors on roads, 49,121 carmen, carriers, carters, draymen; 2,166 coach and cab owners, 1,223 livery stable keepers, 16,260 coachmen, guards, post-boys; 2,960 cabmen, 2,951 omnibus owners and conductors; 2,707 men in the canal and inland navigation service, 30,637 boat and bargemen. Of the carriers on seas and rivers, 1974 are shipowners, 76,485 are seamen in the merchant service, 2,818 pilots, 16,904 in the harbour and dock service, or dock labourers, 1,057 are wharfin-

gers; 284 persons—184 men and 97 boys, besides 3 women, are in the telegraph service. Women and girls figure in this class—as toll collectors, 1,587; boat, bargewomen, 2,233; warehouse women, 3,184; messengers, porters, errand-girls, 3,783. The number of women under other heads is inconsiderable.

AUTOBIOGRAPHY OF WILLIAM JAY.

MR. JAY'S Autobiography has, at length, appeared; and, we doubt not, it will excite very general interest. The volume, like the man, belongs rather to the universal Church than to any particular section of it; and hence the probability that, as a book for all, all will, more or less, hasten to its perusal.

The publication consists of four parts. Part I. The Autobiography, presented in an epistolary form, and comprising eighteen letters; Part II. is a Supplement to the Autobiography, by the Editors, Dr. Redford and Mr. James. Part III., which will constitute a very great additional charm, comprises twenty-three sketches of individuals, full of fascination, a number of them the most eminent of Mr. Jay's contemporaries. Part IV. presents selections from his correspondence with many of the wise and good. The Editors conclude by Observations on Mr. Jay as a preacher and as an author.

The Reminiscences of Distinguished Contemporaries will form a most attractive element of the volume. Good John Newton leads the way, and is followed by twenty-two individuals, male and female, all worthy of such a procession. Our object at present is simply to announce the work. In due time we shall examine it at length. We shall this month present a specimen of the beautiful blending of biography with criticism, of interesting anecdote with sentimental observation, having for its object Mr. Newton.

REMINISCENCES OF MR. NEWTON.

During my first visit to London to supply Mr. Hill's chapel, one Friday morning, after hearing me, he came into the vestry. I did not then know his person; but he introduced himself, and, to my surprise, intimated a wish to retire into the house with me. I led him into the study; and I have never forgotten the condescension and kindness with which he addressed me. Taking me by the hand, he said, "Some of us are going off the stage, but we rejoice to see others rising up and coming forward. But, my young friend, you are in a very trying situation, and I am con-

cerned for your safety and welfare. I have been so many years in the ministry, and so many years a minister in London; and if you will allow me to mention some of the snares and dangers to which you are exposed, I shall be happy to do it." How could I help feeling, not only willing to receive, but grateful for such a seasonable warning? And how useful may the aged servants of God be to the younger, if they would privately and freely communicate of their experiences and observations! Some of the things he mentioned seemed for the moment rather strange and needless; but I confided in his wisdom, and time has fully shown me that they were all words in season.

Contrasts strike us; and it is curious and useful to observe the different qualities and manners of good men themselves. A week after this interview, one of his very attached followers (a Mr. B——y), wished to introduce me to Mr. Romaine. I can truly say I shrunk back from modest timidity; but he urged me, and prevailed; and one Tuesday morning, after the service at Blackfriars Church, he took me into the vestry, and, with a few words, mentioned my name. But Mr. Romaine noticed me in no other way than, as, immediately leaving the room, he said, very audibly, "There was a Sir Harry Trelawney." I inferred that some faithful caution was intended, but a mere youth from the country, and little acquainted with the religious world, I had never heard of the person by whose errors or fall I was to be warned, until I inquired. I have no doubt of the aim of both these admonishers, and I ought to have been thankful to the latter as well as to the former; but severity does not actuate like affection; and "he that winneth souls is wise."

Mr. Newton also invited me to call upon him, and to his kind of open breakfast I soon repaired; and for years afterward, whenever I was in town, I availed myself as often as it was in my power of this invaluable privilege. On these occasions one met with ministers and Christians of all denominations; for he loved all who loved the Saviour; and all, while they were with him, felt themselves to be "one in Christ Jesus."

In the family worship, after reading a chapter, he would add a few remarks on some verse or sentence, very brief, but weighty and striking, and affording a sentiment for the day. Whoever was present, he always prayed himself; the prayer was never long, but remarkably suitable and simple. After the service and the breakfast he withdrew to his study with any of his male friends who could remain for awhile, and there, with his pipe (the only pipe I ever liked, except Robert Hall's), he would converse in a manner the most easy, and free, and varied, and delightful, and edifying.

Much has been published concerning this excellent man, and it is possible that some of the few things I would gratify my readers with, may have been reported by others who witnessed them; but I shall mention nothing undervived from my own personal knowledge and observation. There was nothing about him dull, or gloomy, or puritanical, according to the common meaning of the term. As he

had much good-nature, so he had much pleasantry, and frequently emitted sparks of lively wit, or rather humour; yet they never affected the comfort or reputation of any one, but were perfectly innocent and harmless. Sometimes he had the strangest fetches of drollery. Thus, one day, by a strong sneeze, he shook off a fly which had perched upon his gnomon, and immediately said, "Now, if this fly keeps a diary, he'll write, 'To-day a terrible earthquake!'" At another time, when I asked him how he slept, he instantly replied, "I'm like a beef-steak, —once turned, and I'm done."

"Some people," said he, "believe much better than they reason. I once heard a good old woman arguing in favour of eternal election. 'Sir,' said she, 'I am sure if God had not chosen me before I was born, he would never have chosen me after.'"

At another time he mentioned facetiously, and with his peculiar smile, the language of a poor good woman, when dying: "I believe His word, and am persuaded, notwithstanding my unworthiness and guilt, that my Lord Jesus will save me from all my sins and sorrows, and bring me home to himself; and if he does, he will never hear the last of it!"

He one day told of a countryman who said to his minister, "You often speak of our fore-fathers; now, I know only of three, Abraham, Isaac, and Jacob. Pray, sir, who is the fourth?"

He also more than once mentioned, that he knew a good man and woman, who read the Scriptures morning and evening in their daily worship, to whom a gentleman gave a folio commentary to aid them. But after they had tried it for some time, the husband said to the wife, "I think we did better before we had this great book. When we read the Bible itself only, it was like a glass of pure wine; but now it is like a glass of wine in a pail of water."

One day, speaking of the various effects of affliction, he said, "I lately visited a good woman, who had just had her house and goods destroyed by fire. I said to her, 'Madam, I come to congratulate you.' 'What!' she replied, 'upon the destruction of my property?' 'No, but to hail you on your possessing property which nothing can destroy.' This awakened a surprise and a smile in her tears, like a sunshine in the showers of April. 'What enabled the Hebrew believers to take joyfully the spoiling of their goods, but knowing in themselves that in heaven they had a better and an enduring substance?'"

When I one day called upon him, he said, "I am glad to see you, for I have just received a letter from Bath, and you may know something of the writer," mentioning his name. I told him I did, and that he had been for years a hearer of mine, but he was a most awful character, and "almost in all evil." "But," says he, "he writes now like a penitent." I said, "He may be such; but if he be, I shall never despair of the conversion of any one again." "Oh," says he, "I never did, since God saved me."

I recollect a little sailor-boy calling upon him, with his father. Mr. Newton soon noticed him, and, taking him between his knees, he told him he had been much at sea

himself, and then sang part of a naval song. Was this beneath him? Would not the lad always favourably remember him?

One morning, in the family worship, he read 2 Peter iii. 1—9, the last words being, "but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." He began his exposition thus: "These words, I suppose, are a hard bone for a Calvinist to pick." He was aware that one in the company required some moderating. This person, a little too forward, as well as too high, afterwards, as we were at breakfast, rather abruptly said, "Pray, Mr. Newton, are you a Calvinist?" He replied, "Why, sir, I am not fond of calling myself by any particular name in religion. But why do you ask me the question?" "Because," he replied, "sometimes when I read you, and sometimes when I hear you, I think you are a Calvinist; and then, again, I think you are not." "Why, sir," said Mr. Newton, "I am more of a Calvinist than anything else; but I use my Calvinism in my writings and my preaching as I use this sugar"—taking a lump, and putting it into his teacup, and stirring it, adding, "I do not give it alone, and whole; but mixed, and diluted."

Another morning a forward young man said, "Pray, Mr. Newton, what do you think of the entrance of sin into our world?" "Sir," said he, "I never think of it. I know there is such a thing as moral evil, and I know there is a remedy for it; and there my knowledge begins, and there it ends."

Another morning there was, with several other preachers, sitting in his study, a Baptist minister, a very good man, who had appeared to some disproportionately zealous in making converts to his own opinion. The conversation was turning upon the choice of texts. "Ah," said Mr. Newton, "Brother S—n, there is one text I can preach from, and which you cannot." "Sir," said he, "what can that be?" Mr. Newton replied, "Christ sent me not to baptize, but to preach the Gospel." Mr. S—n took the hint, without the least offence, and no one laughed more heartily.

As my brother-in-law was vicar of Olney, I sometimes visited that hallowed spot; and as, of course, I could not minister in the church, I always went, when I was going to engage in the meeting, and studied my sermon in the pew where Cowper heard, and in sight of the pulpit where Newton preached. "Superstition!" say some. But I found it good to be there. And how was I struck, when at the parsonage-house I went up into the attic, which was the study of this man of God, and saw, over his desk, on the wall, in very large letters, "Remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee;" and, "Since thou hast been precious in my sight thou hast been honourable, and I have loved thee;" and, "*Unus pro omnibus*."

While residing at Olney, Mr. Newton did much to liberalize and harmonize the religious parties; and one of his candid arrangements, I know, continued years after, and I hope does continue still. It was this:—At the beginning of the year, the Episcopalians,

Independents, and Baptists, blended their congregations three days following, and each minister preached in his own place a sermon to the young. I suggested the propriety of a little alteration; namely, for one sermon to be addressed to the young, and one to the middle-aged, and one to the old. As another proof and instance of his liberality and candour, though a beneficed clergyman of the Established Church, he drew up the plan for the Dissenting Academy at Newport Pagnell, which was placed under the superintendence of the Rev. Thomas Bull, and supported by that great philanthropist, John Thornton, Esq.

In those days pious and evangelical clergymen of the Establishment were very few; and, owing to their sentiments and zeal, were often less regarded in their own communion than among many of the orthodox dissenters; and, therefore, when invited by them, they scrupled not to visit them, and even to make a considerable stay at their houses. Mr. Newton for many years visited Portwood, near Southampton, a place from which many of his printed letters were directed. Here lived Walter Taylor, Esq., a dissenter in affluent circumstances, and block-maker to the navy. Under his hospitable roof Mr. Newton commonly spent five or six weeks annually, and while there he sometimes heard the Rev. Mr. Kingsbury, Mr. Taylor's brother-in-law, and pastor of the Independent Church, and preached also frequently in his host's laundry to his family and workmen, and the neighbouring villagers.

Thus he speaks in one of his letters to Mr. Campbell: "Here are five churches, but no pulpit open for me. But Mr. Taylor has opened his house, and made room for about 300 hearers. I preach three evenings in the week while I stay. We are often full. My hearers are chiefly from the neighbouring villages, and seem willing to hear the Gospel, if they had any one to preach it to them. But, alas! in these parts, and in many parts of the kingdom, 'the hungry sheep look up and are not fed.'"

Mr. Romaine also for many years annually visited Mr. Taylor for the same length of time; but he would never enter the meeting at Southampton with the family, nor speak in their unconsecrated premises to the poor, and ignorant, and perishing, who would have hung upon his lips. But high-churchism had no scruples to accept the accommodations about the house, and table, and carriage, and horses, for these were not schismatics, though the owner was. A Puseyite would have been more consistent. He would not have gone in with the uncircumcised and the unclean, nor had fellowship with them—"no, not to eat."

I remember another instance of Mr. Newton's candour and liberality. When Dr. Buchanan, who had been much befriended by him, went out to India, holding a valuable ecclesiastical appointment, he seemed at first to have been shy of the Baptist missionaries. Upon hearing this, Mr. Newton wrote him a kind but faithful letter, in which he said, (I had this from his own mouth,) "It is easy for you (little as yet tried in character, and from your superior and patronised station),

to look down upon men who have given themselves to the Lord, and are bearing the burden and heat of the day. I do not look for miracles; but if God were to work one in our day, I should not wonder if it were in favour of Dr. Carey." The admonition was well received, and this great and good man became kind and friendly.

The first year I went to London I heard two popular clergymen, who were going through the same epistle—the Epistle to the Ephesians. Both went on leisurely, and from verse to verse, till they came to the practical parts and relative duties of husbands and wives, parents and children, masters and servants, when one of them intimated he could not enlarge here, for the grace of God would teach them all this; the other endeavoured to do as much justice to the preceptive as to the doctrinal demands. I need not say this was Mr. Newton.

Moderate and candid men are the most firm and unyielding with regard to their principles. Mr. Newton exemplified this. In his letters to persons from whom he differed, we find him avowing his own convictions without the least hesitation or reserve; and not even sparing reproof when necessary, and without respect to persons. Dining one day with Mr. Henry Thornton, I remember his speaking of Mr. Newton's curate, Mr. G——nn. He said, "I went to hear him, and was much dissatisfied with the lowness of his address, and the manner in which he spiritualized his subject, which was, 'I will make you fishers of men;' in the discussion of which everything with regard to fishing and fish was quaintly and facetiously explained and applied. Deeming it very objectionable, and likely to cause reproach, I wrote my complaint to Mr. Newton; in reply to which here is his answer: 'My dear Sir,—I fear you did not go to hear my good man with a spiritual appetite, or you would have found food, as well as the many who hung on his lips,' " etc. Nor did the able and enlightened statesman (Mr. Thornton), though not convinced, take it amiss, but admired his rebuker.

Mr. Newton's intimate connection with Cowper is well known. Some have thought the divine was hurtful to the poet. How mistaken were they! He was the very man, of all others, I should have chosen for him. He was not rigid in his creed. His views of the gospel were most free and encouraging. He had the tenderest disposition; and always judiciously regarded his friend's depression and despondency as a physical effect, for the removal of which he prayed, but never reasoned or argued with him concerning it. Hence, also, on the other hand, when his niece, Miss C., was for a season in the public institution for mental disorders, in visiting her, he found two individuals there whose cases, he was persuaded, had been mistaken. He considered them merely as subjects of spiritual distress; and he not only conversed but corresponded with them; and I remember his reading some of their letters, and remarking that here the preacher, rather than the physician, was wanted; adding, that he "thought God sometimes placed persons there to keep them out of this mad world."

I can testify to a case in some measure confirmatory of this. I knew a female whose irreligious friends, misunderstanding the nature and cause of her complaint, had sent her to this place of confinement. Her distress and despair arose from a deep conviction of her state as a sinner, and an utter ignorance of the way of salvation. One day, therefore, seeing a gentleman passing by her ward, whom she had known at her father's house, she most earnestly pressed him to obtain her release for a few days, during which he could judge concerning her state, when he would find it was not derangement. He did so. The gentleman was Mr. W——n, the celebrated oculist. At his desire I immediately met her. After she had heard me at Surrey Chapel, on the narrative of the Syro-Phœnician woman, she retired to pass the remainder of the day in weeping, not tears of sorrow, but of joy; for now she had found the consolation of Israel, the balm in Gilead, the Physician there. She returned no more to her confinement, but some time after married, and I believe is now living, an excellent wife and mother. There are cases in which, in this respect, it is extremely difficult, yet very important, to distinguish things that differ, both as to ourselves and others.

Not long before his death, a minister I well knew visited him, to whom he said, as he shook hands with him, "I suppose you will expect some sentence at parting? Well, let it be this,—

"Beware of Peter's word,
 Not confidently say,
 'I never will deny thee, Lord!'
 But, 'Grant I never may!'"

Alas! that this kind of dying, oracular admonition was lost upon this person, for he fell under the power of temptation!

I saw Mr. Newton near the closing scene. He was hardly able to talk; and all I find I had noted down upon my leaving him is this,—*"My memory is nearly gone; but I remember two things: That I am a great sinner, and that Christ is a great Saviour."* And, *"Did you not, when I saw you at your house in Bath, desire me to pray for you? Well, then, now you must pray for me."*

Mr. Southey says, and says truly, that *"Mr. Newton was a strong-minded man."* He did not, indeed, *always* show this in his preaching; for, owing to his ease of address, and illustration, and enlargement, and on which he could lean, and the numerous claims upon his time from the poor and afflicted, and visitors, and correspondents, he often entered the pulpit with little preparation; and frequently, as Mr. Cecil in his life remarks and laments (and which he himself owned), got the substance of his discourse between his house and his church. Some of his published sermons are exquisitely natural, and simple, and intelligible, and easily remembered; and would be much better models for young ministers than such as abound with abstruseness, and elaboration, and pomp, and finery.

I always admired, not only Mr. Newton's theology, which moulded doctrine, and experience, and practice so finely into each other, but also his composition. Not a few of

my younger brethren were formerly surprised at my calling it elegant; but they now have a much better authority than mine. Cowper has expressed his preference of his style to that of either Gibbon, or Robertson, or Hume. His volume on ecclesiastical history is above all praise, and makes every reader lament that he was not enabled or encouraged to continue that work to our own times. But he is most known by his admirable *"Letters."*

One star differs from another star in glory. True: religion exists in various degrees. Nehemiah not only feared God, but feared God above many; and the good ground yielded thirty, sixty, and a hundred fold. I deem Mr. Newton the most perfect instance of the spirit and temper of Christianity I ever knew—shall I say with the exception?—no, but with the addition of *Cornelius Winter!*

This is not the whole of the Reminiscence; but it comprises what we consider the more interesting portions, and will enable the reader to form some conception of the treat which awaits him as he proceeds to John Ryland, Hannah More, Robert Hall, William Wilberforce, Joseph Hughes, John Foster, and others of kindred spirit and character. It is not improbable that, before we be able to return to the volume, the *second* edition may be on its way; for, as the last publication of the ever-to-be remembered and venerated Author, a peculiar interest attaches to the work, which, in some respects, surpasses everything that had previously proceeded from his pen.

MARRIAGE.

THE following extract from a Church journal shows the use which is made of the Marriage Report, and, we must say, made very unfairly. This sort of argument has been employed with great complacency, and often with considerable effect, by Churchmen for many years past. But the Census Returns have so thoroughly cut the ground from under them, that there ought now in justice—to say nothing of propriety and even of common sense—to be an end of it.

Taking marriages first—and dividing them into those celebrated according to the rites of the Established Church, and those otherwise performed—we find that the statistics of 1852, and the four preceding years, are as follows:

	Established Church.	Otherwise.	Total.
1848	121,469	16,761	138,230
1849	123,182	18,701	141,883
1850	130,953	21,785	152,738
1851	130,953	23,248	154,206
1852	133,882	24,900	158,782

It will be observed that, of the whole increase in the last year, amounting to 4,576, very nearly 3,000 are due to marriages included in the first column. Between 1850 and 1851, these had scarcely increased at all—the whole difference between the aggregates of the two years being accounted for in the second column; and this result may, perhaps, be taken as some evidence of the increasing hold which the Church possesses on the affections of the people. The number of Roman Catholic marriages has risen from 3,658, its total in the first year of the series, to 7,459; and that of marriages in registered places of worship belonging to other Christian denominations, from 6,060 to 10,017. The returns from Quakers and Jews, which are separately entered, are of course small, but the latter show a tendency to increase.

The actual numbers have been—Quaker marriages, 67, 53, 69, 65, 57; and Jewish, 186, 229, 260, 260, and 247. The number of marriages performed in the Superintendent-Registrar's office rose from 4,790 in 1848, to 6,813 in 1851, and to 7,100 in 1852; and the proportions in which these are found in various districts are still exceedingly different.

As a matter of reason, consistency, and ecclesiastical order—we might have said, decency—the members of every community ought, as far as possible, to be married by their own ministers. The same principle applies to this as to the Baptismal Font, and the Communion Table.

Review and Criticism.

Divine Revelation; Its Evidences, External, Internal, and Collateral. Together with its Canonical Authority, and Plenary Inspiration. By DANIEL DEWAR, D.D., Principal of Marischal College and University, Aberdeen. Second Edition, Enlarged. Houlston and Stoneman.

DR. DEWAR has earned for himself a good degree in the field of theological literature. No living Scotchman, indeed, has done so much on behalf of Christian doctrine, experience, and morality. One of his earliest productions, in two volumes, on Moral Philosophy, is a work of great merit, and which has been of no small service in imparting correct notions on the subject of morals. We once used it ourselves as a text-book for a very lengthened course of lectures to a large class of young men with the greatest comfort to ourselves, and, we have reason to believe, benefit to them. The volume before us is one of the doctor's best performances, which admits of advantageous comparison with anything of the sort now extant. Acting upon the established critical rule "in every work to regard the writer's end," to form a correct judgment of the volume it is necessary to attend to Dr. Dewar's statement of the motives which impelled him to its preparation, which he has thus set forth:

The design of this work being to furnish a Text-book on the Evidences of Divine Revelation, to students in the literary and philosophical classes in this University, it has been composed by the author with a special view to this important object. He felt it necessary to combine comprehensiveness with brevity; to give a complete view of the evidences of the truth and Divine authority of the Old Testament and the New, in as narrow a compass as is consistent with the

elucidation of the numerous topics to which reference must necessarily be made in such a work.

The most effectual, indeed the only effectual, method of conducting the studies of young men who have not yet completed the curriculum of arts, in the Evidences of Divine Revelation, is, to combine regular examination on a Text-book with such additional and familiar illustrations as the teacher may deem it necessary to give. By devoting a very moderate portion of time weekly to this exercise, during the currency of two sessions, considerable knowledge may be acquired in this important branch of a Christian and liberal education.

It were difficult, we think, within the same space, to make any statement more calculated to excite attention on behalf of the work as one which is adapted to fill an important place in the scale of our theological literature, more especially the books connected with academic training. This matter of Text-Books is one of comparatively modern date. The thing in a form was not, indeed, unknown in the elder universities; but the system of regular lecturing, to a large extent, prevailed throughout the Protestant world ever since the Reformation. This plan, from its very nature, is incapable of great efficiency. It is not lecturing about logic to young men, with whatever elaboration, erudition, and brilliancy, that is to make them logicians. They must be set a-reasoning for themselves; and that process by which they must

be constrained to exert their own intellects, will prove, in the end, to them the most profitable. There is really no improvement without practice; and for that practice the system of eloquent lecturing makes no provision. The late celebrated Dr. Hill, Professor of Divinity in St. Andrews, was satisfied of this, and hence the preparation of his valuable *Outlines*. Dugald Stewart, likewise of world-wide renown, prepared a syllabus in the shape of *Outlines of Moral Philosophy* for the use of his students; and others have gone some way in the same plan. The late Dr. Chalmers, whose practical sagacity at once perceived the necessity of intellectual contact of a closer character than the lecture supplied him between the professor and the student, adopted, to some extent, the *Text-Books*. He might, nevertheless, we think, have carried the matter a good deal further. In our own time, perhaps no man more thoroughly apprehended the importance and necessity of this than did the late Dr. Dwight; and hence we are informed in his *Life* that he taught everything through the medium of *Text-Books*, taking care that the students should thoroughly digest them, and himself correcting, illustrating, and supplementing them according as circumstances required. By this means he trained up a body of the most accomplished students the United States have seen.

Dr. Dewar, thoroughly penetrated by the same idea, has prepared the present work; and by so doing he has performed a twofold service,—first to the Theological Colleges of the land, and second, to the Public at large. As a mere *Text-Book on Evidence*, it is incomparably the best we have; but as a work, separate and popular, it is quite sufficient in itself. The most rigorous examination by the competent and the candid, will terminate in general and very high appreciation, with, perhaps, scarcely any drawback, except that there is a lack of Reference. We consider this to be a serious want, which it were well to supply in the next edition. It might either be done, as it is sometimes done, at the close of each book; or it might be presented in the form of an Appendix.

There is here a much larger body of matter than the unpractised eye might suppose. We have considerably upwards of 700 solid pages of letter-

press, supplying material enough for three respectable volumes of the olden time. From this fact the reader must form some idea of the value of the work, and the labour it has involved in its preparation. It comprises nine books, each exhibiting very comprehensively the distinct section of the subject. They are thus indicated—The probability, desirableness, and necessity of Revelation—The genuineness, authenticity, and integrity of the Scriptures—Considerations preliminary to a review of the Evidences—The Divine origin and authority of the Scriptures of the Old Testament—The Divine Authority of the New—The Internal and Experimental Evidences of both Testaments—The Internal and Collateral Evidences—The Canon of Scripture—Plenary Inspiration.

Such are the cardinal points of the volume, each of which is worked out with competent learning and great effect. Dr. Dewar, had he done nothing else than present this most comprehensive and masterly digest, would have proved himself a great benefactor to the Church of God. The volume bids fair to go down, with growing usefulness and honour, to a very distant posterity.

The Collected Works of Dugald Stewart, Esq. Edited by Sir WILLIAM HAMILTON, Bart. Vol. II. Constable and Co., Edinburgh; Hamilton and Co., London.

THE present Volume comprises Vol. II. of the Series, and Vol. I. of the Elements of the Philosophy of the Human Mind, to which is prefixed Introduction and Part I. of the *Outlines of Moral Philosophy*, with many new and important additions. Sir William, in his Prefatory Note, intimates that the second, third, and fourth Volumes of the *Collected Works* comprise the three volumes of the Elements of the Philosophy, to which, as a Summary, he has deemed it proper to prefix the Introduction of Part I. from the *Outlines of Moral Philosophy*. These are the only writings in which the celebrated author has systematically considered the cognitive faculties of the mind;—faculties which stand distinctively apart, and prominently foremost. Sir William is at pains to examine and exhibit the connection between the Elements and the *Outlines*. The latter

first appeared in 1793; a second edition, enlarged, followed in 1801, and a third in 1808; another came forth in 1818, during the life-time of the author, but without any alteration. Since Stewart's death, the work has been frequently reprinted. The point the reader is most concerned to know is, that there are extant copies of the first three Editions, with the Author's Manuscript Annotations, which, with some unimportant exceptions, are largely incorporated in the present collection, and distinguished, as found in the second or the third edition. By this means the public are in possession of perfected revisions of the Author.

With respect to the Elements of the Philosophy of the Mind, the alterations or additions are not numerous. In the third volume, Sir William tells us a considerable number of intended additions were supplied; but these have only now, for the first time, been entered in their proper places. The second volume—for the three volumes were issued at intervals of considerable extent—appeared during the lifetime of the Author in three editions, but without change. He appears to have so elaborated his productions, that after-thought seldom suggested much improvement. The third volume dates so late as 1827, and of this there has been no second edition. The Outlines are printed from the seventh edition collated with the fourth, and with the first three in which Stewart's Annotations were found.

Sir William Hamilton states that he has limited his interference strictly to the province of an editor, feeling that it was no point of his official duty to meddle with the Author's reasonings. Accordingly he has done nothing in the way of either vindicating, supplementing, confirming, qualifying, or criticising the doctrines of Stewart. As the great writer recorded them with his own hand, here they are, in a state of pristine purity. Sir William, nevertheless, has rendered substantial service in the matter of authorities and citations wherever it was needful to rectify or to fill them up. He has also, by a change of plan, in what is called the heading of the pages, effected a great benefit by enabling the reader, at a glance, to know the special matter under consideration; the running titles now, for the first time, indicate as minutely as possible the local argument.

We have further only to state the contents of Vol. I. before us. The first part of the Outlines of Moral Philosophy presents three sections on Philosophy in General, after which the subject of arrangement of the treatise is detailed. Here the intellectual powers of man are the theme, as comprising Consciousness, Perception, Attention, Conception, Abstraction, Association, Memory, Imagination, Judgment, and Reasoning, to which is added three sections on the Intellectual Powers formed by the particular habits of study and hours of business; the auxiliary faculties and principles essential to our improvement; and the faculties of man as contrasted with the instinct of the brutes. Under these sections there is much beautiful thinking, but so close and condensed, that, at every turn, the reader feels rising within him a wish that there had been a greater amplification. They are literally outlines, whereas the interest and importance attaching, excites the desire that they had been a work developed to the same extent as the Philosophy of the Mind.

Well, the wish is gratified; for, in reality, what is called Elements is a comprehensive and splendid development of the Outlines; for there we have Perception, Attention, Conception, and so forth, exactly in the same order as contained in the Outlines. There is, therefore, merely a slight misnomer. What is called Moral Philosophy in the matter of the Outlines, is designated Philosophy of the Mind in the matter of the Elements. In the first, then, we have a sort of bird's-eye view, by which the reader will be prepared for the entering with increased benefit on the study of the larger Work.

We have but to repeat our delight at the enterprise; and our admiration in particular of the beauty of the typography, which is inferior to nothing which has appeared from the London press.

Select Works of Thomas Chalmers, D.D., LL.D. Edited by his Son-in-law, the Rev. WILLIAM HANNA, LL.D. Constable and Co., Edinburgh; Hamilton, Adams, and Co., London.

MESSRS. CONSTABLE and Co., not satisfied with cheapening, in a manner the most extraordinary, the Life of the Rev. Dr. Chalmers, have now betaken them-

selves to a similar enterprise with respect to his Select Works. We are, indeed, told in the Prospectus, that the great success attending the cheap issue of the Life, has induced the publishers to offer to the public, in the same form, such of his works as are fitted for the general reader. The editor, the public are assured, will not in any instance abridge or mutilate; but it will be his effort, by proper selection, to avoid repetition, and to embrace the most important of Dr. Chalmers's Practical and Theological works,—those likely to take a permanent place in the religious literature of the country. It is hoped that the series will not exceed twelve volumes, at 6s. each—and they will be issued at quarterly intervals; there will also be an issue in half volumes at 2s. 6d., two to be issued each quarter; and in monthly parts, price 1s. each, to be completed in about sixty parts.

The volume before us presents a beautiful specimen of the edition, which, when completed, will harmonise with the Life. The Exposition of the Romans is the most important work of the sort in the doctor's writings. It appeared originally in four volumes. They are designated Lectures; but that term, as applied to this publication, must not be too rigorously interpreted, since it bears but a slight resemblance to what is generally classed under that designation. The Lectures constitute rather a body of profound remarks, brilliant disquisitions, and impressive appeals, than an erudite, elaborate, and withal a necessarily unentertaining and dull exposition, such as many that might be named, and even some of great merit, of recent issue. Dr. Chalmers was amongst expositors what he was amongst preachers;—he stood alone, and apart, thinking, writing, and speaking, in a way peculiar to himself. It was our lot to hear a large portion of these Lectures delivered in St. John's Church, Glasgow, and to witness the interest they excited, which was very great. With all the charm and vigour of his customary preaching, there was less philosophy, less speculation, more real food for the Christian, more that was adapted to meet the necessities of the assembly at large.

Although the Lectures on the Romans succeeded the famous Astronomical Discourses at the distance of a

number of years, they too were the offspring of his best days, of the full maturity of his powers, both intellectual and physical. When it is remembered, as we are told, that these Expositions were thrown off in comparative haste, from period to period, as they were demanded, and published with scarcely any revision, it will add another to the many proofs of the boundless opulence of the orator's mind, and the marvellous rapidity of execution of which he was capable when the pressure of circumstances was sufficient to call it forth.

The New Testament of our Lord and Saviour Jesus Christ: with Brief Notes and Instructions, References, and Marginal Readings. By JUSTIN EDWARDS, D.D. John Cassell.

MR. CASSELL is still extending the range of his publishing operations. Having given to the world the "Altar of the Household," he has now brought forth an edition of the New Testament, which can scarcely fail to find favour with the religious portion of the British public. Dr. Justin Edwards, although but little known on this side the Atlantic, is a great name on the other; and the present publication will help to extend his celebrity and his usefulness in the father land. The volume differs from every publication of the same class in this country, and the difference is on the side of utility. The larger commentary is here minimised into the smaller, without being too small for domestic reading, or comfortable private use. The features of the volume are three: there are, first, the References and the Marginal Readings, sufficiently copious for all ordinary purposes; there are, secondly, Notes explanatory of harder phrases, and more difficult expressions. Without much pretension, there is, in this way, a large amount of useful information communicated. To this succeeds "Instructions." Under this heading we have a series, longer or shorter, according to the fertility of the chapter, of valuable observations, often putting us in remembrance of the terse and pointed remarks of the celebrated John Brown. The remarks are not, as is customary, continuous upon the whole chapter, or a portion of the chapter. The verse is always quoted, so that the reader knows precisely the part of Scripture to which the observations direct. We are greatly pleased at the appearance of the volume in this country; and, if we do not much mistake, it will obtain a most extensive circulation. It is *multum in parvo* to an extent never exceeded in matters of New Testament comment, never reached. The reader has here all the help he requires, without being enfeebled, that is, burdened with it. The man of sense may turn the book to excellent purpose; but that he may do so, he must neither consult the Notes, nor the Instructions, till he has exerted his own thinking faculties to

the utmost; and having done that, he may then consult Dr. Edwards.

One thing more, and a great thing, remains to be noticed. Mr. Cassell offers this book as a Family Testament; and it is every way entitled to the high designation. The Quarto Commentaries are oppressive from their bulk, and but imperfectly suited to modern use. Then the mass of the Pocket Bibles, and the valuable editions, which have appeared during the last twenty years, are too brief in their annotations, and too small in their type, to be comfortably used in the household. Here, however, we have a respectable 8vo volume, just the size of the more popular editions of the New Testament; while the type is of two sizes, the smallest is quite readable by persons of every age. The reader must not be deceived by the compact appearance of the volume; for, driven out in the old-fashioned way, it might have been extended to a considerable quarto. Already 300,000 copies have been sold in America.

The Book for the Sorrowful; or, Divine Truth in its Relation to Human Suffering.
By EDMUND HEYWOOD. T. W. Gratten.

THIS is by no means an every-day performance. Mr. Heywood is, emphatically, "a son of consolation." He appears to possess a heart distinguished for generosity and tenderness, and to be deeply alive to the sorrows of this our afflicted world, as well as thoroughly conversant with the only sources of genuine consolation. In thus speaking of the author, we describe the character of his book. Not very much has been done in this direction in recent times; our Puritan fathers have, nevertheless, left us a legacy of works of various merit, and various magnitudes, all good, but mostly unsuited to modern taste. There was both room and need, therefore, for the work of Mr. Heywood, by which, in a spirit of thorough evangelism, he has addressed himself worthily to his suffering contemporaries. The book is one which will be greatly prized by the church of Christ. Poor Goldsmith said, not without grounds, "There is always somebody weeping." Those that weep, and have been taught of God the cause of human sorrow, will hail our author as one who, like Job of old, sits as a chief among the mourners. His words distil as the dew; and, we doubt not, it is reserved for him to reap a very extended harvest of gratitude from those to whom he will prove a comforter.

The book is by far the best of its sort, within the same compass, that we are able to name. Opening with a very tender disquisition on "Sympathy with the Sorrowful," it proceeds to consider "The Sorrows of Humanity, and Gospel Consolation." The subject of spiritual depression is next introduced, and here our author has done all that he has attempted excellently; but we could wish that he had been a little more copious. This department of the work is, on the whole, meagre, and not quite satisfactory. The principles are sound, and the outline is by no means restricted; but it wants filling up and application. Self-deception, cant, hypocrisy, *hypocrites*, righteousness, and the love of sin, have a

great deal to do with what is popularly termed, spiritual depression. Mr. Heywood knows—none better—that holiness is happiness; and that nothing can minister to genuine comfort which does not, at the same time, minister to entire surrender, a consistent walk, and an approving conscience. We have a beautiful disquisition on the resurrection, as illustrated by the spring, presenting a great deal which will tend to cheer and to comfort the children of God.

We have now got half-way through the volume; and here a new scene presents itself: the reader is at once converted into a pupil in a school, of which Mr. Heywood himself is the preceptor; and here we have one of the most valuable essays, consisting of four parts, on the subject of adversity, anywhere to be found. Had Mr. Heywood done nothing more than produce this essay, he would have left the world its benefactor, and have entitled himself to the thanks of multitudes of the living, and still greater multitudes still unborn. To the sorrowing we cordially commend the book, and we take the liberty of submitting to those who are rejoicing in the lights of a glorious Gospel and a gracious Providence, that they cannot do a kinder act than to place in the hands of those who have been overtaken with the storms of adversity a copy of the present publication.

Modern Flirtations; or, a Month at Harrogate. By CATHERINE SINCLAIR. Clarke, Beeton, and Co.

OUR readers need not be told with what dogged determination we have ever set our faces against the mass of the light reading with which the mind of the world is now oppressed. We have, however, always made partial exceptions in favour of certain productions of great merit, on the ground alike of their matter and their object, notwithstanding their fictitious essence. So short is life, and so soon is the vast body of mankind pitched into its vortex, when but little time is left for mental culture or religious improvement, that we have ever considered it of the first importance that the small portion of time and strength that can possibly be redeemed should not be wasted amid the soft seductions of light literature. With so much history, biography, philosophy, science in all its departments, that a hundred lives of a gifted spirit would scarcely be sufficient for skimming it, or at any rate for giving it a slender digest, we never can view with complacency anything, whatever its origin and its object, which tends to indispose for more vigorous application, or to engender a taste at variance with manly intellectual pursuits.

The very clever authoress of the present volume, who, in her way, has done great things, refers to the old proverb, that "a goose quill is more powerful than a lion's claw," and states that authors have been called, "keepers of the public conscience." To some extent this is true; but when the lady adds, "No influence is, perhaps, so extensive as that exercised by what is termed 'light literature,'" we hope she speaks some-

what hyperbolically; and yet we are not sure. There may, after all, be too much truth in the allegation. There seems reason to fear that the statistics of the world would reveal a state of matters anything but complimentary to its intellect or its heart, and which is far from bidding fair with respect to the immediate prospects of religion. The plea put in by our fair lady on behalf of light reading, is strong; she tells us, "It has now in a great measure superseded public places, and theatrical entertainments, affording a popular resource with which the busiest men relax their hard-working minds, and the idle occupy their idleness." Well, granting that such is the fact, it amounts just to this—a step in the path of improvement; and such we dare say it is. Although we consider it bad, we do not say that there might not be something worse; this, therefore, is but feeble praise. It may be doubted if, amongst the numerous producers of this chaffy food and foamy beverage, there be a better principled, more benevolent writer than Miss Sinclair.

It is impossible but to reverence a woman of cultivated genius, who labours under the influence of such a spirit as she boldly avows in her preface; and the perusal of the work before us will tend to strengthen rather than diminish that respect. As a book for ladies, it is calculated to guide the understanding, as well as to awaken the affections. It throws considerable light on the windings of human nature, and the workings of society in the highest strata of the middle, and in the upper classes.

Missionary Voices to British Christians. William Tweedie.

THIS is a very small publication of very great value. Its object is to testify to the melancholy effects of introducing ardent spirits amongst the natives of foreign countries. The body of witnesses here introduced would suffice three times over to establish any question in a court either of law or of equity. They are selected from no one section of the Church of God in the mission-field; but from all sections. In the East Indies we have Archdeacon Jeffreys, Rev. T. Brotherton, C. Campbell, James Smith, C. Addis, R. W. Hume, and a Wesleyan brother; in China, Dr. Macgowan; in the West Indies, the Revs. G. Cox, G. Blyth, H. Capern; in British Guiana, the Rev. E. Davies, and C. Rattray; in South Africa the array of evidence is great, comprising the Revs. Dr. Philip, James Read, J. F. Schon, R. B. Taylor, A. Robson, T. F. Atkinson, Dr. Livingstone, W. Ashton, R. Moffatt, J. D. M. Ludorf; and in the South Seas, the Rev. H. Royle, G. Drummond, and E. R. W. Crause. The testimonies from the West Indies, as well as from the South Seas, might have been greatly increased; that borne by the Rev. William Ellis in particular ought not to have been omitted. The evidence given by this large body of respectable men may be considered the most important that has yet been brought before the British public. There is a great deal of it deeply affecting, setting forth the mournful

consequences, both spiritual and temporal, arising from the intercourse of ungodly white men, binging among the poor, simple natives that which they cannot use without abusing, and that to which they will not limit themselves as a medicine. It strikes us that this subject ought to be dealt with entirely apart from what is known as teetotalism. The question is, not what is safe, or what is needful, for many persons, under a variety of conditions in this country, but what is safe and proper for the enervated inhabitants of those warm climes; and it does strike us that there can scarcely be two opinions as to the great desirableness of keeping everything that is capable of intoxicating away from the mission stations.

Miscellaneous Discourses and Expositions of Scripture. By GEORGE PAXTON YOUNG, A.M. Johnstone and Hunter.

MR. YOUNG is one of the Professors of Theology in the College of John Knox, Toronto, Canada West, and as such appears to be a man well fitted for the discharge of his high function. The present publication contains selections from the discourses he has preached to his flock at Hamilton, Canada West, previous to his election to the college, and seems to be a sort of memorial to his friends. The discourses present good specimens of a superior Gospel ministration. One thing we specially prize in them—their expository character. We are not without a fear, however, that this may militate against their acceptance with us Southerners, who are unduly attached to topical preaching; but it is to be hoped that what they may lose in the South they may gain in the North, where this kind of instruction is more in favour, and where it has been fraught with the best results to the nation. Topical preaching, in its own place, is excellent and indispensable; textual, too, is good and right; but together with these, that the flock may "verily be fed," there must be exposition. No exercise conduces so much to the cultivation of Bible knowledge and to the raising of the Scriptures to their true place in the estimation of the people. Five and twenty years of superior—nay, brilliant topical preaching will be of less real spiritual service to the Christian assembly than a ministration of half that time, duly admixed with exposition. The volume is evangelical, vigorous, and practical.

Helps and Hints for Bible Readers: being Practical Hints on some of the most remarkable Passages in the New Testament. By the Rev. NICHOLAS MOODY. Wertheim and Mackintosh.

MR. MOODY lately sustained the office of Secretary to the Correspondence Committee at Madras, of the Church Missionary Society; and he is advantageously known as the author of "The Vine brought out of Egypt." The object of the present publication is, to exhibit, in a compact and pocketable form, a body of expositions on the Scriptures; and this he has done in what we may consider a very satisfactory manner; he has done all he professed, and has undoubtedly provided "helps and hints for the Bible reader."

is not meant that Mr. Moody has explained all that required explanation; but he has thrown light upon many passages, the import of which is not obvious to the common reader. We regret, however, that our praise must be qualified. It was to be supposed, that in such an undertaking, there would be abundant room left for difference of judgment. That, we say, was to be expected; and for that we stood prepared to make every allowance. But bigotry was surely *not* to be expected; and hence we were not prepared to make allowance for several things we find scattered throughout the volume. For example: speaking of unity, at page 48, he says, "I believe Dissenters have a heavy responsibility upon them for not coming forth in a nobler spirit, from their *personal feelings of pride, and the crotchets of scrupulous consciences*, to hold out the hand of amity and friendship towards those who differ."

This is language, certainly, which we did not expect to find in such a publication. We know not what right this gentleman has to talk of "the feelings of pride in that community;" and we are sorry that any man, a professed expositor of the Word of God, should be found talking of "crotchets of scrupulous consciences." What are we to understand by "a scrupulous conscience?" Is the antithesis a conscience that has *no* scruples? if so, is not such a conscience no conscience at all? By a "scrupulous conscience" we simply understand "a conscience void of offence towards God and man;" a conscience sound, rational, and well informed, and which steadily and resolutely walks in the light of Divine revelation. The promptings and the deeds of such a conscience Mr. Moody may choose to call "crotchets;" but we must take leave to think very differently. We hope that in the event of another impression, he will see it good to modify this reprehensible language.

The true Scripture Sabbath vindicated and enforced, and the Anti-Scriptural Character of what is called the Christian Sabbath exposed, being a Review of Professor Miller's late Pamphlet of the Physiology of the Sabbath. By ROBERT HAMILTON, M.D. Sutherland and Knox, Edinburgh; Simpkin and Marshall.

THERE is something ominous in the very title of the present Essay. Dr. Hamilton, as a Fellow of the Royal College of Surgeons in Edinburgh, and one of the Medical Officers of the Edinburgh Infirmary, is a man of mark who is likely to command attention for what he has written. The volume is dedicated to his friend Professor Miller, to whom he says, "Long, as you know, I was a devoted and zealous advocate for the system of Evangelicism—a system which has now so many and devoted partizans. Ultimately in the kind providence of God, I was led to know that that Evangelicism had no claims to respect greater than were those possessed by the religion of the Pharisees in the time of Christ's sojourn here below." Need we cite more to show the spirit of our author? Well, take the following: still speaking of Evangelicism, he says, "It is beautiful out-

wardly. It has a zeal for God, and it compasses sea and land through the agency of the zealous and devoted missionaries, male and female, and I verily believe, makes those misled by them, as said by 'ONE of old who could not err,' more the children of hell than themselves." We should deem it a waste of time to expatiate further on the lucubrations of the gentleman who can talk after this fashion. To him, it seems, all that has been done by the missionaries in Asia, in Africa, in Polynesia, and in the New World in turning men from darkness to light, and from the power of Satan unto God, in putting an end to evils innumerable, to widow-burning, to child-murder, to cannibalism, and much besides, which we stay not to name, has been only mischief—the making of the natives of many colours, and of many tongues, "more the children of hell" than their benefactors! We deeply regret to find such language issuing from the lips of a man holding a respectable position in the city, which is proudly designated, Modern Athens.

Hungarian Sketches in Peace and War: from the Hungarian of MORITZ JOKAI. Constable and Co., Edinburgh; Hamilton and Co., London.

THIS publication materially differs from the other volumes of the little library to which Hungarian affairs have given rise in the course of the last few years. If it wants much which characterises some of them, it nevertheless presents matter in which they are all wanting. It is some such work as Washington Irving would have written. In truth, the writers have a great deal in common. The object of Jokai is to delineate Hungarian life among the middle-class nobility, and especially of men whose manners of existence and of thought cannot fail to be interesting to Englishmen. But while the nobility are brought forth, the peasantry are not forgotten; and the Hungarian peasant, truly, is an interesting object. Nothing can be wilder than his dress, consisting of a sheep-skin cloak, or a similar habit of the coarsest cloth, a shirt scarcely reaching below the waist, and white linen drawers, to which boots do not often form a necessary accompaniment; yet his easy demeanour, and delicate feelings, notwithstanding his barbaric appearance, and especially his language, serve to put him on a level with the educated classes. Those who know not his true character, and social position, would be inclined to view him as a gentleman in disguise. On this subject Emeric Szabad, in his Preface to the volume, has many fine touches, all tending to show the oriental nature of the Hungarians, and the interest which attaches to their character, manners, habits, and literature. The book itself is full of charms for those who delight in the developments of unsophisticated nature; and it will, if we mistake not, command extensive popularity in British circles.

Sermons designed for the Sick-room, Family Reading, and Village Worship. By Jabez BURNS, D.D. Houlston and Stoneman.

THE present author is already extensively and very favourably known as a writer of

sermons, and sketches, and works of a practical character. The subjects present a happy mixture of the doctrinal with the experimental and the practical. So that while peculiarly suited to the afflicted, they are not less so to the family; and the village chapel will form an excellent field for their recital. They are incomparably better, in all points, except in the matter of the exquisite colloquial English style, than the once famous Village Sermons of Robert Robinson, which were, after all, but a dry morsel—soul-less and Gospel-less, with but little of the promise, and little of the precepts, as compared with the work of Dr. Burns. In bearing this testimony, we are dealing simply with the book, and wholly ignoring the conduct of that gentleman in certain matters as affecting ourselves a twelvemonth back—conduct of which, we fear, he has not yet repented; but this shall not drive us to do an act of injustice. In the critical chair, we know nothing beyond the work before us.

Bridget Sullivan; or, the Cup without a Handle. Wertheim and Mackintosh.

THIS is an Irish story narrated with Irish wit and vivacity. The motto on the title-page is taken from Charlotte Elizabeth; and we could almost suppose that the tractate itself was from the pen of the same magical writer. The First Chapter says very little about Bridget; but shows what sort of a place she lived in. Then succeeds an answer to the question, "Have you ever been to Ireland?" Chapter the Second shows "How an old cup was the means of getting Bridget a new friend." We have here a great deal of amusing chat, such as obtains in the circles of genuine Irish nature. Chapter the Third brings forth "A strange gentleman" again, who introduces Mic and Judy. In the next chapter, Johnny Ryan tries to persuade Bridget not to say any more prayers to the Virgin Mary. This is a beautiful dialogue—a piece of unsophisticated Irish logic, far more satisfactory to the sound mind than the jabber of Oxford. Up to this time poor Bridget did not "know a B from a bull's foot;" but she now learns to read, and the results of her acquisition are great indeed. Among her other discoveries, this interesting creature found that it was "much more difficult to do what she knows to be right than she at first thought it would be." In other words, poor Bridget found out that there was a "law in the members warring against the law of the mind, so that when she would do good, evil was present with her."

The Pilgrim in the Missions; or, Gospel Husbandry. By M. SMITH, Esq. Wertheim and Co.

THE present volume might have passed as a book of golden extracts, gems in Christian Biography, Travel, and Literature; or it might have been entitled the Christian's Common-place Book; any of these expressions would have gone some way to express the true character of the contents of the volume. But as it is here arranged, they could not have done so; and yet they would far more than the title actually adopted,

"The Pilgrim in the Missions; or, Gospel Husbandry;" a loose, indefinite, collocation of terms really indicating nothing; at least, nothing relative to the present work, since no notion whatever could be formed of its actual contents from such a title.

The nature of the book, then, is the following:—A sentence or text of Scripture is selected, and placed in large type at the top of each successive page, under which we have choice extracts from all sorts of publications, illustrative of the said Scriptures. The book is full of excellent matter. We know of few better pocket or fire-side companions.

The Convent and the Manse. Nelson and Sons.

THE object of this spirited and captivating tale is to illustrate the operations of the popish priesthood in society. With a view to this, it lifts up a voice of warning to show the contrast between the pure and peaceable religion of Christ, and that system which has so long been obtruded upon hundreds of millions of mankind as the true Christianity of the Gospel, but which is only a perilous and impious counterfeit. The narrative is one eminently calculated to promote the avowed object, and especially to beget in the breasts of Protestants—into whose soul the iron has never entered—a spirit of compassion for their oppressed fellow-creatures in papal countries. The work appeals, with special emphasis, to the softer sex, whom it implores not to expend the whole of their zeal on the Burmese, the Hindoos, and the islanders of the far-off seas, but to reserve some portion of it for those at their own doors, if not, perchance, in their own households. In these views the best friends of the Heavens will cordially sympathise, inasmuch as, while the one is done, the other need not be left undone. There is mind and money enough to meet the wants of the world, whether near or distant; and while the perusal of the present volume is greatly calculated to advance the one, there is nothing in it that militates against attention, prompt and liberal, prayerful and persevering, to the other.

The Pilot of the Galilean Lake. By THOMAS LOWE. Primitive Conference Offices, Commercial-road; Jarrold and Sons.

THE title of this well-crammed volume will at once suggest one of its leading ideas; but there is more than it suggests, forasmuch as in its fifteen sections, we have a very comprehensive view of the world as it is, and the things which are going on in it. As an exposition of the passage in the Gospels, the tractate possesses worth and beauty; but as an appeal on behalf of truth and righteousness, liberty and humanity, it is still more valuable. The modest author is not sanguine; he tells us that he "shall not pass the ordeal of critical review scatheless;" but he need not, on this score, trouble himself; for the man is not much to be envied who shall overlook the object of the publication, its spirit, and its awful facts, merely to nibble and quibble on commas and semicolons. The book indicates a great deal of reading, ex-

tending both to the past and to the present, the near and the remote. If this may be taken as a passing glimpse of the intellectual activity, and the reading habits of the ministers of the Primitive Methodist Body, it does them high credit; and shows that they are in the way of keeping abreast with their people, and even advancing upon the cultivated sections of society. The author, while an inveterate adversary to despotism, is also an enemy to war.

Belief in Special Providences, examined in a Series of Letters addressed to the Rev. Dr. Buchanan, Glasgow; in reply to his Sermon on the Choleraic Visitation. By R. ALISTER. Houlston and Stoneman.

MR. ALISTER is a man of robust mind and deeply reflecting habits. Such a man, upon such a subject, is likely to express himself strongly; but that strength, we doubt not, in many places, will give considerable offence to men of a tender spirit. Allowing, however, all that is needful to be allowed, and taking strong exception to several of his statements, there is yet in the volume much sterling merit, much entitled to the consideration both of divines and philosophers. He endeavours, very elaborately, to settle the question as to what is Providence; after which he proceeds to inquire whether a belief in Providence is supported by Scripture,—a point, it is to be presumed, that the students of Scripture will require but a short time to settle. He further asks whether a belief in Providence is agreeable to experience; and then goes on to examine reconditæ theories. He subsequently inquires into the efficacy of prayer, and the relationship of cause and effect, and judicial inflictions. The volume is likely to excite considerable attention among the higher classes of thinkers. The author is by no means an infidel, although his air and manner are occasionally very suspicious.

The Poetical Works of Samuel Butler; with Life, Critical Dissertation, and Explanatory Notes. By the Rev. GEORGE GILFILLAN. Nichol, Edinburgh; Nisbet and Co., London.

WE almost grudge such beauty of typography and respectable company to the biting and impious sarcasm of Butler. That he was a man of rare and peculiar powers, there is no doubt; but seldom, if ever, did such a man so misappropriate the faculties with which Heaven had blessed him. A more deep-rooted malignity to the Gospel, its preachers, and its believers, it were difficult to name. Had the man been an avowed heathen, or even a limb of Antichrist, we should have been less surprised; but as an Englishman, a professed Protestant, and a Churchman, breathing such a spirit, and uttering such language concerning the doctrines, the sentiments, the habits, the character, and the conduct of "men of whom the world was not worthy," we can look upon him with no other feeling than those of grief, indignation, and disgust.

Mr. Gilfillan has done his part with characteristic ability, judgment, and can-

dour. We think, however, that it had been only proper to have gone a little further into the real merits of the performances of Butler, and to have animadverted with due severity on his spirit and his principles. No man is better able to do so than Mr. Gilfillan; and we trust that with the power, he will feel in conscience bound, in his own way, and at his own time, to exercise it.

Memoir of the Rev. John James Weitbrecht, late Missionary of the Church Missionary Society, at Burdwan, in Bengal; Comprehending a History of the Burdwan Mission, compiled from his Journal and Letters, by his Widow; with a Recommendatory Notice by the Rev. HENRY VENN, B.D., Honorary Secretary of the Church Missionary Society, and an Introduction by the Editor, the Rev. A. M. W. CHRISTOPHER, M.A. James Nisbet and Co.

THIS is a great and valuable addition to our Missionary Biography. The Sketch of the Mission at Burdwan, in Bengal, is full of interest, and will be read with pleasure by those who have sufficient wisdom and worth to concern themselves about the elevation of their fellow-creatures in time, and their happiness through eternity. The subject of the volume was a German, who was early brought to a knowledge of the truth, after which he entered the Missionary Seminary at Basle. Having finished his studies there, he left Wittenberg, and proceeded to England, where he sojourned for a time; and afterwards proceeded to Calcutta. We have here the history of his residence and movements in that great city, and his subsequent designation to Burdwan. Now fairly in the field, and thoroughly harnessed, he betakes himself to his work with a zeal reflecting the highest credit upon his character and mission. The volume presents the usual facts of missionary life, presenting a fair admixture of the usual trials and triumphs. Conversions happily followed, persecution attending it in the case of the converts. The incidents and anecdotes are numerous, and most of them strikingly representing the nature and character of Indian Society. We could transcribe a whole sheet of interesting passages, did space permit. As, however, this is impossible, we must satisfy ourselves with this general notice of the Work, a work worthy to stand side by side with the best publications of the kind which have appeared of late years.

The Mysterious Marriage; or, Sir Edward Graham. By CATHERINE SINCLAIR. Clarke, Beeton, and Co.

CATHERINE SINCLAIR is already well known to the public by her excellent publications, "Popish Legends," "The Business of Life," "London Homes," and others. The gifted authoress avows it as her object to give a pleasing, unexaggerated sketch of cheerful manners and amiable motives, of home duties and agreeable occupations; while to the young and romantic her desire has been to exemplify how much deeper and better founded than any other happiness is that derived from an honourable, virtuous, and

single-hearted attachment, sanctioned by religion, by mutual confidence, and by the approbation of friends, as well as of parents. The object is great, and every way laudable; and the writer who shall work it out, with reasonable success, will undoubtedly prove a great benefactor to society. This praise, we consider, is largely due to Miss Sinclair. The volume, pure in spirit, teeming with good sense, abounding in variety of incident, and interspersed with mirth and gravity, is altogether a living exhibition of good society. Both sexes may read it with profit.

Report of Twenty-one Years' Experience of the Dick Bequest for Elevating the Character and Position of the Parochial Schoolmasters in the Counties of Aberdeen, Banff, and Moray. By ALLAN MENZIES. Blackwood.

THIS is, every way, a remarkable production, and records an experiment in the matter of education, of an extraordinary character. It is difficult, in a brief notice, to give any adequate idea of a book so multifarious, and so richly charged with facts and experiments, principles and prospects. The history of this great Bequest is given with an account of the management and the operation of the Bequest in relation to the schoolmasters, under a variety of circumstances. After a copious narrative, touching the relation of the Bequest to divers classes, we have a very important chapter, setting forth the general result of the last twenty-one years' experiment.

The second part of the volume enters largely into the economy of the parochial school, with the schoolmaster, with the discipline and the instruction in its various branches. There is here a large amount of matter interesting to all who concern themselves about intellectual culture, but more especially to the teacher, the man of letters, and the minister of the Gospel. The volume is one by which we have been most deeply interested, and which will most amply reward the consideration of literary men.

Short Arguments about the Millennium; or, Plain Proofs for Plain Christians that the Coming of Christ will not be Pre-Millennial; that his Reign on Earth will not be personal; a Book for the Times. By BENJAMIN CHARLES YOUNG. Houlston and Stoneman.

THIS book professes to be a "Book for the times;" and such it is emphatically. It is by far the best digest of this important subject that has yet appeared; while alone it is quite enough for all popular purposes. In itself it will serve as a key to the entire library of millennial literature, since Mr. Young has appended to each chapter a list of the principal authors who have written upon the subject. The book has our most cordial recommendation.

Sabbath Morning Readings on the Old Testament. By the Rev. JOHN CUMMING, D.D. Book of Leviticus. Shaw.

DR. CUMMING has striven hard in the present volume to perform great things within a small space, and not without success. The

Book of Leviticus is one of the most important of the Old Testament, and by far the most evangelical of those of Moses. Although a Book of Ceremonies, it is also a book of evangelical doctrine. Indeed, the venerable and devout Mr. Romaine was wont to designate it, "The Gospel according to Moses;" an idea which we find employed by Dr. Cumming. These rites and ceremonies, to the unenlightened, may seem the mere mumery of a mythological period; but to those taught from above, they are replete with evangelical matter. The book will be read with much instruction by the Bible student, whose meditations it is calculated materially to assist.

The Antiquity, Literal Meaning, and Authenticity of the Mosaic Narrative, examined and established. By ALEXANDER STRACHAN. Longman and Co.

IT is somewhat of a hardship to be under the necessity, at this time of day, of establishing the Mosaic narrative. It has, nevertheless, been so furiously and perseveringly impeached, that it has really become necessary, from time to time, to do so. The result has been a considerable number of works, of various ability, but all respectable. Of these works we have here a remarkably interesting and effective digest. Within the limited compass of 112 pages, we have the sum and substance of the bulk of the larger publications; with a great deal of striking illustration, comprising skeletons of the human hand, Death's head and cross bones, and much besides, all tending to illustrate the points in hand. The volume is deeply interesting.

Notes and Reflections on the Epistle to the Ephesians. By ARTHUR PRIDHAM. Binns and Goodwin.

MR. PRIDHAM loves his work, and hence he is laborious in carrying it on. Those who, like ourselves, are conversant with his reflections on the Epistles to the Romans, and to the Hebrews, and on the Psalms, need not be told of what spirit he is, or with what unction and clearness, point and terseness, he embodies his deliberate sentiments on these precious portions of the Word of God. The present volume we consider equal to its predecessors; and wish the author great success in the prosecution of his praiseworthy labours. His books are for every section of the Church of God.

The Ark in the House; or, a Series of Family Prayers for a Month, with Prayers for Special Occasions. By the Rev. BARTON BOUCHIER. Shaw.

MR. BOUCHIER is already favourably known to the religious world; and his present publication will add to his usefulness, and, perhaps, to his popularity. As devotional exercises, they are distinguished by simplicity, spirituality, and evangelical sentiment. They supply edifying matter for reading as well as aids to devotion. The holiest, and those the most independent of such aids, may yet go through them with advantage; and they who can pray them, will find here much language forming suitable vehicles for pious utterance.

Poetry.

LINES BY MILTON IN HIS OLD AGE.

Lately discovered, and first published in the recent Oxford edition of the poet's works.

I am old and blind!
Men point at me as smitten by God's frown,
Afflicted, and deserted of my kind,
Yet I am not cast down.

I am weak, yet strong;
I murmur not that I no longer see;
Poor, old, and helpless, I the more belong,
Father Supreme, to thee!

O merciful One!
When men are farthest, then Thou art most near;
When friends pass by, my weakness shun,
Thy chariot I hear.

Thy glorious face
Is leaning towards me, and its holy light
Shines in upon my lonely dwelling-place,
And there is no more night.

On my bended knee
I recognize Thy purpose clearly shown—
My vision Thou hast dimm'd that I may see
Thyself, Thyself alone.

I have naught to fear;
This darkness is the shadow of Thy wing,—
Beneath it I am almost sacred—here
Can come no evil thing.

Oh! I seem to stand
Trembling where foot of mortal ne'er hath been,
Wrapp'd in the radiance of Thy sinless land,
Which eye hath never seen.

Visions come and go,
Shapes of resplendent beauty round me throng,
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now;
When heaven is opening on my sightless eyes,
When airs from Paradise refresh my brow,
The earth in darkness lies.

In a purer clime
My being fills with rapture; waves of thought
Roll in upon my spirit; strains sublime
Break over me unsought.

Give me now my lyre!
I feel the stirrings of a gift divine;
Within my bosom glows unearthly fire
Lit by no skill of mine.

STANZAS.

THEY who, seeking bliss hereafter,
Keep their being's end in view,
Strive with steadfast, lofty purpose,
Grosser passions to subdue.

Love not with that fiery feeling,
Eager after sensual joys;
But with constant, holy fervour,
Which no thought impure alloys.

Strange that man—creation's master;
Man, the heir of highest good;
He by whom the pure and lovely
Can alone be understood;

Man, in God's own image moulded,
And, as he shall live below,
Destined, through eternal ages,
To exist in weal or woe;

Man, with rich endowments favour'd,
Reason, intellect, and speech,
Temporal blessings round him scatter'd,
Bliss immortal in his reach;

Truth Divine reveal'd to teach him
What to follow, what to shun,
What he is, and what he must be,
Saint redeem'd, or wretch undone.

Strange indeed! that such a being
Should by passion's voice be sway'd,
Sink himself, by base excesses,
To the brute's unhonour'd grade;

Madly forfeit that fruition
To the "pure in spirit" given,
Bartering, for Satan's baubles,
Earthly peace, and rest in heaven!

Vainly knowledge, reason, conscience,
Strive to check a vicious course;
Nothing but the "new creation"
E'er can reach its stubborn source.

Thus alone may man, ennobled,
Spurn the path of sin he trod,
Quench the flame of hell-born impulse,
And proclaim the power of God!

S. E.

Monthly Review.

SINCE our last, various matters of moment and magnitude have occurred, both in this and in other lands. The public mind has been very mainly absorbed by the War; and notwithstanding the slow march of events, both in the North and in the East, something has been done to gratify the excited appetite of the nations. Certain Forts in Aland have

been stormed and taken; but with little loss of human life, happily, on either side. To the seizure of these Forts, however, by themselves considered, no great importance attaches; but as links of a chain of defence, which the Czar has, for twenty-five years, at the expense of millions sterling, been constructing, they are valuable. Two points,

moreover, have been gained on the side of the Allied Powers. It is now settled that even granite cannot resist the concentrated force and batteries. The state of the Forts, after their surrender, demonstrates that stone facing and iron covers furnish but a feeble resistance to shot of large calibre, and to shells. But, perhaps, the moral is more important than the material issue. The effect of the success of the Western Powers in cheering the Swedes, and the Danes, and the other smaller communities which range on the Aland Isles, has been great; and still more has the result been serious in exciting dismay on the part of the more reflecting adherents of the Czar. Notions begin to prevail that even Cronstadt itself, an insular Mount, occupied by some 30,000 people, and armed by 2,200 cannon, may possibly be assailed with success. There is, perhaps, little doubt of the possibility of the Fleet dealing effectively with the Fort; it is, however, apprehended that the damage to the Allied Fleet might be so great as to expose it to peril from a Russian Fleet which remains ensconced behind, and which, in the event of the former being largely disabled, might come forth and overpower it. In this view there is much that deserves consideration. It has been deemed inexpedient to retain possession of the Three Forts which have been seized; they have, therefore, been blown up, and the Island abandoned. The only additional circumstance that remains to be noticed, is the presence and havoc of the cholera among the troops, and also in the Fleet. By this dread scourge of humanity a considerable number of valuable lives have been destroyed. The French soldiers have lost about 800! The troops are now returning to France.

In the East, there has been a great deal to excite attention. Austria, at length, is so far united with the Western Powers, as to join with them in insisting on four given propositions, as the foundations of negotiation for peace. About the propriety of this, no Christian man can have the slightest doubt. No other arrangement can lay the foundations of a satisfactory and permanent repose: Russia must be curbed. The Austrians have succeeded to blend principle with prudence, to an unusual extent. Although their conduct has deeply savoured of a leaning to St. Petersburg, there is no reason to doubt of their sincerity in their union with the Western Powers in the demand of these guarantees. Of this they have given the best proof by sending an immense army, at a consequently heavy cost, to occupy the Danubian Provinces; and which prevents the possibility of the Russians, by whom they have been evacuated, returning.

The Turkish forces alone have hitherto engaged in conflict in the East. The Anglo-French Army have done nothing. In all the conflicts which the Turks have waged with Russians they have been uniformly successful; and due regard being had to the numbers of the latter, their success is of a character to bespeak the presence of a special Providence which has repeatedly enabled

the little one to chase a thousand, and the small one a strong nation.

In connection with the present war in the East, a circumstance has occurred of an extraordinary character—the prevalence of the cholera in its most destructive form. The number of the Anglo-French Army that has fallen up to the present time, is probably little short of 12,000 men; a loss which might have sufficed for the exigency of several battles. The history of the Seven Years War in the United States, which issued in the establishment of the American Republic, shows that there may be a vast amount of conflict without a destruction of life greater than has been achieved in the East by the cholera alone. The distress which this terrible calamity has entailed upon the Forces is very great. Many of the statements and pictures that have been transmitted homeward have been of the most heart-rending character. The destruction has not been confined to the land Forces; it has also extended to the Fleet; some of the vessels have suffered very considerably. This visitation in so severe a type, and at such a conjuncture leads reflecting men to look upon it as a thing far removed from the ordinary course of events. It is impossible but to connect it with a Divine Hand, and to consider it as intended to accomplish a Divine purpose. Men of the world can see nothing in it beyond swamps and bad water, defective rations, or something else of an earthly character; but men who have learned the lessons of a higher philosophy, perceive in it the voice of Him, by whom kings reign, and princes decree justice; and to whom belong the issues of life and death.

The fact of the Russian troops having, from motives of fear, withdrawn from the Provinces, which Nicholas professed to have seized expressly for the purpose of a "material guarantee," has given a new character to the conflict. It was before, defence—it is now, invasion. The opinion which has for some months prevailed among men competent to form a judgment of the subject, and conversant with the geography of those regions, that the first step would be the invasion of the Crimea, appears to have guided the counsels of the Commanders of the Anglo-French and the Turkish Powers; and hence it has been determined to invade the Crimea. For this purpose we learn, at the time at which we write, that about 70,000 men, forming equal proportions of the Three Powers, have been drafted for this expedition. The plan is, for the troops to approach Sebastopol from behind, on the land, while the Fleets draw near by sea. The result of a conjuncture of force, military and naval, so terrible, it is impossible to predict or foresee. Speaking after the manner of men, it is utterly impossible for Sebastopol long to hold out against odds so fearful. The garrison is but a feeble power compared with the land forces which will assail it; and the Fleet in its harbours is also utterly incapable of any service while the cannonade is proceeding. If, therefore, the result of the Military and Naval bombardment shall be the taking of the city, that Navy will become part of the prize. The only neutralising consideration

is, the Russian armies, which will, unquestionably, be thrown into the Crimea. By the last accounts, the force already there is considerable; and there can be no doubt, now that the destination of the expedition is ascertained, there will be a vast accession to the numbers of the Russian armies. This, indeed, will be the chief point of conflict; and hence the whole forces of the empire will be available for the resistance of the Turkish and Anglo-French Powers. The probabilities are, then, that here a great, and perhaps for the season, a decisive battle will be fought. The thought is terrible, and cannot fail to impress the mind of the Christian with an unutterable abhorrence of war; and lead him to execrate the pride and ambition of the Autocrat, who has brought upon society such an aggregate of suffering, loss, and destruction.

At home, all is quiet, and, upon the whole, satisfactory. The harvest is unusually abundant, and excites the gratitude of all who have eyes to see the hand of God in the bounties of what is atheistically termed Nature. The Lord of all has "opened his hand liberally, and supplied the wants of everything." Trade is moderate and steady. The foolish system of "strikes" still, in some places, upon a small scale, prevails; but, upon the whole, the state of the operative and mercantile world is satisfactory.

Emigration is still going on, both from Great Britain and Ireland, upon a large but a considerably diminished scale. From the north-east of Scotland, emigration to Canada, within the last year or two, has been great; little short of 500 farmers and agriculturists have repaired to that fine new country. Such a people in such a region will be a great acquisition. They will take with them industry, knowledge, and, to some extent, religion; and may materially conduce to fortify the morality and the piety of the land.

The prime consideration has been the cholera, which is raging in great violence in many places; Glasgow, Greenock, Edinburgh, and all the watering places in the west of Scotland have been more or less affected. We have reason, indeed, to believe that the state of things actually existing has been but partially reported. There seems a disposition rather to conceal than to display the dismal effects of the pestilential affliction. Amongst ourselves, in the Metropolis, things are assuming a very serious aspect. Already, at the time at which we write, September 21st, 7,669 persons have been cut down. Last week the mortality had abated about one-fourth. The subject is entitled to more attention than has yet been given to it from the Christian world, the only world that knows of a God ruling among the affairs of men. When the matter first broke out, in 1832, the consternation was great, and the scourge was proclaimed to be a pestilence. The wise men of the world at length became ashamed of acknowledging God in such a matter; and they thought it much better to seek its origin in cesspools, sewers, open ditches, bad water, exhalations from the

ground; anything, everything, rather than the hand of the Divine Power! The state of the case, at this moment, is specially monitory; the subject is still as much wrapped in darkness as at the onset. So far as we understand the matter, the most perfect darkness rests alike on its origin and its cure. An origin it has, whatever that origin may be. There is no proof that any cure is availing. In all cases, in this and every other country, the mortality, at the outset, is uniformly about fifty per cent. With medical aid, the best that can be obtained, fifty fall; and without medical aid, or aid not worth the name, fifty survive. Where the fifty fall, it is ascribed to the peculiar virulence of the "epidemic;" and where the fifty survive, it is ascribed to the special potency of the specific! Its ravages are confined to no place, and to no class. The pious and the profligate, the peasant and the peer, those living in high and those living in low localities, in time and turn, all are smitten, and, in due proportion, all fall.

In India, matters go on much as before. Civilization is advancing, and in some cases the condition of the people improving. One of the great trunk lines of railway is opened, to the great joy of those who know the value of this modern power in diminishing space, and bringing the extremes of empire together.

A strange darkness still rests upon China; the war is being steadily waged by the Insurgents; but the precise state of things, at this moment, is unknown in Europe. The ignorance in which we are still held is quite unaccountable, or, rather, to be accounted for only from the state of postal communication in that stupendous empire. All that is known, however, is favourable to the progress and the prospects of the Insurgent Forces, who seem constantly advancing; and there is reason to believe, that before the year shall close, the star of the invader will be in the ascendant, and the Tartar dynasty overthrown.

No fresh intelligence has been heard from Madagascar.

In South Africa, matters advance rapidly; the new Parliament has been opened, and the prospects of the colony, as to union, peace, and progress, are bright.

In Australia, all is peace and advancement. Pleasing intelligence has been received in the course of the month, concerning the progress of Adelaide; Sydney, too, holds on its glorious way, still increasing its wealth, its knowledge, and, we hope, its light and religion. In Victoria, the principal centre of attention, things advance rapidly. The afflictions to which the overwhelming rush of emigration subjected the colony, have been largely overcome. Tent Town, the residence of 10,000 or 12,000 people, has been extinguished. All have now residences of some sort, in which they find shelter and comfort. There is still a great demand, however, for several trades,—carpenters, bricklayers, and such like; and the wonder is that these

classes do not in multitudes repair thither; while an active and competent tradesman might do more for his family there, in five years, than he can accomplish here in twenty.

In the United States, all is tranquil and prosperous. The only thing exciting attention is the endless subject of Slavery, against which, we rejoice to say, a great number of the wise and good are more than ever banded together.

Canada, Upper and Lower, is prospering to an extraordinary extent. Right principles, on subjects of a political character, are becoming daily more and more in the ascend-

ant. The Clergy Reserves are clearly doomed. The United Presbyterians, the Free Church, the Methodists, the Baptists, and the Independents, are all united in the conviction that middle measures are utterly out of the question. They see nothing for it but to secularize the whole of the property. Thus, placing all the sects on an equality, there will be peace, harmony, and satisfaction.

Thus, upon the whole, throughout all the earth, truth is making progress. Religion and liberty are advancing, and there is much reason for good men to "thank God and take courage."

Religious Intelligence.

THE Month has been unusually barren of intelligence of a denominational character. The only event worth notice, in Scotland, is, that the Congregational College has been transferred from Glasgow to Edinburgh, to accommodate the Rev. Dr. Alexander, who has been appointed Theological Tutor, and has commenced his academic course. In England, the most important occurrence is the resignation of the Rev. James Griffin, of Manchester, on the ground of ill-health. This event has plunged a large, prosperous, and still-increasing church, in the deepest

affliction; but the resolution of their much-loved pastor, from hard necessity, seems unalterable. Mr. Griffin accepted the pastorate of the church in its infancy; and has continued to labour with a measure of peace, comfort, and success, rarely equalled, through a period of nearly five-and-twenty years.

A few removals and settlements have taken place in the course of the month, which we must reserve, to make room for the Colonial Missionary Society, and a copious review of the public affairs of a most eventful month.

British Missions.

COLONIAL MISSIONARY SOCIETY.

THE numerous readers of the CHRISTIAN WITNESS will feel interested by the perusal of the following extracts from letters recently received from Australia. They will gladden the hearts of those especially (and they are very numerous) who have relatives and friends in that far-distant land, and for whose spiritual interest they feel deeply concerned. They will also awaken sincere thankfulness in the minds of the subscribers and friends of the Society, as they clearly show the great and numerous benefits, which, by the blessing of God, begin already to flow from its efforts.

MELBOURNE.

Messrs. Fletcher and Poore, after recording the mercies that attended them throughout their voyage, state as follows:—"On our arrival in Port Philip becoming known, great interest was felt; and when our party landed at the wharf, we were met by most of the Congregational ministers of the city and its vicinity, and other friends, who heartily welcomed us to the Colony. Vehicles were kindly placed at our disposal to convey our families to their homes at Prahram, a vicin-

age of Melbourne, where, by the attentive care of one gentleman, and the liberality of another, home accommodation had been temporarily provided for us free of charge." After describing their movements for some time after their arrival, and the places at which they preached on the Sabbaths, they go on to state, "We lost no time in obtaining interviews with most of the ministers, and with several leading laymen of the Congregational body, to converse with them on the objects of our mission. We were delighted to find a hearty joy at our arrival, and a universal conviction that there was plenty of work for us to do. It was soon arranged to convene a meeting of the Congregational Union of Victoria in order to confer with us. This meeting took place on Tuesday, April 4th, at Mr. Morison's, and was well attended, all the ministers of Melbourne being present, as well as Mr. Scales and Mr. Apperbey, from Geelong. On our part, full explanations were given of the intentions of the Society in sending us out, and of the objects and aims we had in view:—and on the part of the meeting, free discussion was carried on

upon the matters we had brought forward, as well as upon the fields of labour which were opened for us in the Colony, and the best method of entering upon their culture. The result was a delightfully harmonious state of feeling, and a general coincidence in opinion, both as to objects and means." Arrangements were made for a public meeting, which was held in Mr. Morison's chapel, on the evening of April 5th. "The interest awakened was of the deepest kind, and sympathy in our objects was evinced in the most marked manner. R. Smith, Esq., was called to the Chair; the devotional services were conducted by Messrs. Landells and Simper; the speakers were, in addition to ourselves, Messrs. Morison, Odell, and Landells, R. Sargood, Esq., M.L.C., and T. Fulton, Esq. * * * The Chairman gave us publicly the right hand of fellowship and welcome, in the name of the Assembly, and two resolutions were proposed and unanimously adopted; the *first* expressive of cordial satisfaction with our communications, and full concurrence in our objects; and the *second*, proposing the immediate raising of a fund in order to assist in carrying out our plans. On this latter point, the raising of the ways and means, the lay gentlemen, Mr. Sargood, Mr. Fulton, and Mr. Smith, spoke with great zeal and liberality; and they backed their words with corresponding deeds, each of them promising to subscribe £1,000 per annum, and adding the name of Mr. James, of St. Kilda, for another £1,000. Other gentlemen rose up in the meeting, and announced their names, one for £500 a year, another for £250, a third for £100, together with several others for smaller sums. The scene was quite an animating one, and highly encouraging to us. A sum of £5,000 a year raised upon the spot to help us to carry on our Mission! Surely the hand of God was in the movement! This princely contribution is a clear sign of the spirit of the people, and of their high approval of the course taken by the Society in sending us out. * * * The money already raised may seem to our friends in England more than enough; but everything here is so preposterously high in price, that it will scarcely do one fourth of the work it would at home."

SYDNEY.

In consequence of the alarming illness of Dr. Ross, and arrangements in Melbourne not being quite ripe for action, Mr. Poore was induced to proceed to Sydney to confer with friends in that city on the objects of the mission. He writes, under date of May 22nd, "In this colony my arrival has been warmly welcomed; and things said which it is not for me to repeat. I have already met the Chapel, Building, and Missionary Committees. To-morrow I am to breakfast at Mr. Lloyd's, to meet gentlemen interested in extending our sphere of action here. The Congregational Board is to be summoned to meet me, and a grand public meeting is to be held for chapel building. * * * At Victoria there are energy, wealth, scope, urgent need, good openings, and some special difficulties. In this colony, there is a large preparation, and many seem ready for a grand

outgrowth." May 25th. The meeting at Mr. Lloyd's, referred to above, was held accordingly. "The company," Mr. Poore states, "approved unanimously of the mission, and of the methods by which it is proposed to realize its objects. * * * Thus far we have great reason for gratitude and hope. That the kind of mission contemplated is approved on the spot, is of great importance; and that we have been permitted to open it with so much of cordial and joyful concurrence, both here and especially at Melbourne, humbles and at the same time inspires me. But now for ministers. *Send six, at least, before this year ends, and six more by Midsummer next (1855).*"

A letter from Mr. Beasley, of Sydney, has recently been received, in which the committee are urged to send, with the least possible delay, a well-qualified missionary to labour in a part of that city which is utterly destitute of the means of spiritual instruction by any evangelical denomination. The committee feel that this request cannot be delayed.

ADELAIDE.

Mr. Stow writes, urgently intreating the committee to send a suitable minister with the view of commencing a mission in the north portion of the city of Adelaide; where it is confidently anticipated a congregation will soon be gathered which, after a year or two, will require no pecuniary assistance from the fatherland.

WELLINGTON, NEW ZEALAND.

In this rapidly rising town a highly respectable man, Mr. Woodward, has been zealously and successfully labouring for some few years. His services have hitherto been gratuitous. An accession of families of Congregationalists has led to the desire that Mr. Woodward should relinquish the secular occupation by which he has supported himself, and be exclusively devoted to the ministry. As he appears to be eminently adapted to the work, and is cordially approved by the church and congregation, the committee have agreed to assist for two or three years by a grant.

The foregoing statements will show in how great need the Society stands of augmented resources. It is scarcely possible to conceive of a more urgent claim on the benevolence of the British Churches. The committee would respectfully but very earnestly appeal to the churches, with their pastors and deacons, to aid them by their sympathies and prayers, and not less by their liberal contributions. At the close of the present month the collections for British Missions will be made. If all the churches of the land could be induced to follow the example of the few, and take up a collection for this object, not only would the Colonial, but the other branches of the Missions, be more amply supplied with the means for conducting, with less anxiety, their important operations. Why should not this be done? Oh, let it not be said that the cry of the stranger is regarded, whilst the voice of our brother is neglected!

Theology.

REVIVAL OF RELIGION.

PERHAPS there is not a text of Scripture more often quoted in prayer than that in Habakkuk, "O Lord, revive thy work!" The truth is, that most prayers which go out of men's lips are of no avail in procuring revivals. They are radically deficient in the essentials of effectual prayer. A man may repeat the proper language of prayer, and repeat it, too, with proper tone and emphasis, and repeat it as often as the most zealous Romanist repeats his Ave Marias, and yet never pray at all. It is not enough, then, that one reads his prayers, or says his prayers, or makes a good verbal prayer. If we would have a revival of religion, we must ask for it.

1. In the first place, we must feel our entire dependence on God for a revival. If there linger about our hearts the impression that if the church and minister would only awake and do their duty, they can make a revival, or "get up a revival," or that if Mr. Such-a-one, or Dr. Such-a-one could only be obtained to come and preach for us, they would produce a revival, this impression will prevent our offering the right kind of prayer. We have got to feel the utter impotency of human instrumentality, or we are not prepared to offer "the effectual fervent prayer of the righteous" for a revival. We must feel as the Syro-Phenician woman did, when she asked the Lord to cast the devils out of her daughter. She felt that human help was all in vain. She felt that none but the Lord Jesus could accomplish the work. So must we feel. We must feel that a revival of religion is God's work, and not man's. And though he works in connection with human instruments, he does the work, and he will have us feel that he only can do it. A revival is to be produced and carried forward, "not by [human] might, nor by [human] power, but by my Spirit, saith the Lord." And while we labour to put up the Lord's spiritual house, we must feel that our labour is all in vain, "except the Lord build the house." If we feel thus, each of us will be likely to say to his soul, "My soul, wait thou only upon God, for my expectation is from him."

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2. Prayer for a revival should be offered under a feeling sense of our great need of reviving. It is only when we feel pressed with a sense of want, that we cry out for help. When the man went at midnight to ask the loan of three loaves, he felt that his circumstances demanded what he asked. Hence he would not be denied. So, in looking at the low state of religion among us, at the ruin to which sinners are hastening, at the Divine law which is trampled under foot, at the Saviour who is disgraced, and at the Church which needs additions to its numbers and graces, we should feel that a revival is absolutely demanded. We should feel that a time of refreshing from on high is demanded, not only that souls may be saved, but that the cause of God may be rescued from dishonour, and Zion restored from her long and mournful captivity. This sense of need should press us down, as under the weight of mountains. We must feel that all will come to desolation and ruin unless the Lord appear in our behalf. How did Jacob feel when asking God to give Esau another heart? Did he feel willing to take up with a denial? No; he felt that what he asked for was of so much importance, that he must have it. To one who does not sympathise with his circumstances he seems impertinent, and his language irreverent. But let it be remembered that it was a case of life or death with Jacob. What could he and his feeble folk do in an encounter with four hundred armed men, headed by a most revengeful leader? No wonder he is driven to desperation. No wonder he holds on with a death-grasp to the only arm that can save him. It was a sense of his necessities that made him pray as he did. The time of his extremity was God's opportunity. Just so it will be with us. When we feel the importance of a revival to such an extent that we cannot do without it, we shall begin to pray in a right manner for it.

3. Prayer for a revival must be offered with strong faith in the promises of God. "He that cometh to God must believe that he is, and that he is a rewarder of them that dili-

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gently seek him." When we are praying for a revival, we should have faith to see God holding a shower of Divine influence over us, and waiting for us to prepare a place to receive it. God is only waiting for his people to "diligently seek him," before he become a rewarder of them. He wants us to believe this. It is not enough for us to believe that there is a God. We must also believe that he stands now ready to reward "them that diligently seek him." Can we believe that he is this moment ready to reward diligent seekers? Do we believe it? And are we diligently seeking for a revival? Either God's promise fails, or we are not diligently seeking for a revival, or we have a revival. If we have not a revival, let us ask ourselves whether we are seeking it diligently. And if we are not, let us be ashamed, and repent of our lack of faith in God. For we need not hope for a revival until we pray in faith for it.

4. Prayer for a revival must be offered with deep humility. Christians should feel their utter unworthiness of a Divine visitation. They should feel that they deserve a curse instead of a blessing. Like the centurion, they should feel and say, "Lord, I am not worthy that thou shouldst come under my roof." And in view of their past coldness, and negligence, and unbelief, they should loathe themselves, and repent in dust and ashes. Genuine humility is perfectly consistent with the greatest faith and Christian boldness at the throne of grace. We can see all these harmonize in Moses.

5. Prayer for a revival should be offered with a spirit that is willing to co-operate with God in advancing his cause in the world. While it asks God to work, it is willing itself to work. The Christian who feels right, as he prays for a revival, is ready to ask, "Lord, what wilt thou have me to do?" He stands ready, sword in hand, to obey orders. He is ready to preach, or exhort, or converse, or pray, or do anything, according to his rank and ability. He puts the fire and the hammer on the rock, while he asks God to break the rock in pieces. He goes forth into the valley of dry bones, and, in obedience to God's command, says to them, "O ye dry bones, hear the word of the Lord." This will be the case with every Christian who diligently seeks the Lord for a revival.

6. Prayer for a revival should be offered with very great importunity. We take it for granted, where Christians feel the need of a revival, are very humble, feel their dependance on God for a revival, diligently seek the Lord for it, and are willing to do their part in promoting it, that it is a sure sign that God is willing, there and then, to revive his work. In such a case, importunity cannot be too unyielding. Let the people of God, then, plant themselves on the promises, and not be driven off. Let them say, "Lord, thou hast told us to ask, and it shall be given: seek, and ye shall find; knock, and it shall be opened unto you. Lord, dost thou not mean all that is contained in this triple promise? We believe thou dost. Thou hast shown us how to ask, and seek, and knock, by the conduct of the man who went to borrow three loaves of his neighbour. We remember that he would not be denied, that his importunity obtained what friendship would not. Lord, we come to thee as a friend, and ask, and seek, and knock at the throne of grace for a revival of thy work. We have no idea of being sent away empty. Thou hast never said to the seed of Jacob, 'Seek ye me in vain.' We remember, too, that thou hast used this language to thy disciples: 'If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?' We know that parents are ready to give to their children things as good as they ask; if our heavenly Father is more ready to give the Holy Spirit to them that ask him, we expect to receive the Holy Spirit, that Agent and influence which make a revival, because we are asking it, and are thus performing the conditions of the promise." Let Christians fix their minds on other promises, and weigh their extent and import. Let them look at these: "If two of you shall agree as touching anything that they shall ask, it shall be done for them;" "Whatsoever ye ask in prayer, believing that ye receive it, ye shall have it." Let them be agreed, and let them believe that they receive it. Having imbedded the promises in their hearts, let them call to mind instances where God has answered prayer, that their faith in the Divine promises may thereby be strengthened. Let them contemplate

Jacob while wrestling and conquering in prayer. Let them take a look at Elijah by the altar of burnt-offering, and as he lays siege at the throne of grace on Mount Carmel, until heaven surrenders to him. Let them see Daniel persevering in unyielding importunity, till an angel is sent all the way down from heaven to assure him that his prayer is heard and answered. Let Christians contemplate the parable of the importunate widow, and see whether they are crying to God day and night for a revival. Let them encourage their importunity by the example of the apostles and other Christians during the ten days which elapsed from Christ's ascension to the day of Pentecost. Their Lord had promised that the Holy Spirit should be sent to them, to qualify them for the work of their mission, and to reprove the world of sin, and of righteousness, and of a judgment to come. They did not understand this promise to be unconditional. They understood that they were to ask for its fulfilment, and diligently seek the Lord, to do as he had said. Hence, we find them holding a protracted prayer-meeting, to ask the descent of the Holy Spirit. At the close of ten days they seem to have got into a right state of feeling, so that God could consistently answer their prayer for a revival. By these promises and illustrations, let Christians learn how to pray for a revival—how to offer the effectual, fervent prayer of the righteous—how to pray and not faint.

E. D. K.

CONFLICT AND VICTORY.

THE star of Bethlehem arose to be a light to lighten the Gentiles, and the glory of God's people, Israel. The Gospel dispensation was intended for the world. The benefits of the Saviour's death were to be enjoyed by sinners of every land and of every tongue. Till the fulness of time, when Jesus came, there was a wall of partition which separated Jews from Gentiles. But Christ broke down that wall that they might be one in him, and though he knew how greatly it would offend the prejudices of his countrymen, he made it manifest by his conduct towards poor sinners of the Gentiles that such was the intention of Heaven, and that to Him shall the gathering of the people be. The Gentiles, upon whom

our Lord conferred such special benefits during his ministry, must be regarded as the first fruits of a glorious harvest, which were introductory to the abundant ingathering on the day of Pentecost, in fact to the harvest of the world. Such thoughts are suggested by the fact that the woman of whom we are about to write, and whose conduct the inspired historian relates, in Matt., xv. 21—28, was not one of the highly-favoured children of Abraham, but a Canaanite. Read the instructive and touching narrative, and you will see that *she prayed—she was repulsed, and yet she triumphed.*

And why did she pray? "Is any afflicted? let him pray," says the Apostle James. This woman was greatly afflicted, and she wisely obeyed the inspired injunction. The subject of her solicitude, the source of her deep and heartfelt anxiety, was a beloved daughter. "She was grievously tormented with a devil," called in another place "an unclean spirit." She prayed because she had no other hope than that which a throne of grace afforded. That was her last resource. If she failed there, where could she look for deliverance? Hence her earnestness, perseverance, and importunity. It was then, when

"Trouble, like a gloomy cloud,
Had gather'd thick and thunder'd loud ;"

when her abode was the scene of calamities which the malicious influence of Satan only can produce, that she prayed. And what else could she have done more likely to alarm the prince of darkness, or to awaken the apprehensions of that fallen spirit? We know, and so does he—

"Prayer makes the darken'd cloud with-
draw ;

Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings every blessing from above."

But there is nothing remarkable in a person praying in the time of trouble. Most men pray then. It is affirmed that even a celebrated infidel did when God's billows were rolling over him, and he thought that the vessel would soon be wrecked, and that he and his fellow-voyagers should speedily be plunged into a watery grave. Then they call upon God in their trouble; and not unfrequently, though they are despisers of Divine government, he hears their supplications and sends

deliverance. But, alas! with the deliverance they lose their fears, and soon forget the goodness and mercy which marked the rescue.

But sometimes it is the reverse. Trouble has brought many to their knees, who look back upon the painful dispensations by which they were exercised, and are thankful that they were put into the furnace, or led through the deep waters. "Before I was afflicted," says the Psalmist, "I went astray, but now have I kept thy way." No matter how great the trial, if it is sanctified—if it should prove the means of opening up an intercourse between God and the soul. When your Heavenly Father, then, calls you to walk through rugged paths, or when your way is hedged up with thorns, murmur not against the gracious Disposer of all events, but rather listen to the voice which speaks in every personal and relative affliction, and says, "It is for your good. It is I; be of good cheer; be not afraid!" We proceed to inquire,

Where did she pray?—In the presence of her fellow-creatures. It would almost appear from Matthew's account,—in the midst of the multitude; so that she was not ashamed of the act. We know that it is written, "When thou prayest, thou shalt not be as the hypocrites; for they love to pray standing in the synagogue, and in the corners of the streets, that they may be seen of men. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father who seeth in secret will reward thee openly." But in her case it was absolutely necessary to apply to the great Deliverer as he passed on his way through the coast on which she resided. No other opportunity might offer. She therefore embraced it, and laid her burden at his feet. We ask, in the next place,

How did she pray?—*Earnestly.*—"The kingdom of heaven suffereth violence, and the violent take it by force." Did the ancient patriarch, think ye, pray with more ardour when he wrestled with the angel, and said, "I will not let thee go unless thou bless me?"

Explicitly.—She stated her case fully. She kept back nothing. She told him all.

Humbly.—Renouncing all other help, she sought help from him alone.

Repeatedly.—She would take no de-

nial. She knocked again and again at the door of mercy, and hers were not vain repetitions. We reflect upon her conduct, and are reminded of the woman in the parable, who is presented to our attention to teach us the important lesson, "That men ought always to pray, and not to faint." Finally,

To whom did she pray?—To Christ; so that he may be addressed in prayer. Nor did she pray to Christ only; she also worshipped him; and if it were an act of religious worship which she performed, she was not guilty of idolatry, for "He was the Word, and the Word was with God, and the Word was God."

We beg you to observe, now, that though she prayed so earnestly, explicitly, repeatedly to Christ,

She was repulsed.—And we are hardly prepared to hear this, because it is written, "Ask, and ye shall receive. Seek, and ye shall find. Knock, and the door shall be opened;" and God is the Hearer and Answerer of prayer. That is his avowed character. But thus Jehovah sometimes works with men. She was repulsed once, twice, thrice, even by the compassionate High Priest himself. That was enough to cut her to the heart; and a fourth time, as it appears to us, by the disciples; and doubtless Jewish prejudices had something to do with their conduct, or they would rather have used their influence with the Master on behalf of a distressed and almost distracted and broken-hearted mother; but, as one observes, unfounded and foolish prejudices sometimes make men cruel.

She was repulsed; once by the Saviour's silence: "He answered her never a word." By his voice: "I am not sent but unto the lost sheep of the house of Israel;" for though the words might not have been immediately addressed to her, she must have heard them. Again she prayed, and again he spoke; but only apparently to seal her destiny and to pronounce her doom: "Shall I take the children's bread and cast it unto dogs?"

And, Christian, in your experience have the heavens never appeared brass, and the ears of Jehovah never seemed sealed? "You cry in the day time, and he heareth not, and in the night season you are not silent." You pray, but the object remains unattained. Perhaps the desire is thwarted. You

ask for this, God gives you that. It may be just the opposite of what you wished. This seems to you like repulse. But his design is merciful. If he denies, it is for the best. There are some things for which you ask which would prove curses instead of blessings; therefore, like a kind father, he will not put into the child's hand the razor for which he may cry bitterly, but which, if he had it, would probably prove the instrument of his destruction.

At other times you do not ask amiss, but seek the blessings which he would have you to implore; but he sees fit to keep you waiting, that he may try the precious grace which is of his own bestowing, Faith; that it may be known by yourself whether you can trust him in the dark as well as in the light, when "clouds and darkness are round about him," as well as when no gloom hovers over his throne, or hides from you the smiles of his countenance. Thus he sometimes deals to cause us to see and feel that there is in us some hindrance to success in prayer—some besetting sin, by which we grieve and provoke his Holy Spirit. "His arm is not shortened that it cannot save. His ear is not heavy that it cannot hear; but our iniquities separate between us and God, and our sins hide his face from us, that he will not hear." Not unfrequently, Jehovah delays reply that salutary impressions may be deepened—holy feeling may be strengthened—piety may be promoted—entire helplessness may be discovered, and a spirit of dependance may be begotten. She prayed, feeling how helpless she was in herself, "Lord help me;" and is not that the exact time in a believer's experience when God mercifully interposes? The time of exigency when no other help but his can avail; and it is too evident not to be seen that if God does not help, in vain is the aid either of men or angels.

But notice further, though she was repulsed *she triumphed*. And our Divine Lord rejoiced to proclaim the victory. Hers was, indeed, the triumph of faith. "O woman! great is thy faith; be it unto thee even as thou wilt; and her daughter was made whole from that very hour." She filled her mouth with arguments. She cared not how low she stooped in the presence of her Lord. Faith taught her

to believe in his power; but that is not sufficient to account for her great importunity and determined resistance to everything which was said or done to discourage her. She believed also in his compassion and sympathy. She had heard that "a bruised reed he would not break; the smoking flax he would not quench;" that he was a "Great High Priest who can be touched with the feeling of our infirmities, who was in all points tempted as we are, only without sin;" and her mind being deeply impressed by a sense of his power and grace, by faith she overcame her Lord, and was sent off the field in possession of the boon and covered with honours; and wherever the Gospel shall be preached, to the end of time shall be told the glorious victory which was achieved on the coast of Canaan by this afflicted but resolute suppliant. While we reflect upon what was accomplished in this single instance by the power of faith; we would not forget that faith is still the weapon by which we conquer the world, the flesh, and the devil, and which (we speak with reverence) overcomes Jehovah himself. "Lord, increase our faith." Oh, for more faith in thy covenant—thy Son—thy word! "Without faith it is impossible to please him."

In concluding our observations on this interesting subject we will make a few applicatory remarks which will be more suitable to some than to others,

She was in trouble, and she went to Jesus; and in her circumstances how suitable, weighty, and important was the petition which she offered: "Lord help me!" Are you a Christian in trouble? Do as she did. Go to Jesus, and cast your burden at his feet. You need help from above to enable you to bear it, so that you may honour your principles and glorify God in the day of visitation. In the course of the journey of the life troubles will occur—painful anxieties, and gloomy apprehensions will arise, and sometimes nearly overwhelm the heart. Whilst burdened and depressed, and severely exercised by these, O God! who can hold us up but thou? In all times of perplexity—in all seasons of darkness and woe,

"Jesus, lover of my soul,
Let me to thy bosom fly,
When the billows near me roll,
While the tempest still is nigh."

Are you a Christian in trouble? You need help against the temptations of Satan, who will take advantage of your peculiar circumstances to persuade you that God is against you. Let not the devil conquer. Go to Jesus, and say, "Lord help me!" and you shall realize the truth of the promise, "Ask, and ye shall receive;" "When the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him." Christian reader! would you be safe and happy in the storms of life, and in the last storm you shall encounter, death, you must go to Jesus every day, every hour, and seek help from him. You must go boldly to a throne of grace, that you may obtain mercy and find grace to help in time of need; and doubt his compassion no more than you question his power.

What encouragement does this woman's success afford to every true Christian, whether he goes to Jesus on his own behalf, or to seek the welfare of others! Ye godly parents, fail not to desire the consolation which the subject supplies; and seek for your dear children the blessings which Jesus only can bestow. And dear young friends, it is our earnest desire that in answer to parental prayers, and as the reward of parental endeavours and solicitude, you may become the real friends and disciples of Jesus. To this petition we are sure that your pious parents will add their hearty and sincere Amen.

And anxious sinner, trembling under conviction of sin—alarmed by a dread of impending doom, take courage and go to Jesus. Fear not that he will drive you from his feet unsanctified and unblessed. He will not. There may be a struggle, but you shall be the victor. Though the conflict may begin with a groan, it shall end with a song. Though you may sow in tears, you shall reap in joy. So did this Gentile woman, and so shall you. Plead no merits of your own. She did not claim help as a right, but sought it as a favour, to be bestowed by the hand of sovereign grace; so that, as we have said, her approach was characterized not only by faith, but by humility, and a correct sense of her real position before God as a guilty and condemned sinner. What did she deserve from the hand of Christ? What I and you deserve—

wrath only. She had been a rebel against God. So have I and so have you. Cast away the filthy rags of your own righteousness, and come to the footstool of your God, praying, "Lord, help me! Have mercy upon me, according to thy loving-kindness and tender mercies, and blot out all my iniquities."

Believer, read the narrative. Pray over it, and take the comfort which it gives. He says, "Nor seek my face in vain." He hears our prayers, and heals our wounds, and binds our broken hearts. Blessed for ever be his holy name. And, sinner, in the gall of bitterness—in the bonds of iniquity, can we overlook you? We cannot. It is our heart's desire and prayer to God that you may be saved. This affecting narrative presents to your attention a lamentable case. The wretched girl was possessed with an unclean spirit—she was the victim of a foul demon. Dreadful was her situation. She was a terror to herself and family, an outcast from society, from whom her fellow-creatures probably fled with the greatest alarm. The case, you will remember, was thus pathetically described to the great Physician, "My daughter is grievously vexed with a devil." We do not say that your body is the den of an infernal spirit, but we will appeal to your sad and awful experience. Are you not led captive by the devil at his will? Do you not act under his immediate influence? What he bids, you do. He is your sovereign—your god. We warn you, deluded captive, of his base designs. He cannot exert a beneficial influence. His works, ways, laws, have all written upon them the significant and appalling words—mischievous, deceit, death, hell: and the renewed mind can read the inscription, though, alas! you cannot, being blinded by him whom you serve. Will you consent that he shall still hold you within his cruel grasp? You reply, How can I drive the old dragon from his seat, and put his legions to flight? But Jesus can. Go to him, and cry, "Lord, help me!" He will know the meaning of the prayer, and, stronger than the strong man armed, he will eject the foe, and erect his throne in your bosom, and great and glorious shall be the results of his reign! JOHN MORELAND.

Hackney.

COWPER'S CONVERSION.

At the age of thirty-two, Cowper's ideas of religion were changed from the gloom of terror and despair to the brightness of inward joy and peace. This juster and happier view of evangelical truth is said to have arisen in his mind while he was reading the third chapter of St. Paul's epistle to the Romans. The words that riveted his attention were the following:—"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God," Rom. iii. 25. It was to this passage, which contains so lucid an exposition of the Gospel method of salvation, that, under the Divine blessing, the poet owed the recovery of a previously disordered intellect, and the removal of a load from a deeply oppressed conscience; he saw, by a new and powerful perception, how sin could be pardoned and the sinner saved—that the way appointed of God was through the great propitiation and sacrifice upon the cross—that faith lays hold of the promise, and thus becomes the instrument of conveying pardon and peace to the soul. The following are gems from Cowper's letters:

CONVERSION TO GOD.

"Blessed be God, even the God who has become my salvation, the hail of affliction and rebuke for sin swept away the refuge of lies. It pleased the Almighty, in great mercy, to set all my misdeeds before me. At length, the storm being past, a quiet and peaceful serenity of soul succeeded, such as ever attends the gift of lively faith in the all-sufficient atonement, and the sweet sense of mercy and pardon purchased by the blood of Christ. Thus did he break me, and bind me up; and thus did he wound me, and his hands made me whole."

THE MERCY OF AFFLICTIVE PROVIDENCE.

"A thread of mercy ran through all the intricate maze of those afflictive providences, so mysterious to myself at the time, and which must ever remain so to all who will not see what was the *great design* of them; at the judgment seat of Christ the whole shall be laid open. How is the rod of iron changed into a *sceptre of love*!"

FAITH IN CHRIST.

"To that strong-hold," the Lord

Jesus, we must all resort at last, if we would have hope in our death: when every other refuge fails, we are glad to fly to the only shelter to which we can repair to any purpose; and happy is it for us, when the false ground we have chosen for ourselves, being broken under us, we find ourselves obliged to have recourse to the Rock which can never be shaken."

A HOPELESS CASE.

How hopeless is the case of that man who learns nothing from the past; upon whom all experience of himself and others is thrown away and lost and who begins each new year, and month, and day, as blind, as practically ignorant, as though he and all other men were just born! Yet there are tens of thousands of just such persons, who are entering upon a new year utterly unbenefited by all the teachings of the past. In vain has all experience taught the emptiness of this world—they intend to chase and love it. In vain has the past proved sin to be an evil and bitter thing—they will practise it anew. All in vain does experience show that the love and service of God are perfect freedom and joy, that the path of virtue is the path of peace; they start afresh in the old beaten broad path of sin.

What a state society would be in, if we should thus discard all experience, and all the teachings of the past in reference to temporal things, and go back in science, art, learning, in all its departments, agriculture, commerce, manufactures; and should stubbornly and blindly refuse to be at all indebted to past experience for anything! And yet, if either alternative must be chosen, it were better far to despise what experience teaches in reference to our temporal advantage, than that which she affords in regard to our spiritual and eternal well-being.

All we ask of our readers, just now, is that they shall respect the decisions of all past experience in their estimate of, and their plans for future action. If the past uniformly and universally condemns any mode of life as unwise, unprofitable, leading to shame, remorse, death, and ruin, here, at the commencement of a new year, mark that pathway and turn from it. If she points to some other way in which peace, pleasantness, light, life, and joy, have ever been found by all that ever

trod it, then enter that path with thanksgiving that it has been shown you, and with earnest prayer that Divine grace may keep you in it through this year, and all the years of your life.

TERMS OF SALVATION.

How often do sinners complain that the terms of the Gospel are hard and unreasonable, and that they cannot comply with them! Peter proposed as high terms as any preacher ever proposed to sinners. He proposed repentance and faith to the three thousand hard-hearted sinners, and they did not complain of the terms, but gladly complied with them. When they asked what they should do, "he said unto them, repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sin. Then they gladly received the word, and were baptized." The terms of the Gospel are no higher now than they were then; and then sinners could easily and gladly comply with them. And can they not as easily and gladly comply with them now as then? It is always easier to comply with the terms of salvation, than to complain of them and reject them. "The way of transgressors is hard." Sinners act against the authority of God, the dictates of their own consciences, and against their own eternal interest, in rejecting and refusing to comply with the terms of the Gospel; and this must be hard. But there is a pleasure in becoming reconciled to God, in repenting and believing the Gospel. The three thousand found it so, and ten thousand since have found it so. Why stand ye halting between two opinions? Your duty is plain and pressing. If you have sinned, repent; if the Gospel is true, receive it gladly; if your souls are precious, secure your salvation; if you are uncertain of to-morrow, to-day hear the voice of mercy, and harden not your hearts.

THE TIME TO DIE.

SOONER or later, there will come an hour to every man, when he must bid adieu to the light of heaven, and all his connections upon the earth. We presume there are few who do not at times cast their thoughts amidst the solemn scenes which are associated with a dying hour. The exit is gene-

rally attended with pain, which is frequently aggravated by severe and protracted disease. But in whatever form death may approach us, there is but one element of good that can mitigate the fearfulness, and brighten the prospects of that hour. A living faith in that Redeemer, who conquered death and extracted his sting, can alone make us more than victors over the stern foe. With this faith, it matters little whether we close our eyes at home or abroad; and yet there are yearnings of heart that lead us to desire to die with our kindred. We long to have friendly hands ministering to our wants, warm hearts beating at our bed-side, and familiar voices sounding in our ear. In reference to the time of departure, Montgomery beautifully says:

"Night is the time for death,
When all around is peace,
Calmly to yield the weary breath,
From sin and suffering cease,
Think of heaven's bliss, and give the sign
To parting friends—such death be mine!"

We have often thought that the Sabbath was well fitted for the exodus of the Christian from the associations of hallowed service on earth to the triumphant exercises of heaven.

About the year 1830, Charlotte Elizabeth penned the following lines—and sixteen years afterwards, on Sunday, the 12th July, 1846, entered into that rest which remaineth for the people of God:

DEATH ON THE SABBATH.

"I will no more drink of the fruit of the vine, until I drink it new in my Father's kingdom."

Thou cup of blessing, fare thee well,
My lips shall kiss thy brim no more;
'Mid shadows I no longer dwell,
Nor diet on the temple's store.
I go to quaff in heaven above,
The wine of my Redeemer's love,
In pastures where the Lamb doth lead
His ransomed flock, I go to feed.

Ye Sabbath bells, your early chime
Again shall sweetly wake to-morrow,
To melt the heart of pardon'd crime,
To calm the heaving sigh of sorrow,
Mine eyes shall see, this Sabbath day,
The hand which wipes my tears away.
O Sabbath of unknown delight!
O day that cannot merge in night!

Farewell to my Redeemer's cross,
To struggling sin, farewell for ever!
On life's wild wave no more I toss,
And passion's storm shall vex me never.
The chain is rent—my conflicts cease,
All, all is pure, eternal peace—
Up to my Saviour's throne I soar,
To rest and sing for evermore.

Lessons by the Way; or, Things to Think On.

LUTHER'S TABLE-TALK.

PRECIOUSNESS OF THE WORD.

Oh, how great and glorious a thing it is to have before one the word of God! With that we may at all times feel joyous and secure; we need never be in want of consolation, for we see before us, in all its brightness, the pure and right way. He who loses sight of the word of God, falls into despair; the voice of heaven no longer sustains him; he follows only the disorderly tendency of his heart, and of worldly vanity, which lead him on to his destruction.

THE FICKLE HEART.

The heart of a human creature is like quicksilver, now here, now there; this day so, to-morrow otherwise. Therefore vanity is a poor, miserable thing, as Ecclesiasticus says. A man desires and longs after things that are uncertain and of doubtful result, but contemns that which is certain, done, and accomplished. Therefore, what God gives us we will not have; for which cause Christ would not govern on earth, but gave it over to the devil, saying, "Rule thou." God is of another nature, manner, and mind. "I," he says, "am God, and therefore change not; I hold fast and keep sure my promises and threatenings."

CHRIST'S RULE.

How wonderfully does Christ rule and govern his kingdom; so concealing himself that his presence is not seen, yet putting to shame emperors, kings, popes, and all such as think themselves wise, just, and powerful. But herewith belongs a *Plerophoria*, that is, we are sure and certain of it.

Jesus Christ is the only beginning and end of all my Divine cogitations, day and night; yet I find and freely confess that I have attained but only to a small and weak beginning of the height, depth, and breadth of this immeasurable, incomprehensible, and endless wisdom; and have scarce got and brought to light a few fragments out of this most deep and precious profundity.

THE VICTORY OF FAITH.

The school of faith is said to go about with death. Death is swallowed up in victory. If death, then sin. If death, then all diseases. If death, then all misery. If death, then all the power of the devil. If death, then all the fury of the world.

But these things do not appear, but rather the contrary; therefore there is need of faith; for an open manifestation of things follows faith in due time, when the things now invisible will be seen.

REVERENT WORSHIP.

A customary, formal, and undevout worshipping of God, is that which at length usually grows into profane and blasphemous thoughts of him; which, therefore, must diligently be avoided, if we desire to be without such thoughts. For if in our most solemn

address to Almighty God we be not careful that our thoughts of him be reverent and composed, our conceptions high and holy, it is easy to imagine that at other times we shall be apt to have mean and low, or profane thoughts of him. And why may we not think that this is a too common occasion of profane and blasphemous thoughts? If I am not solicitous to form my heart aright, and bring my thoughts of the great God into a due frame and temper of devotion, while I am worshipping him, and in his more solemn and immediate presence, it naturally leads me (as well as provokes God to leave me) to gross, profane, and impious thoughts of him. When a man, therefore, is about to perform his duty of devotion to God, either in public or private, let him endeavour to fix in his heart such thoughts of him, as may exceedingly awe and compose him, and not be undevout and formal in his addresses to Heaven; and I verily think this may be a very proper means to preserve him from profane or blasphemous thoughts; which otherwise it is reasonable to expect will grow upon him.—*Chilcot, 1690.*

THE HIGHEST STYLE OF MAN.

To love God is the noblest engagement of man. And the man who does not love God, after such manifestation on the part of Heaven, of such infinite love to him, is unworthy the name of man and the destiny of man. He who, under the influence of the Holy Spirit, seeks and finds the joys of reconciliation to God through the death of his Son, and consecrates his heart and life to the love and service of his God, in the hope of a blissful immortality beyond this vale of tears, is "the highest style of man." He then becomes a son of God—born in the family of Jesus Christ, and made a participator of life everlasting. Oh! then, what is life? Everything—"righteousness, joy, and peace." Hope, faith, and love become the guardian angels of the spirit, and these point onward and upward to a higher sphere, where the soul shall rest, in ever-during bloom, in the welcome presence of its Father and its God. Without this consecration to God, man is nothing—all in vain his boast of greatness—all in vain his intellect—all in vain his life. Within the encircling arms of God, as his child, it is beautiful to rest; and he who fails to find a refuge here, is exposed to the storms of life without a shelter—to the gloom of earth without a gleam of light—to the shadow of death without a ray of hope.

THE TRUE REMEDY.

The Gospel furnishes us with real remedies against all the evils of our present state. It is the true paradise wherein the tree of life is planted, whose "leaves are for the healing of the nations." We are assured that God disposes all things with the wisdom and love of a father; and that his providence is most admirable and worthy of praise in those things wherein they who are only led by

with the authority allowed him by his church—an authority to which Madame Guyon readily submitted—required her to make a written record of her past life. This she did, for the most part, when she was shut up for a year or two afterwards in the Convent of Paris. She proposed to make a selection of incidents, but her spiritual director, afraid that the delicacy of her feelings might tempt her to multiply omissions, required her to write everything. Thanks to the tyrant! Posterity will benefit by the imposition. There have been many others whom it is much to be wished an authority of some sort had constrained to do for themselves a like service. The gentle lady at length consented, and all the more as she did not and could not suppose that a biography, written under such circumstances, would ever be given to the public. Such is our happy blindness to the future. Professor Upham attaches great importance to the Autobiography, without which it had been impossible to furnish a work so full and complete as the present. To this the Professor himself testifies, when he says, "The reader will find in the following pages a full account of the life and labours of this remarkable woman."

The latter portion of the work is occupied, to a considerable extent, with an account of the influence which was exerted by Madame Guyon over the celebrated Archbishop of Cambray. She appears to have enjoyed the entire confidence of that distinguished and most amiable man. The volume gives an ample and satisfactory account of the religious opinions which were formed and promulgated by him, under her influence; and the painful results which he experienced in consequence. The discussions in this part of the work turn chiefly upon the doctrine of pure or unselfish love, in experience of which Fenelon thought, in accordance with Madame Guyon, that the sanctification of the heart essentially consists. It is true that they insist strongly upon the subjection of the will; but they may well maintain that such a love will certainly carry the will with it.

Like Luther, a Bible casually came in her way, which she read with the deepest interest; and the perusal gave a colouring to the whole of her after life. By what means, or by whose

instrumentality, this happened, was never known. She says, "I spent whole days in reading it, giving no attention to other books or other subjects from morning to night; and having great powers of recollection, I committed to memory the historical parts entirely." To these solitary perusals of the word of God she appears to have owed everything. She was thus taught to look up for direction, and to lay deep and broad the foundations of that piety which she subsequently experienced. She was early married, and badly treated by her mother-in-law; altogether, her matrimonial union was productive of anything but satisfaction. One effect, however, of her afflictions was to drive her nearer to God. One trial followed another; after the birth of her first child, she was visited by a loss of property, and subsequently attacked with severe sickness. The death of her mother ensued, with divers other ills, all of which operated in one direction, to deepen and to perfect her spirituality. The combined result of the whole was her conversion, the account of which is given with such tenderness and beauty, that she must be allowed to state it in her own language. She was deeply impressed with her need of religion, but utterly ignorant whence to look for it. At last she visited an individual, a holy man, who told her that her efforts had been unsuccessful, because "she had sought without, what she could only find within;" exhorting her to seek God in her heart, and assuring her that she would not fail to find him.

Here, then, was the first lesson in mysticism. It will be observed that he never mentioned the Gospel, with its justifying faith, setting its truth before her, but only directed her to a species of spiritual intuition. The words of this individual, who was a Franciscan, nevertheless, struck her very deeply, serving to operate on conviction, at least in a right direction—to wit, that "religion" did not consist in outward working, in a mere round of ceremonial observances, in anything which comes exclusively under the denomination of an external action; but, on the contrary, it is inward, in the sense of having its seat in the heart, and in accordance with the great spiritual doctrine that "the just shall live by faith." The man so far agreed

with the tenet of justification, although the thing might exist wholly apart from the knowledge of the doctrine, or the fact of the blessing. The importance of the work being in the hands of such a man as Professor Upham, as already hinted, is strikingly manifested in this part of the volume; he shows, that although not contradictory of the truth, it is not identical with it; and that "God never can be known as *our* God, and brought into harmony with our nature, except as a God inward, a God received by faith; and made one with us" by the belief of the truth as it is in Jesus Christ. Unhappily, however, she had no such counsellors at hand, and was hence prevented from entering into the glorious liberty of the Gospel. But from that time she became, in a sense, a new creature. Nothing would serve her now but she must have the Franciscan, from whom she had derived the discovery, to be her spiritual director. The following paragraph will show the blended superstition and simplicity which distinguish the individual. She says:

I now became desirous that the instrument hereof might become my director in preference to any other. This good father, however, could not readily resolve to charge himself with my conduct, though he saw so surprising a change effected by the hand of God. Several reasons induced him to excuse himself: first, my person; then my youth, for I was only twenty years of age; and lastly, a promise he had made to God, from a distrust of himself, never to take upon himself the direction of any of our sex, unless God, by some particular providence, should charge him therewith. Upon my earnest and repeated request to him to become my director, he said he would pray to God thereupon, and bade me do so too. As he was at prayer, it was said to him, "Fear not that charge; she is my spouse." This, when I heard it, affected me greatly. "What!" said I to myself, "a frightful monster of iniquity, who has done so much to offend my God, in abusing his favours, and requiting them with ingratitude—and now, thus to be declared his spouse!" After this he consented to my request.

Nothing was more easy to me now than to practise prayer. Hours passed away like moments, while I could hardly do anything else but pray. The fervency of my love allowed me no intermission. It was a prayer of rejoicing and of possession, wherein the taste of God was so great, so pure, unblended and uninterrupted, that it drew and absorbed the powers of the soul into a profound recollection, a state of confiding and affectionate rest in God, existing without intellectual effort. For I had now no sight but of Jesus Christ alone. All else was excluded,

in order to love with greater purity and energy, without any motives or reasons for loving which were of a selfish nature."

This is certainly very remarkable, as well as beautiful, and comes as near to the Gospel of Christ as it well can, without fully embracing it in its length, and breadth, and fulness. This is a fair specimen of the lady throughout the whole of her subsequent life. It is, therefore, no marvel that she excited in the walks of piety such admiration throughout Europe. If the reader would like to see another specimen, we offer the following:

This immersion in God absorbed all things; that is to say, seemed to place all things in a new position relatively to God. Formerly I had contemplated things as dissociated from God; but now I beheld all things in the Divine Union. I could no more separate holy creatures from God, regarded as the source of their holiness, than I could consider the sun's rays as existing distinct from the sun itself, and living and shining by virtue of their own power of life. This was true of the greatest saints. I could not see the saints, Peter and Paul, and the Virgin Mary, and others, as separate from God, but as being all that they are, from him and in him, in oneness. I could not behold them out of God; but I beheld them all in him."

These were the glimpses of the rising sun in its mild and sweet summer morn. In the meantime she knew nothing really of the Gospel history, either as to its justifying or its sanctifying provisions, and still less knew she of human nature; but in due time she made discoveries of her own innate depravity, which quite overwhelmed her. We have a great deal of interesting narrative, touching her declensions and struggles to return, and the difficulties which beset her path. Her religion was a working process as really as that of Popery itself, with this difference, that while Popery worked outwardly, she wrought inwardly. She went on steadily struggling against evil, and upon the whole appeared to have made progress. The following is a copy of the covenant of consecration:

I henceforth take Jesus Christ to be mine. I promise to receive him as a husband to me. And I give myself to him, unworthy though I am, to be his spouse. I ask of him, in this marriage of spirit with spirit, that I may be of the same mind with him—meek, pure, nothing in myself, and united in God's will. And, pledged as I am to be his, I accept, as a part of my marriage por-

tion, the temptations and sorrows, the crosses and the contempt which fell to him.

Jeanne M. B. de la Mothe Guyon.

Sealed with her ring.

Her exalted piety, of its class, was not greater than her intelligence. She was a woman of rare mental powers. Her husband, getting unhappily involved in a lawsuit—the adverse decision of which would have been a serious affair—but for her, in all probability, would have been worsted. He had entered against him the powerful influence of the king's eldest brother, the Duke of Orleans. She saw the turn things were taking, and perceived that, without the adoption of other means than those employed, her husband would be cast. Her husband, —who appears to have been a man wholly unworthy of her—strangely enough became cross and increasingly unkind, because of his apprehended discomfiture. When the day of trial came, after her usual religious duties, she says she felt it obligatory upon her to take the unusual course of going to the judges personally, and making her representations of the case before them. The following is her statement :

I was wonderfully assisted to understand and explain the turns and artifices of this business. The judge whom I first visited was so surprised to see the affair so different from what he thought it before, that he himself exhorted me to see the other judges, and especially the intendant, or presiding judge; who was just then going to the court, and was quite misinformed about the matter. God enabled me to manifest the truth in so clear a light, and gave such power to my words, that the intendant thanked me for having so seasonably come to undeceive and set him to rights in the affair. He assured me, that if I had not taken this course, the cause would have been lost. And as they saw the falsehood of every statement, they would not only have refused the plaintiff his claim, but would have condemned him to pay the costs of the suit, if it had not been for the position of the Duke of Orleans, who was so far led astray by the plaintiff as to lend his name and influence to the prosecution. In order to save the honour of the prince, it was decided that we should pay to the plaintiff fifty crowns; so that his claim of two hundred thousand livres was satisfied by the payment of one hundred and fifty. Thus moderately and speedily ended an affair, which at one time appeared very weighty and alarming. My husband was exceedingly pleased at what I had done.

Subsequently to this, she had to pass through a lengthened course of trials, interrupted by very transient

glimpses of sunshine. At length her husband was taken in affliction, which ended in death; and during the twenty-four days preceding his dissolution, she scarcely left his bedside. She had reason to believe that he became the subject of a decided change during his affliction. She was only twenty-eight years of age when she was left a widow, having been married but twelve years and four months; which shows the preposterously early period at which she was married, and from which her trials largely sprung. She now betook herself with womanly devotion to the education of her children, and, in fact, to the advancement of her own intellectual culture. She even commenced the study of Latin, and displayed a zeal, a perseverance, and a heroism of an extraordinary character. She had a talent for poetry as well as for prose. Some of her pieces have been translated by the Bard of Olney, and possess no ordinary beauty. She had subsequent proposals of marriage, but all such proposals met with a prompt and decided refusal. After a long series of spiritual conflicts, she made the momentous discovery of salvation on Gospel principles. Professor Upham says :

The work which the Lord had assigned her was wholly different from what she had anticipated. God often works thus. It is often the case that he forms a sentiment in the bosom, and causes it to be uttered, of which he who is the instrument of its utterance does not know the full import.

Thus, at the foot of the Alps, when she thought her great business was to make ointments, and cutlinen, and bind up wounds, and tend the sick, and teach poor children the alphabet and the catechism (important vocations to those whom Providence calls to them), she uttered a word from her burdened heart, in her *simplicity*, without knowing or thinking how widely it would affect the interests of humanity, or through how many distant ages it would be re-echoed. And that word was, Sanctification by Faith.

Both the thing and the manner of the thing struck those who heard her with astonishment. Sanctification itself was repugnant; and sanctification by *faith* inexplicable. In the Protestant church, it would have been hardly tolerable; but in the Roman Catholic church, which is characterised, much more than the Protestant, by what may be termed ceremonial observances, the toleration of a sentiment which ascribes the highest results of inward experience to *faith alone*, was impossible. So that, instead of being regarded as a humble and devout Catholic, as she supposed herself to be, she found herself suddenly denounced as a heretic. But the Word was in her heart, formed there by infinite

Wisdom; and in obedience to that deep and sanctified conviction which constitutes the soul's inward voice, she uttered it; uttered it *now*, and uttered it *always*, "though bonds and imprisonments awaited her."

Possessing a portion of property, the church was anxious to get a hold of it; and, with a view to this, they wished her to enter a convent; but she resolutely refused. The result was—first, alienation, and then persecution. Under these circumstances, we have the following:

We have some notices of her inward experience at this time. "In God I found," she says, "with increase everything which I had lost. In my long state of special trial and deprivation, my seven years' crucifixion, my intellect, as well as my heart, seemed to be broken. But when God gave back to me that love which I had supposed to be lost, although I had never ceased to love him, he restored the powers of perception and thought also. That intellect, which I once thought I had lost in a strange stupidity, was restored to me with inconceivable advantages. I was astonished at myself. I found there was nothing which it was not fit for, or in which it did not succeed. The understanding, as well as the heart, seemed to have received an increased capacity from God; so much so that others noticed it, and spoke of its greatly increased power. It seemed to me that I experienced something of the state which the apostles were in after they had received the Holy Ghost. I knew, I comprehended, I was enabled to do, intellectually as well as physically, everything which was requisite. I had every sort of good thing, and no want of anything. I remembered that fine passage, which is found in the apocryphal book called the Wisdom of Solomon. Speaking of wisdom, the writer, in the seventh chapter, says, 'I prayed, and understanding was given me; I called upon God, and the spirit of wisdom came to me. I loved her above health and beauty, and chose to have her instead of light; for the light that cometh from her never goeth out. All good things together came to me with her, and innumerable riches in her hands.' Wisdom came to me in Christ. When Jesus Christ, the Eternal Wisdom, is formed in the soul, after the death of the first Adam, it finds in Him all good things communicated to it."

The following facts illustrate alike her character and that of the Romish system:

A single instance will illustrate and confirm this remark. There was an ecclesiastic residing at Gex, prominent alike by position and personal influence. He endeavoured to form an intimacy with a beautiful female resident at the Religious House, of which Madame Guyon was at this time a temporary inmate. Her greater knowledge of the world enabled Madame Guyon to see, much more distinctly than the unprotected and unsuspicious maid herself, the dangers to

which she was exposed. Animated by sentiments of humanity, as well as of Christian charity, she not only warned the girl of the dangerous artifices which beset her, but endeavoured to instruct her in the principles of religion, and to lead her to a knowledge of Jesus Christ. The girl was distinguished for powers of mind, as well as for beauty of person, and gave her most vigorous thoughts to the great subject, which was thus presented to her.

"God so blessed my efforts," says Madame Guyon, "that this interesting maid, under the guidance of the great inward Teacher, became truly pious; giving herself to God apparently with her whole heart." Naturally she became reserved and guarded towards the ecclesiastic mentioned. This man, not ignorant that he was thus frustrated by the new spirit of piety which had arisen at Gex, became from this time the bitter enemy of Madame Guyon, and of all who sympathised with her.

He formed a little party, and put himself at the head of it, the sole object of which was, whatever might have been the motives of some concerned in it, to render Madame Guyon's situation as uncomfortable as possible, and ultimately to drive her from Gex. Beginning, after the manner of those with whom the end sanctifies the means, with secret insinuations unfavourable to her character, he pursued his object in various ways, with a perseverance worthy of a better cause. "This ecclesiastic," she says, "began to talk privately of me in a manner calculated to bring me into contempt. I was not ignorant of what he was doing; but having, by Divine grace learned the great lesson of pitying and forgiving my enemies, I let everything pass unnoticed and in silence."

Madame Guyon's light grew with her years, till at length she took a firm hold of the word of God, determined to read and study it for herself. At Grenoble she commenced her Commentaries on the Bible, which are, for the most part, experimental and practical. Let us hear Professor Upham:

Her method, for the most part, was this—she placed the Bible before her, and studied it, it would seem, both in the Latin and French translations, with the simple object of ascertaining, in the first place, what meaning it would present to a mind, humbly and honestly directing itself to the pursuit of the truth. In addition to this, she adopted the idea—and, as there is reason to think, very correctly—not only that the Old and New Testaments are parts of one system, but that the import of the one can, in many cases, best be reached and understood by a comparison of the related topics and passages of the other. And accordingly she studied them together, and interpreted the one by the other; obtaining, as she supposed, a better knowledge of both by her intimate knowledge of each of them separately. But this was not all. The Holy Scriptures are full of truths which cannot well be received and appreciated, except in connection with an

inward experience corresponding to them. Not unfrequently, the light of the mind, inspired by the inward agency of the Spirit of truth, throws light upon the outward letter. If Madame Guyon had less of that form of exegetical knowledge, which is derived from an access to the original tongues of the Scriptures, than some others, she had more, much more, of that inward, spiritual insight, which, to say the least, is equally valuable. It is this inward power of interpretation, to which she refers, when she says, "I wrote my Commentaries on the Scriptures, for the most part, in the night, in time that was taken from sleep. The Lord was so present to me in this work, and kept me so under control, that I both began and left off writing just as he was pleased to order it; writing when he gave me inward light and strength, and stopping when he withheld them. I wrote with very great rapidity, light being diffused within me in such a manner, that I found I had in myself latent treasures of perception and knowledge, of which I had but little previous conception."

The following passages tend further to illustrate her spirit, and the tone of purity and piety that blended with all her operations:

Here, also, she wrote her little book, entitled "A Short Method of Prayer." She makes the following statement in regard to the publication of this book: "Among my intimate friends was a civilian, a counsellor of the Parliament of Grenoble, who might be described as a pattern or model of piety. Seeing on my table my manuscript treatise on Prayer, he desired me to lend it to him. He read it, and being much pleased with it, he lent it to some of his friends, to whom he thought it might be of service. Others wanted copies of it. He resolved, therefore, to have it printed. The printing was begun and completed. The proper ecclesiastical permissions and approbations were obtained. I was requested to write a preface, which I did."

"Under these circumstances this book, which has already, within a few years, passed through five or six editions, was given to the world. The Lord has given a great blessing to this little treatise; but it has caused great

excitement among those who did not accede to its principles, and has been the pretence of various trials and persecutions which I have endured."

Books are God's instruments of good as well as sermons. He who cannot preach may talk; and he who cannot do either may perhaps write. A good book, laid consecratedly upon God's altar, is no small thing. How abundant is the evidence of this! It is certainly unnecessary to say, that Doddridge's *Rise and Progress of Religion*, Baxter's *Saint's Rest*, the *Imitation of Christ*, by Kempis, and many other works which might be mentioned, have exerted a wide influence of the most salutary kind; an influence felt in every part of the world, and perpetuated from generation to generation. Madame Guyon did not write for fame. She placed her books, as she placed herself, upon God's altar in *pure love*.

The Professor gives a copious analysis of her celebrated work on Prayer, which comprises much that will interest the Protestant community. This analysis is itself no mean tract, and might be worthy of separate publication, especially with annotations, stamping it throughout with clearer views of the Gospel. Who so fit for this work as the learned Professor himself?

Persecution now followed; and wrongs of various kinds were succeeded by imprisonment, which, however, were fraught with the happiest results to this admirable woman. The dialogues and the correspondence which come out in this part of the volume are highly important, all redounding to her honour, and to the disgrace of the Popeedom.

But we must stop. What we have given will furnish at least a sample of the spirit and the matter of the volume; and, we doubt not, lead many to consult it for themselves. They who can command the time its careful perusal will require will be amply repaid for their labour.

Popery.

RECOLLECTIONS OF THE LATE SIR CHARLES WOLSELEY, BART. A SUPPOSED JESUIT

To the Editor of the Christian Witness.

SIR,—In consequence of what I had read and heard of the Jesuits, as to the means they have ever employed in serving the cause of Popery, and of what I found in the late Sir Charles Wolseley, I could not help suspecting him to belong to that fraternity, as

soon as I became personally acquainted with him. Having frequently to pass and re-pass his mansion, when I resided at Rugeley, he soon made himself known to me in his characteristic manner. Returning in a fine summer evening from preaching at Great Hay-

wood, I found him superintending some alterations at Wolsley Bridge, near his own residence, when he thus accosted me: "I say; are you not going to have Father Mathew to make a reformation in your town? Why, the place in which you live is a very wicked one, as I can testify, though the vicar and his curate are thought to be evangelical preachers, and very zealous men. But why don't they convert the people from their evil ways, so as to make them temperate? They have been preaching against the Catholics, and charging them with a great number of faults; but I don't find that they make their own people any better. But Father Mathew is the man for reforming people; see what good he has done in Ireland!" Then, referring to the vicar of Colwich, and pointing to the church, "That man," said he, "has been preaching and writing against us, but he does no good amongst his own people. Why, he says he is not aware that there is even *one good man* in the whole parish! Now I want to know how this is, that while there is so much *preaching*, so little *good* appears to be done?" I cannot remember the exact answer which I gave him on this point, but I probably accounted for it by the want of faith and prayer in some preachers, and from the absence of an earnest desire to benefit their hearers.

Sir Charles then asked me if I had ever read Milner's "End of Religious Controversy;" and on my confessing that I had not, he proposed my going with him to the Hall, saying that he would lend it me. But when we had reached the Hall, and search was made for the volume, his daughter reminded him that he had lent it to another person. "Well," said he, "I'll not send you away without something;" so he put into my hand Kirke and Berrington on the Catholic Religion. This book I took with me to Rugeley, and gave it a patient and attentive perusal. When I returned it to Wolsley Hall, I had taken the pains to write a rather long letter, controverting some of its statements, and making some remarks on its quotations from the fathers, which I believe are not faithfully made; but it was not in my power to prove the fact, the works required for that purpose being not within my reach. Soon after this I met Sir Charles on the road, when he

informed me that he had read my long letter, but seemed to make light of it, as if still confident in his chosen principles. I say "chosen principles," because he was but a recent convert to Popery, his parents having been Protestants, and his mother a pious lady, who used occasionally to hear our ministers at Rugeley, when that was a Home Missionary station, connected with the Society in London. Soon after this interview, Milner's "End of Religious Controversy" was left at my residence, with Sir Charles Wolsley's compliments. I read the work, and thought it as plausible as it well could be, and singularly adapted to its mischievous end. But instead of writing anything about it myself, I simply sent, as the best answer I could furnish, M'Gavin on "The End of Controversy," published by the Religious Tract Society. Of this, when I next met with Sir Charles, he spoke slightly, and found fault with the author, not so much for his arguments as for his manner of writing.

Having heard that, in one of my sermons, I had made some remarks on the Catholics being forbidden by their spiritual guides to read the Scriptures in the vulgar tongue, Sir Charles sent me a copy of the Rhemish translation of the New Testament in English, with Popish annotations. This, he assured me, was publicly sold in Rome, under the eye of the ecclesiastical authorities. He informed me that when he and Miss Wolsley were in Rome, he saw a placard giving notice of the work, and that his daughter bought that identical copy there. It was a pocket volume, resembling those now published by the British and Foreign Bible Society at an amazingly low price. On a piece of paper was written these words, by way of triumph: "Read the title-page to the Testament I leave, and talk no more about Catholics not being allowed to read the Bible. C.W."

In one of my "Protestant Lectures," I had maintained that St. Peter was not the Bishop of Rome, because when Paul wrote his epistle to "all in Rome, beloved of God, called to be saints," no allusion is made to Peter in that capacity, nor is his name mentioned in the apostle's salutations in the last chapter. Of this my opponent had been told by a Catholic friend; in consequence of which, in order to convince me of error, he sent me a quarto

Bible, issued by the University Press, at Oxford, in which Peter was acknowledged to have been Bishop of Rome, though I had said it was doubtful whether the apostle was ever there at all. With this volume came the following note, "One of Mr. Bulmer's objections to the doctrine of Catholics is, that St. Peter never was at Rome. I send an Oxford edition of the Bible, published in 1698, King William's reign, and there I find a portrait of St. Peter, 'crucified with his head downwards, and buried in the Vatican.' Would the Protestants place St. Peter there if this had not been true? And pray, let me ask, who knows best, Mr. Bulmer or the University of Oxford? This portrait of St. Peter ought to make Mr. Bulmer blush. C. W." In writing an answer to this note, I reminded my correspondent, that in the same Bible he might find another of the apostles represented as wearing spectacles, which must be a mistake, as they were of subsequent invention, and even attributed to Friar Bacon, or some one about his time. I said as there was a palpable *mistake* about the spectacles, the other portrait might have been designed in error, and that there was nothing but uncertain tradition that could be alleged in its support. In reply to this I received the following: "Why, Mr. Bulmer, you must be related to the 'golden calf,' of which you were speaking. No *spectacles*, forsooth! and pray, why not? Was there no *glass* in those days? Pooh! take your concordance! But pray, for the future, do not set yourself up against the University of Oxford. We know that St. Peter was at Rome by the same means as we know that William of Normandy was king of England. C. W."

One day a Rugeley Catholic called on me, and put a paper into my hand which he had received from Sir Charles, and which he left with me. On this paper that gentleman had written as follows: "Mr. Bulmer is very fond of chattering about the Catholics '*adoring*' what they *do not adore*. Get him to explain to you 1 Chron. xxix. 20, which is as follows: 'Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord and the king.' What! the *king*, Mr. Bulmer?" Having signified my intension of preaching

from the above text, the same Catholic soon after brought me another paper, which he had received from the baronet, in which he thus expressed himself: "Mr. Nash—you told me on Sunday morning, that Mr. Bulmer is going to preach a sermon on the text, 1 Chron. xxix. 20. Before he begins his sermon, I should wish him to know why I gave him that text. My idea was, if possible, to instil into his mind a little *charity*, an ingredient which he lacks. Now, why will not he allow us to worship the blessed virgin with that inferior worship with which the Israelites worshipped David?" In another note, addressed to me, he said, "As you know the distinction between *Douleia* and *Latreia*, why have you not the charity to allow us to know it also, and to worship accordingly? C. W." In reference to the above distinction, as to superior and inferior worship, I might have answered, if I did not at the time, that it is too nice for practice, and that what belongs to God only is thoughtlessly given to *images*, or the workmanship of man, as, for instance, the material *cross*. Sir Charles, speaking of me, on one occasion, said, "If he has a mind for a *test*, let him take the words of our Lord to the good thief, 'To-day shalt thou be with me in paradise.'" I did not, however, preach from that text, but he referred to it repeatedly in conversation, denying "paradise" to mean *heaven*. I asked him what he thought to be the meaning; and I was astonished when he said, "It means *Purgatory*!" "Why, Sir Charles," I replied, "paradise is usually explained to signify a *pleasure-garden*, or a place of delight, *where the souls of the blessed enjoy happiness*; but you make it a *purifying fire*!" Here our discourse was broken off, but it was not the last time we exchanged thoughts on religious subjects, he being always ready for *dispute* whenever I met him, rather than to speak of that which might be for edification.

At one time, Sir Charles left, for my inspection, "M'Namara's Ecclesiastical Chart," which contained such a description of St. Peter's Cathedral, at Rome, and other matters connected with Popery, as completely filled my mind with disgust. It says that the building may be "justly called the Metropolitan Church, not only of Rome, but of the whole world!" The account which is given of its splendour and

costliness, can prove attractive to those only who "love the world, and the things of the world," but not to those who desire to worship God "in spirit and in truth." This Chart, however, was of some use to me in preparing my Lectures, which I hope were not delivered in vain.

Whether the late Sir Charles Wolseley was a Jesuit or only supposed to be one, he was well adapted to do the work of that proselyting Society, both from his rank in life, and by reason of his superior abilities. He certainly acted the part of a Jesuit towards me, and laboured hard to shake my principles as a Protestant Dissenter. He seemed to watch for me when I had to pass his mansion. He would frequently detain me on the road, and sometimes walk with me a considerable way, always discussing the points of difference between us. I could mostly perceive that victory was his object, rather than truth; and that with him the end appeared to sanctify the means. I may well say that he strove hard to make me a Roman Catholic; but my reading had been such as to give me a strong dislike to the religion for which he contended. I am therefore glad to say that he did not die a confirmed Papist. I have been informed that he did not receive *extreme unction* before he departed, nor would he suffer any priest to come near him in his last illness, but only his barber and his servants! His remains were interred in Colwich Church, with those of his Protestant relatives. Under these circumstances, therefore, I venture to hope that my "long letter" to him, repeated conversations with him, and his perusal of "M'Gavin on the End of Controversy," were not without some good effect on his mind. Yours truly,

JOHN BULMER.

Langrove Cottage, near Ross.

THE ROMISH CONFSSIONAL.

MANY of our readers have probably seen in the journals the mournful account of certain matters touching the Romish priesthood, in the North of England. It is a governing principle in the management of this publication, to exclude whatever is calculated to pollute the mind or injure the moral feelings; but while withholding details we must publish lessons. Popery must be tested by its fruits. We trust that

the repeated appearance before the magistrates, and the facts adduced, will not be lost among the enlightened men of Yorkshire. If we mistake not, they have formed their own conclusions as to the real character of the case. The guilty party may escape the consequences which it was sought to fasten upon him, but there is no reversing the verdict which the public have pronounced. The statements which have passed before us, have prompted the recollection of the following from the eloquent lips of Father Gavazzi:

In my Lecture upon the Catholic Auricular Confession, I denounced and stigmatised it, as directly immoral, and indirectly conducive to many sorts of abuses. Nothing, in fact, could be more dangerous than the practice according to which the Romish priests receive, secretly and confidentially, the confession of young women, in those small rooms which are usually close by the vestry-room. But, however just and moderate were my observations respecting this, some persons may have thought they were exaggerated and calumnious, and that, with or without reason, I was desirous to impress and excite the Protestants against the Catholics. That is not true. For the honour of this holy book, whose humble preacher I am, I must here repeat, that I did not say or write anything in my lecture that was not known by every one in Europe—even by children. But, unfortunately, to these facts there is almost no remedy, for now they have entered too deeply into the habits of the people. Yet I could never have thought that the reverend fathers and Popish directors of America would have gone so far in their own conduct as to corroborate my views on this sad subject. You recollect still the awful scandal which happened in a church in Canal-street, during my sojourn there. The curate committed a rape upon a poor girl who went and prayed him to receive her auricular confession. The wretched child became pregnant; and since that moment was entirely ruined by the infamy of this priest. As if to enforce my views on the matter, you have seen recently the crime committed by a Catholic clergyman of Cincinnati, called Kroeger, not only a confessor, but a curate of the place. This miserable man attempted the last outrage upon a young girl of fourteen years of age, who was coming to him in order to be listened to in confession.

What do these facts mean? That confession is to-day what it has always been, and shall for ever be—viz., an inexhaustible source of corruption and immorality. Let the Protestants be well convinced that vice and offences against the morals are very rare among the evangelical clergymen; while, on the contrary, they are extremely frequent among the Popish priests; and that cannot be otherwise; the former enjoy all the privileges of marriage, family, and citizenship; while the latter are doomed to an eternal celibacy, and all the dangers that are inseparable from the confession; the consequence

of which is, almost without exception, immorality. And don't say that corruption is not more frequent with the Catholics than with the other denominations of Christianity, and that when a case of this kind happens to be known, it is heralded all over the Union. No; that is not true! The crimes that fall under the punishment of the law are not very frequent—I grant it; but the cases of private and intimate corruptions are to be met everywhere in Catholic communities. It seems that their doctrine does not exclude the general looseness of morals which prevails among them all.

Now, it would be easy to explain why the priests' immoral conduct is not more often the object of the punishment of the law. We would find this explanation in the extreme skilfulness with which they conceal all the consequences of their bad conduct—in the care they have of each other's reputation—and finally, in the profound hypocrisy which distinguishes the Romish clergy. Those who are acquainted with the process that is adopted in Europe for the investigation of such offences, know very well that the documents and testimonies which might compromise the priest are skilfully destroyed or silenced; besides that, there are everywhere founding hospitals, in which the fruits of shame and dishonour may always disappear. Nothing is spared to conceal these criminal facts, not only from the eyes of authority, but also from those of the public. Threats, promises, money, position, all means are used to prevent the victims of the priestly sin, and their parents, from making any scandal; and when there is no other way of obtaining their silence, they go even so far as to menace the injured party with refusing them the sa-

craments in this life, and salvation in the other. It is thus, that nine times out of ten, everything is settled in secret, and thanks to their gold, influence, and power, every crime, every abuse, stands within the reach of the clergy.

But from the few cases which are brought before the courts, are we not grounded in logic to admit that there are many more similar offences which remain unknown to the public eye? Is it not from the number of the dead on a battle-field that we infer that of the wounded? Do we not know that there are usually seven or eight of the latter for one of the former? Is it not just as consistent to admit that, behind the few crimes committed in the confessional, which are brought before the courts, there are still many more that remain for ever buried with the secrets of dishonoured families? We must, moreover, admit that in many cases the wrong which is inflicted, at first degenerates soon into a *liaison* between the confessor and his penitent. In many other cases, too, the criminal intercourse begins by mutual and free sympathy; and, of course, in all these instances the secret is kept by the interested parties.

Who can deny that such corruption is too often fed upon the numerous facilities that the infamous confessional gives? Who can doubt that the number of such offences is infinitely greater than it can even be dreamed of by any honest Protestant? The day is not far off, when, even in America, it will be acknowledged that convents are not precisely the immaculate abodes they are represented to be; but rather brothels, wherein mystical confessors often carry the corruptions of their secret debaucheries.

The Union Meetings.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

THE Sixteenth Autumnal Assembly of the Union was held in Newcastle, Shields, and Sunderland, on Monday, October 16th, and three following days. On Monday evening, Devotional Meetings were held in each of the towns, preparatory to the business. At Newcastle, the following Address was delivered by the Rev. J. W. Richardson, of London:

DEVOTIONAL ADDRESS.

To every thoughtful mind it must appear eminently fitting and proper that the meetings of the Congregational Union should commence with special devotional services like the present. The attitude of prayer is that which most thoroughly harmonizes with the objects contemplated at the sessions of the Union. These devotional exercises are well adapted to give a hallowed tone and character to our subsequent meetings. May the supplications of this evening open the windows

of heaven, and bring down upon us a blessing so ample that there shall not be room enough to receive it. It devolves upon me to offer a few words of exhortation suited to the occasion. I deeply feel the responsibility of my position, and am very anxious to touch only those chords which shall vibrate in fullest harmony with the sacred engagements of the evening.

When Christ had risen from the dead, and was about to ascend to his throne in the skies, having spoken to

his disciples of the things pertaining to the kingdom of God, he said to them, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." They had a little strength, but not enough to do the work which would be required from them. They were about to receive a great commission, and they were to tarry at Jerusalem, in penitence, prayerfulness, and expectation, till they should receive a larger dispensation of the Spirit of grace. Now this injunction of the Saviour to his disciples, may supply us with appropriate topics for brief consideration. We shall regard it as Christ's language addressed to his church now. And in this point of view it presents

THE GREAT WANT OF THE CHURCH.

The Church in her present condition reminds one of an immense factory, perfect in all the details of machinery, every portion working out precisely its design, but all moving feebly, and accomplishing little compared with the expectations awakened by the scope and finish of the structure. What needs that factory? One word answers—*Power*. Lift the gates, let on the flood; then mark the change. The walls of the vast building shake with the movements of the machinery. Every spindle starts with quickened speed into its mission. The whole structure now fulfils its design, and repays the skill and labour of those who planned and reared it. And what needs the church? We answer, *Power*. She is called to a noble mission—to be a co-worker with God in the salvation of the world. She has all necessary means—machinery varied, ample, wisely and efficiently constructed, and she wants only *power*.

The power of loving earnestness.— "Perhaps there is scarcely one single word more frequently employed in the sphere of human activity, or better understood, than that of earnestness. What distinctness of aim, what fixedness of purpose, what resoluteness of will, what diligence, patience, and perseverance of action are implied or expressed in it!" Earnestness may be regarded as the characteristic of our age. Everywhere, and in all things relating to secular pursuits, there is a sleepless activity, an untiring energy, a devoted earnestness, which has given an impetus to those occupations utterly

unknown to former ages—so that the starting points of other times are left far behind, and onward, forward progress is the motto of the world's earnestness. And as men read the motto and observe multitudes of willing minds, stout hearts, and powerful hands embodying it, and each exclaiming, as he gives himself with his whole soul to some given object of pursuit—"This one thing I do," they are convinced that there is no mere form or appearance in all this, but a great, vital reality. Now this earnestness is power. The man who under the force of it keeps his eye steadily fixed on some point in the future, and tramples on every present obstacle in the way to it, influences those around him by his example, at every step he takes; and the influence is greatly augmented if it is a loving earnestness that is presented. The benevolent affections tell most powerfully; they surround a man with an atmosphere which whose breathes becomes like him. The open heart is a key to open other hearts. Compassion melts and warms the icy to its own temperature. Love begets love, and is stronger than death. Actuated by these affections, a man goes out of himself, only to find that others are coming to him. A sense of duty still further increases this power. The force of a higher will is then added to his own. He cannot but speak the things which he has seen and heard. Necessity is laid on him. He is an agent of heaven. Every great force enters into his character, and an energy which moves with face and step direct towards the object—qualities before which all hearts bow down, and do reverence. Now this earnestness was the characteristic of the Apostle Paul, who exclaimed, with truthful energy, "For me to live is Christ." That was the alpha and omega of his active and devoted life. Hence, collecting all his vast powers and master impulses into a focus, he cried, "This one thing I do. God forbid that I should glory, save in the cross of our Lord Jesus Christ." This earnestness was also the characteristic of the primitive church. The word was received by its members in much affliction, when the world was everywhere in arms against it; but they seized it with a firm grasp, and surrendered themselves unreservedly to it, and made it known with a zeal that was at once quench-

less and resistless. The church was then a power that none could lightly esteem. Each member felt that he was a part of the spiritual community, and that consequently there was responsibility resting upon him, and duty required from him; while the entire fellowship, instinct with the love and grace of the Saviour, committed themselves with intense earnestness to the promotion of the objects contemplated in the gathering of the saints into sacred association.

Then profession was not a name, and the church was not a sphere of luxurious indolence, but all, rich and poor, old and young, had their posts of duty, and earnestly occupied them. Then they committed themselves to the work of God as life's great business—that which surpassed in importance every other pursuit, and to which all others were made subordinate; and "Their presence was felt like nature, and the multitude opened and made way for them, and then fell into their train." But is it thus now? Is the church now the power it was then? How much, alas! of the name and form of Christianity we have among us, without its vitality and strength.

There are, we thank God, noble examples of spiritual Christianity in all our churches, embodiments of the true, the beautiful, and the good; living epistles of Christ, known and read of all men. But are they not the few rather than the many? and does not their spiritual stature, towering like Saul above the people, present, in striking and humiliating contrast, the stunted and dwarfish growth of those around them? How little of earnest effort is there to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ; so that to many we may say, "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." And how few feel responsibility in reference to the cause of God! The members of our churches too generally look upon their own things, and not upon the things of others. A tendency to isolation obtains among them; hence they bear not one another's burdens, provoke not one another to love and good works, and exhort not one other daily, and consequently the repressive spirit of Christianity is but *l*y carried out.

The many are without posts of service. The wealthy, with some splendid exceptions, buy themselves off from active service; while others, to a large extent, excuse themselves from efforts to extend Zion and bless the world. You could not more thoroughly misrepresent many among us than by appending *earnest* to their names, in reference to the cause of God. They may be earnest in other and meaner pursuits, but in this, the highest and most momentous of all pursuits, there is a divided, and consequently a weak heart. But "Just so much friction as takes place in the inward working of a piece of machinery, is so much power lost to the application of the machine."

Mr. James, in his "Earnest Church," a book that should be read by every church member, gives a striking illustration of the lack of earnestness in his own church, and which there is reason to fear may be found in our churches generally. After remarking that a professor of religion who has the least regard for his reputation, must be at public worship once on the Lord's day, but he has no great reason, as things exist, to fear for his religious reputation, at least in the estimation of his fellow-Christians, who are too much like him, though he is never present at a week-day service—he says, "There is a phenomenon in my own church which I scarcely know how to explain; I mean, that the attendance upon weekly services does not increase with the augmentation of the church. I am not sure that we have more at a prayer-meeting now than we had when the church was only half its present number." This looks, he says, as if there were a great number of our members who have no sense of obligation to attend such services. But can we really consider those who habitually neglect them to be very lively Christians, or in any way advancing in the Divine life?

Oh, what a glorious change all of us must feel would take place in our churches, congregations, country, and world, if every professor of religion were so to imbibe and exhibit the spirit of Christianity, as that the term *earnest* could appropriately be applied to him! How much the church wants the binding, bracing, prompting power of loving earnestness!

The Church wants the power of faith.

—Of course we here refer to faith in its wide and lofty significance. No man can be a Christian who is not a believer; but we refer to that strong, assured faith which realizes its objects in their verity and excellence.

Mere natural faith has great power, but faith in Christ and the Gospel has a power infinitely greater. It furnishes the broadest views for the intellect, the loftiest aims for the heart, and the strongest motives for the will. This faith is the substance of things hoped for, and the evidence of things not seen. It sees what eye had never seen; it hears what ear had never heard; it expects what the heart of man had never conceived.

What sights, what sounds, what influences it brings the soul into contact with! God in his power, holiness, and love, it recognizes everywhere and at all times; Christ in his beauty and his grace, as the wisdom, righteousness, sanctification, and redemption of man, it sees, approaches, and confides in; and heaven and eternal glory, it beholds in their attraction, and feels in their power. This faith is the open eye that clearly discerns the invisible and the eternal; it is the unstopped ear that listens to sounds that come from the spiritual and the heavenly; it is the hallowed and sympathising state of heart which appreciates and delights in the sacred and the divine. It is the means of spiritual renovation, for by faith we look with unveiled face upon the glory of the Lord, and are changed into the same image. It is the instrument of our elevation above the world, for while gazing upon the heavenly, we become enamoured of its wonders and glories, and set our affections on things above and not on things on the earth. It is, moreover, the spring of moral heroism; for by it the elders obtained a good report; through faith they "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions." This was the secret of the power of primitive Christians; they walked by faith, not by sight. The life they lived in the flesh was by the faith of the Son. They looked not at the things which are seen, but at the things which are not seen; to them God was near, heaven was near, eternity was near. They endured as seeing Him who is invisible, and were strong in faith, giving glory to God. Their faith was

an assured confidence, resting on the word of God.

But how little of this, comparatively, obtains in the church now! The world is ceaselessly present, pressing on the sight, soliciting the affections. God is not recognised as near; heaven is not near; eternity is not near. The eye is darkened, and does not see distinctly the glory of God in the face of Jesus Christ. It does not see distinctly the grandeurs and the felicity of the heavenly world; it looks down towards the earth rather than up towards the skies. The ear is not acute to catch the soft whispers and the sweet melodies that come from the secret place of the Almighty. The hand is weak and does not seize the promise of God's love with a firm grasp. Thus prayer is restrained and strength fails—hence leanness, barrenness, joylessness obtain.

Who can look at the state of the church in this point of view, without the conviction that she needs the power of faith?

The Church wants the power of the Spirit of life.—The peculiarity of the Christian consists in his spiritual life. "You hath he quickened," says the Apostle, "who were dead in trespasses and sins." The law of the Spirit of life in Christ Jesus makes free from the law of sin and death. This is a new life—the life of God, of Christ, of the Spirit. "It is like a resurrection from the grave when, quickened and aroused from the deep oblivion of nature, man enters into loving fellowship with God." It is now only that he has begun to live, and only now has that well of water been struck out in his heart which to him is precious as the elixir of immortality, and springs up into life everlasting. Now, this life is not of blood, nor of the will of the flesh, nor of the will of man, but of God. It is the production of the Holy Spirit, and is also sustained by him. But life is susceptible of development—growth. The life of the babe is the same in kind, though not in degree, as that of the man; while in some who have reached adult age, the pulse of vitality beats stronger than in others. Now, true as all this is in reference to animal life, it is as true in reference to spiritual life.

In regeneration there is the same spiritual life begun in all. That is a starting point of development, and different degrees of growth and vigour

are subsequently presented as the result of being more or less filled with the Spirit of God. There was life, for example, in the disciples before the ascension of Christ to heaven, but how wondrously was it invigorated and developed when the Holy Ghost copiously descended upon them on the day of Pentecost! But painful experience proves that it is quite possible to lose, in a great degree, the freshness, vigour, and power of spiritual life. Many who did run well are hindered, and we ask, where is the blessedness ye spake of?

And periods of the Church's history have been marked by decline and feebleness of spiritual life when her lukewarmness and apathy have appeared in striking contrast to the activity and energy of the world. And what thoughtful mind can observe the vigorous outworking of life in business, science, and literature in the present day, without feeling that it stands forth in prominent contrast to the intermittent and languid indications of life in the church?

How little of deep-toned spirituality is there among us! How few intense yearnings after a higher and holier existence! We need for ourselves individually, and for the church universally, and for the salvation of the world, to be endued with the power of the energetic, assimilating, propagating Spirit of life. Oh, then, sacrifice, self-denial, effort, gift, and prayer would come, to use the allusion of Augustine, "At the gentle pressure of Christ's bidding, even as the sweet and golden-coloured oil which runs freely from the fruit almost before the press has touched it."

Power is the great want of the church. Let us now glance at

THE RESOURCE OF THE CHURCH.

Power from on high. Deep, and pressing, and wide-spread as the want of the church is, it is not unprovided for—there is power.

It is on high. This is a momentous truth. We are ever ready to seek resource below, and here among ourselves.

But man is fallen and weak, and possesses no inherent spring of power. Yet he deludes himself with the idea of self-resource. Hence the notion of intuition that obtains—that renovation must arise from the welling up of power from the depths of our nature;

and also the prevalent idea that certain organizations and external arrangements will meet the case. But "Improvement of mere organizations, the better ordering of church governments, church discipline, and church forms, if there be not the sap of spiritual life under such improvements—life in richer fulness, more vigorous flow—the outward alterations would be only like painting and garnishing mimic forest trees in a box of toys."

Our resource is not even in the Sabbath, or the Bible, or the ordinances of religion—the power is beyond them. They are not ends, but means. Life is above. Heaven is the region of power. Life is from God. Power is with him. That which is of earth is earthy; that which is from heaven is above all. Let us cease then from man, whose breath is in his nostrils. God is our refuge and strength. "He giveth power to the faint, and to them that have no might he increaseth strength."

Power is promised.—As Christ was the great promise of the Old Testament; so power is the great promise of the New Testament. The Holy Ghost who descended upon the primitive disciples as power, is solemnly pledged to the church. There is nothing upon which the heart of God is so much set as that of giving the Holy Spirit as light, love, and power. "If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" By the gift of the Spirit, Christ is to be glorified.

And, moreover, the Spirit of promise delights to work mightily in the souls of men. His heart is in deep, full sympathy with the promise of the Father and the Son. He is power, but he is also love. Not only has he a potent arm, but an affectionate, loving heart; and he rejoices to strengthen saints with all might, that the weak among them may be as David, and David as the Angel of the Lord. There is power for the church, on high. But let us look at

THE DUTY OF THE CHURCH.

"Tarry ye," said Christ to his disciples, "until ye be endued with power from on high." But the manner of their waiting is exceedingly instructive. They waited in the use of means, with minds occupied with appropriate

thoughts, and with hearts instinct with feelings in harmony with their circumstances. They waited in the fitting attitude for the reception of blessing. Observe what union: they were together with one accord. Heart beating in full sympathy with heart; faith uniting with faith. What thorough agreement as touching what they should ask—what patience—what perseverance, as for ten days successively they continued in supplication! And thus the church must wait now. There must be a striking of hands together at the throne of grace. The voice of invitation must deepen, swell, and reverberate among the members of our churches. Let us go speedily to pray before the Lord, and to seek the Lord of hosts.

There must be deep humiliation.—The weakness of the church must be recognised, not as its misfortune, but its sin. It must be looked at in its several relations and bearings, for deep impression and full confession. We must see our delinquencies before we can be aroused from apathy. We must become conscious of supineness, and the guilt of it, before we shall start into primitive earnestness, and find primitive strength.

We have backslidden, and the path of return to God is that repentance, and the doing of first works.

There must be an earnest effort to remove the causes of weakness that exist in the church.—These may be considered in relation to individual members, and also in relation to the church generally. They are as varied as the temperament and taste of individuals. Each has his own besetment. Now, it matters not what that may be; so long as it is indulged or tolerated, weakness will be the result. "Lay aside," says the Apostle, "every weight, and the sin which doth so easily beset us." It is as impossible for us to retain that, and yet be robust and vigorous Christians, as it would be for a man to indulge in food, or to follow pursuits prejudicial to health, and yet continue to be healthy and strong. Whatsoever a man soweth, that shall he also reap. Let us, then, ascertain our besetment, and mortify, renounce it—otherwise our profession will be weak, withering, and valueless.

But churches have their besetting sins as well as individuals. Worldliness, covetousness, luxurious indo-

lence, the delusion of being rich, and increased in goods, and having need of nothing; and these are enervating and corrupting them. The churches must awake, that they may put on strength. They must shake themselves from the dust, that they may put on beautiful garments. They must lay aside every weight, and fix their eyes upon Jesus, that they may come forth fair as the moon, clear as the sun, and terrible as an army with banners.

The mission of the Church must be seriously pondered.—"No man will be aroused to the highest earnestness of his nature who does not see and comprehend his work. It is the inspiration of high purposes which sets the soul on fire, and strengthens the arm for mighty deeds." Consider, then, what is the position and the work of the church. It is the salt of the earth, and the light of the world. Its great work is to diffuse the savour of the knowledge of Christ—to preach the Gospel—to convert sinners from the error of their way. What light—what grace—what power, then, is requisite! If we are to raise the world into a high and holy region, we must be above the world ourselves.

We can only legitimately calculate upon lifting the world to that elevation which we ourselves have reached. If, then, we are to prove efficient for the salvation of a lost and ruined world, our faith must be strong, our love must be fervent, our peace must be as a river, and our righteousness as the waves of the sea. Oh, ponder the mission of the church to feel the deep and pressing necessity for being endued with power from on high.

There must be earnest prayer.—The efficacy of prayer is attested by the experience of every Christian; but how low and unworthy is the estimate we form of its power! We need to prove God in prayer. Let the devotions of the closet be more frequent and fervent. Let the prayers of the domestic altar be more serious and earnest. Let the social prayer-meetings be more numerously attended, and the supplications be more distinct and importunate. Let the faithful everywhere strike hands together in a hallowed covenant, and cry before God with a strong faith, "We will not let thee go except thou bless us. For Zion's sake we will not hold our peace, and for Jerusalem's sake we will not

rest; and then we may expect to be endued with power from on high."

Finally — *There must be mutual exhortation on this subject.*—Let none deem it sufficient to sigh and cry on account of the dulness, coldness, and weakness of the church, but also with tenderness and affection exhort one another, saying, "Oh, let us not sleep as do others. It is high time to awake out of sleep, for now is our salvation nearer than when we believed." Speak from a deep sense of personal need of a fresh baptism of the Holy Ghost, and stir up each other's minds by way of remembrance.

This would be the beginning of good, and in its results would be as life from the dead in our families, our churches, and our congregations.

I have thus ventured, with great freedom, to offer these necessarily brief remarks on a subject of confessedly deep importance, and trust they will receive your candid and prayerful consideration. May a pressing sense of want be given to us all, as the prelude of an intense thirst after the fullness of God.

Oh, Holy Ghost! the source of light and power, breathe celestial energy into our strengthless souls! Show us a token for good in this opening meeting of our Union. Lift us up, as on eagles' pinions, to the holy, the heavenly, the divine! We wait that thou mayest endue us with power from on high. Come, Holy Spirit, come!

On Tuesday morning, the Business Meetings commenced in Sunderland, when, after devotional exercises, the Chairman, the Rev. Dr. Brown, of Cheltenham, delivered the following Address:

CHAIRMAN'S ADDRESS.

BELOVED AND HONOURED BROTHERS AND FATHERS,—It is with no worldly pomp or imposing ceremonial that this Union inaugurates its meetings. As the ministers and delegates of our churches, summoned from all parts of the country, for the consideration of subjects of the highest moment in relation to time and eternity, to God and man, we need no external state to give importance to our assembly, or weight to its deliberations. No sovereign sanction, no human authority, could possibly enhance the occasion or magnify its con-

sequence. "The Kingdom of God cometh not with observation." The rulers of the world carry out their schemes amid the splendours of royalty, the sound of trumpet, the roar of artillery, the onslaught of armies, and the massacre of human life; a baptism of the earth with blood, of which we cannot think without a shudder, and to put an end to which we cannot cease to pray, that, speedily, every stronghold of tyranny may crumble into dust, and liberty unmo-lested reign! But, as a body of Christian men, met alone for Christian purposes, this, doubtless, is our all-pervading desire, as it will be our highest honour, to enjoy the presence and blessing of the Divine Master, the guidance of His Holy Spirit, and a happy reconsecration of ourselves to the furtherance of His kingdom and glory; blessings which the God of Truth has promised, which, in believing prayer, we have supplicated, and which now, in devout confidence, we expect to realize.

The district in which we hold our meetings, on this occasion, both on its own account and because of the dealings of God towards it, cannot fail to interest and instruct us. The visit of the pestilence last year, by which multitudes were suddenly swept away, and the fearful conflagration in an adjacent neighbourhood, within the last week, which has been so destructive of life and property, cannot but call forth our deepest sympathies towards the bereaved and suffering, as well as our most fervent prayers that the Lord may overrule all to the advancement of pure and undefiled religion among all classes of the inhabitants; and that our coming into this district at this juncture, may seasonably operate towards the consummation of this most desirable result. But also, for their own sakes, these localities are not to be overlooked. Indeed, it is one great advantage of our Autumnal Assemblies, taking us as they do into different parts of our country, that they enable us, as the religious instructors of vast masses of the people, to drink into the spirit and enterprise of the age, in those places where, in general, they are most remarkably developed. Now, it has often been affirmed that that part of a country possessed both of coal and iron, cannot but become prominent and influential in aiding for-

ward the world's civilization. And this is true, though it is not all the truth. Above these invaluable minerals, and to render them subservient to this distinguished purpose, there must be an industrious population, men of brawny arms and broad shoulders, strong and brave enough to burrow the earth and bring up the surface its stores—men, too, of original minds, to light the coal and smelt the iron, converting stones into engines, threading the world with railways, spanning seas and tunnelling mountains, and commanding their machinery to fly, with the speed of lightning, bearing with them the elements of all elevation and excellence to the ends of the earth. Such a population has the North of our country possessed and does still enjoy—such men of inventive and original minds; men who, from being common miners, have risen to be manufacturing princes, who have needed no titles from royalty to render them illustrious, and who have given an impulse to the progress of the world which will never lose its momentum, till, in our redeemed race, the sublime purpose of the Creator and Saviour has been gloriously accomplished.

Nor can we conceive it possible for a body of reflective and devout men, to become encircled with facts and influences, such as now congregate around us, in these parts, without receiving a revived life, even in a religious point of view, in their own souls and in reference to their ministry. Shall the world, on every hand, be all ingenuity and industry, life and labour, in regard to its avocations; and shall men of God and messengers of the churches, who have to do with eternal truth and immortal minds, witness this, without seeking the development of every resource of intellectual, moral, and spiritual power—as well as the subordination of every means of usefulness multiplying before their eyes, to the salvation of men and for the glory of God? The child now, in the acquisition of knowledge, may die an hundred years old; business men, in pursuing their worldly callings, live three lives in one; and at such a time, with such opportunities for doing good, dare Christian men fall behind their age? No! Christianity designs, that, in all respects, her followers shall be the highest order of men. In our day

distance is annihilated, means of usefulness are amazingly increased, fields of Christian effort invite our exertions on every hand; the pulpit is unshackled, the press is free, long pent-up colleges open their portals, and bid us welcome to their halls; the world anticipates new and noble developments of religious growth, and the ecclesiastical constitution of our churches, as we believe, is admirably adapted to seize upon and subordinate every description of instrumentality to the furtherance of the truth. And why, in the highest sense, and to the widest extent, should not this be the case? All that appears to be wanting is, an all-absorbing appreciation of "the glorious Gospel of the blessed God which has been committed to our trust," a right state of heart and soul as to its propagation, a Scriptural knowledge of our own principles, and a spirit of earnest prayer for the outpouring of the Holy Spirit to give energy to our endeavours, and success to our efforts. To help forward these objects, to commend them to your warmest sympathies, and "to stir up your pure minds by way of remembrance," as to what the church and the world expect of you, is that for which we pray and at which we aim.

I. The times appear to us to require, that, as a Denomination, we reiterate before the Church and the world, *the Evangelical character of our doctrines, and the spiritual nature of Christ's kingdom*. Eschewing the reproach of unchristianizing all others, who, exercising the right of private judgment, and taking the Scriptures of the Old and New Testaments as the rule of faith and life, yet differ from us; avoiding the too common practice of nicknaming "heretics" or unbelievers, all who esteem not orthodoxy just to be what we consider it; it still accords with a proper self-respect—a desire to be fairly understood—that, as occasion demands, we announce what Gospel it is which we believe and preach. The danger with us is not simply, or so much, lest our creed should become stereotyped, and so lack vitality; but, lest our doctrines should cease to be defined, and our instructions lose their power. Equally necessary is it, at a period when union with all other Protestant Denominations is felt to be important, and when it ought to be cultivated, that we be

careful not to overlook our own distinguishing principles and denominational Mission. Long have we borne our consistent testimony to the New Testament doctrine of the spirituality of the Redeemer's kingdom, that He is the sole Head of the Church, and law-giver in His own house. However much, therefore, we may desire fellowship, for Christ's sake and the world's sake, with all sections of the Church, still, it must not be at the expense of the Master's honour, or the sacrifice of any portion of His truth. These, at this juncture, are matters of serious moment.

No thoughtful man can fail to remark, that there are many things which, both in the present state of the Church and the world, are deserving of the most careful consideration. In the latter, for example, wherever you turn your eye, you are met by the outgoing of an unwonted industrial fervour, extending its strong impulses into the agricultural as well as commercial world, and arousing into amazing enterprize both at home and abroad. You witness, on every hand, an extraordinary panting of soul after instruction and elevation—progress, and power. You hear, on every side, the sighing of society after a far different order of things than the nations have ever enjoyed; and, as a consequence, you see old institutions overhauled, and their errors and excellencies alike unsparingly canvassed; new fields of activity disclosed, and every imaginable description of effort announced and applauded. You witness, in one word, men, if ever, now at least thoroughly alive, in reference to things appertaining to their present condition.

Nor, in one sense, can we say, that there is less fervour of spirit in regard to religious than we discover in reference to worldly matters. Opinion is rife—Infidel inquiry is everywhere discoverable—talk about religion is abundant. Every doctrine is now debated, the very foundations of Christian hope are sought to be shaken; immorality and blasphemy proclaim themselves, both on the platform and through the press, without a blush; Christianity is required to recall her old artillery, to re-erect her old forts, to re-define her sacred boundaries, and to repeat her former arguments, by which, in years gone by, she put to

silence her most daring enemies; and all just as if she were summoned once more, after her innumerable triumphs and imperishable trophies, to struggle for her existence. We have no misgivings about the results of such attempts; still, we cannot but remark, that all such manifestations are marvellous, especially when we remember how plainly the history of the world demonstrates that wherever the religion of the blessed Jesus has been received, there, in the same proportion, civilization has ensued, a literature has been created, the arts and sciences have scattered their elegancies and distributed their comforts, national resources have been developed, national greatness has followed, and the lands of true religion have become the abodes and asylums of the free; while of no religion, save that of the Bible, can this be affirmed.

Now, if we are right in the estimate which we have thus formed of the present time—as a period of great fervour and strong impulse—of eager inquiry, large desires, and conspicuous expectations—two things will necessarily follow: first, that either this thirst for progress Christianity must meet and satisfy, and so subordinate it to her own advancement and the permanent well-being of the world; or, secondly, it will set aside or trample under foot all religion, play havoc among the nations, and, in the most fearful sense, prove ruinous. Here, however, the difficulty appears. Nothing, in our view, but true religion—religion in all the purity, simplicity, earnestness, and power in which it came from its blessed Author—can grapple with the circumstances or baffle the foe. As we look at it, it must be religion severed from all the forms of corruption which have so much prejudiced the minds of men against it; for we are never to lose sight of the fact, that, in general, those who are opposed to religion do not direct their antagonism against the truth itself so much as its abuses; not so much against Christianity as Churchianity; not against the free acceptance and support of religion, but its priestcrafts and compulsions, its misapplication to the enslaving of men's minds, and the detention from them of their rights—all of which are no part of the religion of the Bible, but are parasites, depriving it of its life-blood

and destroying its fair form, and which have been annexed to it by the self-seeking power of ambitious men, and the grasping hand of secularized churches.

Hence the need which exists for our views in regard to doctrine being fairly and frequently stated, and our convictions of the spiritual nature of Christ's kingdom being properly understood. There is nothing that men less clearly apprehend than Christianity, and yet there is no system so simple or less burdened with technicalities. A single paragraph will enunciate our Gospel, apart from collateral and subordinate truths. We see in His works, His Providence, and His Word, the existence and oversight of the one living and true God, our Creator and Governor, Preserver and Saviour; the former of these, His works and Providence, in man's state of innocence, all that was needful to reveal to him his God, to induce him to love Him, and to instruct him in His service; while the latter, His Word, contained in the Scriptures of the Old and New Testaments, in man's fallen condition, has been revealed for him by the Holy Spirit, to be the directory of faith and the rule of obedience. That man has lapsed from his primitive estate, and is now a depraved creature; and that but for the merciful intervention of God, by giving His Son to be his Saviour, utter ruin and everlasting woe must have been his portion. That the Son of God, the Saviour, is very God, and became for our redemption very man; and that the salvation which he has procured is received by faith, becomes life in the believer through the regenerating power of the Holy Ghost, and is in all things designed to sanctify us, in order to a life of usefulness here, and a blessed existence hereafter. These constitute the essential truths which our Puritan fathers held dearer than their own being, by which they lived, and for which they died; and these we, their descendants, accept as the foundation of our hopes and the glory of our churches, which, by grace, we design to hold fast, and which we consider our highest honour to transmit to posterity.

We have, happily, no denominational difficulty about any particular class of men, claiming to be the sole ministers of this Gospel. We have

no faith at all in any mere succession of men. Truth is eternal—men are mortal. The church is not a superstructure of dying men, but of living truth. He, therefore, is in the only real succession who is a possessor of the truth; and no others are, no matter by what apostolic hands ordained, in what church ministering, however eloquent, or however followed. Without the truth we are without God, and without God we cannot share in his work. Besides, if the apostles had only one special class to succeed them, they must have been appointed by the Head of the church to call and ordain that class. We hear nothing of their receiving such authority, or fulfilling such a commission. We read of their converting men, planting churches, and setting them in order; and of the believers being scattered abroad, going everywhere preaching the Word. But, we repeat it, we read of no divinely ordained personal successors to the apostles, and are bound to conclude that there were none; while we find that holy men, having welcomed Christ, possessing gifts adapting them to teach and preach unto edification, feeling constrained to give themselves to this work, and pursuing all necessary preparation to do it efficiently, were then, as now, the true ministers of the Lord Jesus Christ.

The sustenance of a Christian ministry we have always esteemed a Christian duty; but, like all other duties, its fulfilment is voluntary. Nothing, in our opinion, has been more injurious to the church of Christ than its subserviency to secular powers and interests. There are certain unquestionable blessings which the possession of "pure and undefiled religion" by a country cannot fail to confer both upon its Government and people; and there are certain rights and privileges which every State must concede, in order to the propagation and enjoyment of religion. But the moment the spiritual over-rides the secular power, the State becomes oppressed by ecclesiastical tyranny; and the instant the secular power interferes with the individual Christian, or with Christian churches, in the exercise of their privileges, Christianity suffers from intolerance. The true equilibrium between them we believe to be, when religion is left free to do its own work in its own sphere, and the civil power in its sphere; then

the former will further the ends of all good government, and the latter will possess enlightened and sanctified subjects among whom to exercise its highest and noblest principles. As it is, much of the time of senates, much of the wisdom and eloquence of statesmen, has been expended in endeavouring to settle disputes occasioned by the over-reaching grasp either of secular or spiritual authorities. Much of the bitterness of parties is fomented and fed by clashing interests coming from the same source. Separate these, giving "a fair field and no favour" to religion, and liberty to governments to devote themselves entirely to their own affairs, and speedily a new era will dawn upon the nations. The prejudices of sect in the churches will give place to the provocations of love; the useful in religious creeds will establish the real; the lordly priest will discover his honour in his being the lowly minister; freedom of opinion will create a respect alone for fairness of opinion; piety will shun pride as it would poison; wisdom will appear what it really is, both good and great, because great in doing good; nobility will become another name for exalted virtue and practical excellence; and governments will exist in their true character, and in their proper place, as the executives of the public will for the protection of the lives, the liberties, and the property of the whole people. Far, as yet, is the world from enjoying this blessed condition of things; still, the anticipation of its realization is no chimera, but a predicted certainty, having the Gospel of Christ now working it out in the world, and the God of the Gospel presiding over the sublime elements of its accomplishment.

II. The circumstances of our age demand that both ministers and members of churches be warned, *lest personal piety be dwarfed and enfeebled by the overculture of public and community Christianity.* All true religion designs the regeneration and perfection of the individual man. The principle on which the Gospel of Christ seeks to effect this, is that of self-government. All past history and all present experience go to show, that those systems which would make men think in communities, and act out a mere community character, destroy individual development, and diminish personal

excellence. The New Testament nowhere proposes to concatenate an outward ecclesiasticism, which, being stereotyped, is to be brought to bear on the formation of the character of crowds and companies of men, without diversity or power of expansion—as if we would mould a range of mountain summits into one shape—cut a forest of trees into one form, or congeal the waters of the ocean into a cold uniformity of waves, or an unbroken surface. No! diversified as is the intellect, and varied as are the affections of men, so diversified would true religion make Christian character, and varied its moral and intellectual might. Hence the mould for the formation of the life of the believer is not a mechanical one, but that of manhood, and manhood connected with God. Hence the Gospel begins its work not from without, but from within—operating from the centre to the circumference—changing the heart first, and afterwards the whole being. Hence it confers a self-subjugating and self-controlling power, and thus fits the Christian to listen primarily to his individual convictions, in order, with perfect safety, to supervise all the outgoings of his social existence.

Now, we cannot help confessing our fears, that the religious life of our day is too much taxed without to be faithfully cultivated within. This is the age of great societies and great assemblies. Scarcely a day or evening of the week passes without some public engagement. And all these, too, in connection with objects of vast concern, and such as dare not be overlooked. On this account both ministers and their people are largely required to live, and exercise their religious feelings and life away from home. While we are not to forget that self-examination and secret prayer have, in all ages, been the great cultivators of deep, high, vigorous personal piety, and also that the strength of our churches, and the glory of our land, are its domestic institutions—the "big ha' Bible," morning and evening worship, the fireside college. But is there not a danger amidst so much public Christianity, of sacrificing personal and family religion; and is it not well for us, in this respect, to be upon our guard? True, we have our social as well as our individual piety to cultivate, and social as well as personal

ordinances to sustain; and while the latter are not to be neglected, the former are also to be fully enjoyed. But the might and sunshine of our social Christianity entirely depend upon the vigour and consistency of our personal piety. Every atom of matter must be in itself perfect, adhesively and cohesively, ere it can fully fall in with others in the formation of a world; every globule of water must be complete of its kind, to combine with others in making a river or ocean; and every sunbeam must contain within itself the perfect elements of light and heat, in order by union with others to create the noonday. So our personal religion is useful in its social relations, just as it is in itself pure and powerful; and hence the necessity of becoming strong for God individually, that our churches and institutions may grow into Great Powers for the world's regeneration.

It is on this basis, both of reason and revelation, that we would have developed our Congregationalism. We have no outward government, either Papistical or prelatical, to legislate for and consolidate our churches. Nor do we desire to possess them. Our belief is in unity—not uniformity; in the power of constraint and not of compulsion; in the fellowship alone of free will and free work; in common sympathy with Christ and love to his cause. Born to God, by attachment to the same objects, by a feeling of the same necessities, by a regard for the same pursuits, and by the possession of the same blessed prospects, Christians come together and fall into fellowship. As hearts blend, hands meet. The discovery is made of love increasing love—piety strengthening piety. The administration of life-giving ordinances is sought, and the extension of the mutually-loved cause is desired. It is found that many arms are stronger than one; and a church or community is constituted, consisting of such as are esteemed Christians, seeking each other's good, and striving together for the salvation of all around. This is the simple, natural, Scriptural principle of Congregationalism. And believing that every society knows best its own wants, and the wants of its neighbourhood, as well as how to meet them—so, after the model of the apostolic churches, our communities are formed, with freedom to choose their own pastors and

do their own work; with no hierarchy but their primitive bishops and deacons, and no ecclesiastical government save that in which all the members share a part; not pinned down by established formulas, nor penned in by parochial landmarks, nor shackled by the decrees of Assemblies, nor dragooned by the cliquisms of Conferences, nor silenced by legal authority, nor governed by Papal dogma, but “free with the liberty wherewith Christ doth make his people free.”

Let it not be supposed, however, that because our churches are independent, therefore they are disunited. The very law operating to bring individual Christians together, is that which combines churches. The impulse of love to Christ, and for the extension of his cause, impels one community to hold out its hand to the other, till, in their locality, they constitute an aggregate of churches, uniting to supply the spiritual necessities of their district. Hence our County Associations. While, lest by the feebleness or fewness of Christians in any portions of our beloved country, there should be places overlooked, we have our Home Missionary Society, an institution extending its efforts throughout the whole land, which has effected untold good, which is receiving calls to increased usefulness every week, and which, if it were sustained according to its importance, the churches would not allow of its limiting its operations for want of funds, till there was not a barren spot either in England or Wales. And as, with heartfelt tenderness and fraternal affection, we cannot view our countrymen leaving our shores to plant new empires in other parts of the earth, without following them with our prayers and best wishes; as we cannot give up our children and kindred without providing them with the means of grace; so we have our Colonial Missionary Society going forth with a noble and devoted band of brethren to the wilds and woods, the gold-fields and the prairies, preaching to them the Gospel of redeeming love, and gathering them into Christian fellowship; while our Union is the congress of all these churches, associations, and societies, uttering their voices, narrating their efforts, and provoking each other, by their love and good works, to the further advancement of the cause and king-

dom of Christ, both at home and abroad.

Not that all this is carried on to the entire exclusion of communion with other churches, or combination at large with other Christians. No; the very fact of our not being confined in our labours by our system, enables us the better, and prepares us the more, without let or hindrance, to unite wherever union is possible and fellowship is useful. Thus does the cause of evangelical truth and religious liberty require us to combine with others for its protection, and for the safety of those who suffer for its sake. It needs only to ask in order to receive from our denomination cordial co-operation. Does the cause of Protestantism demand our help? Instantly it receives our unbought opposition to every form of Papal aggression; while enslaved Ireland has not a more friendly hand held out to her, to help her back to primitive truth and Christian freedom, than that of English Congregationalism. For the conversion of the world; the London Missionary Society, with its open door for all evangelical denominations, finds its firmest friends, and most of its annual income, in our truly unsectarian churches; and well and nobly does this Society deserve our support! And the British and Foreign Bible Society, all the country over, can calculate on Nonconformist ministers and churches as its most certain advocates, if not its most powerful allies. In fact, our very independency secures our love of union. Watching with jealous care over the religion of its members; retaining its right to do its own work, in its own way, in its separate churches, as unto the Lord; feeling, from the very perfection of its theory, the need of true piety in its practice; and believing at the same time that this is the one thing needful for the world; Congregationalism is at once minute and expansive, individual and social, adapted to all climes, and untrammelled to labour for all lands. The basis of its strength, however, we repeat, is the personal godliness of all who constitute its churches—both pastors and people; which *must* be cultivated, whatever else, for the time, may be neglected.

III. Having glanced at certain principles which we love, at some tendencies which we fear, and other combinations in which we greatly rejoice,

we dare not conclude our remarks without asking your indulgence as we indicate a few points of immediate practical interest. We have heard much of late of the religious statistics of our country. In high quarters, and by dignified ecclesiastics, the truthfulness, of these, as regards Dissenters, has been called in question. We are glad they begin to feel our importance and to fear our numbers. We ought not ourselves to be satisfied with what we have attained. * But to charge a great section of the Christian ministry and people of this country with falsifying their returns, and to do so on the mere hearsay reports of men who know nothing of our congregations, and never enter our chapels, is as unchristian as it is unjust. "As a man thinketh in his heart, so is he." We affirm not that the Bishop of Oxford, or any of his correspondents, forwarded erroneous returns; but we do say, that none are so likely to do so as they who suspect others. Popular preachers in all the districts, to bring together unusual numbers on the day of the Census! And where were all these ministers to come from, and what was to become of their own congregations? But we forgive the soreness, hoping that our churches will largely increase the cause of it, and anticipating, through the successful efforts of our Dissenting Members of Parliament, and to whom we are grateful, that Oxford men will soon be better acquainted with Nonconforming ministers and Nonconformist principles. Meanwhile, the following suggestions are respectfully presented to the prayerful attention of pastors, deacons, and churches.

1. *Regard the purity of the Churches.*—We are not to expect to see them perfect, but we are to aim at making them pure. To build upon the foundation wood, hay, stubble, is to weaken the entire superstructure. Better far to be without an increase of members than to receive the unworthy. The best form of church government upon earth, when wrought out by imperfect men, will ever and again hitch and creak; when in the hands of ungodly characters, the ark of the Lord is sure to be upset. Hence our system, on account of its very perfection, requires peculiarly to be conducted with circumspection and prudence. Let the converted be sought out and brought

in, let the doubtful be disciplined and improved, let the gifts and graces of the church be exercised, let the hearts of the members be enlisted in schemes of Christian benevolence, and their hands be employed in deeds of Christian usefulness; and, occupied thus, they will have no time to discover defects, and be too happy themselves to think of disturbing the happiness of others. Churches regulated and actuated thus, heavenly peace will not fail to make her favourite abode; ministers in connection with them will energetically go on sowing and reaping; numbers on every hand will say, "We will go with you, because we have heard that God is with you;" angels will rejoice over their conversion; and the Saviour himself will see of the travail of his soul, and be satisfied.

2. *Cultivate the Spirit of Christian Aggression.*—We are not to think, either as Christians or Christian churches, that we have attained, and are already perfect. The dispensation of Divine grace under which we are privileged to live, is not a religion of one temple and for one land, but "the field is the world." Masses at our own doors are heathen. Multitudes, indeed, of the young are being educated; we would have them Christianized. Every church of ordinary size, and situated in anything like a populous neighbourhood, ought to have its day as well as its Sabbath-schools, and these supplied with pious teachers. Our own Board of Education is striving to render this easy of attainment. Nor is there a congregation in town or city which ought to be satisfied till it is possessed of such institutions. True, we are not expected to educate the whole country, but we must do our part; and in nothing, we are persuaded, are we now in greater danger of losing our hold of the public mind than in connection with the training of the young. Of vital importance, therefore, is it that we make progress in this particular.

Many, too, have been the schemes propounded, and the practices adopted, in order to the evangelization of the working classes. In connexion with some of them we greatly rejoice. To witness Christian ministers, who have been long confined by canon and custom, breaking through their established forms, and preaching in the streets and

highways, is a new thing in the world. But, highly as we value all such efforts, and wish them God-speed, still we expect nothing either lasting or large to be accomplished without some settled plan and continuous exertions. This is neither the time nor the place for proposing any such scheme, though we still believe, that there are men among us, both of mark and power, who are far better fitted for evangelists than pastors; who are willing to go, and ought to be sent, into densely populated and destitute districts, to raise new interests, and who would soon gather the old people into congregations and the young people into schools, demanding the assistance of our Chapel-building Societies, not to originate new causes, but to help those already being formed, and deserving assistance. At all events, let not our churches be satisfied as they are, so long as there are such multitudes uncared for; let them cultivate the spirit of a holy propagandism, let them seize upon every stronghold of the empire of Satan, and never rest till He come whose right it is, and let Him reign!

3. *Let ministers be faithful.*—Every utterance of heaven, and earth, and hell requires this of us. The ambassadors of the Most High are bound to be true to their moral no less than to their religious convictions. Boldly and independently must they apply the revelation of God to the practices of men. If pride and show govern society, if covetousness rules on 'Change, and worldliness creeps into the Church, who is to announce the hour of the night if it is not the Watchmen of the city? Who are to save the flock from the devouring wolves, if the shepherds give not the alarm? Ministers of God must never forget their high calling; never must they withhold their impressions of truth. Sooner, indeed, than remain in circumstances where they are not free fully to express them, let them leave the sanctuary for the street, the cathedral for the causeway. Admirably has it been said, that "before God made man his minister, he first created him a man; and rather than be unfaithful to his Creator, let him willingly forfeit his position, but not his manhood. Every church should understand, that though they erected the building and bought the pews, they have not bought the minister. His soul may be worth no more than

another man's, but it is all he has, and he cannot afford to sell it. If a hearer does not like the truth, he can leave it; but the minister cannot find another soul. There must be no other Mount Sinai to influence the Teacher of Truth but that on which Jehovah himself gave the Ten Commandments."

Most conscientiously do we believe, that there is not a Ministry in the world more desirous of proclaiming the whole counsel of God, than that enjoyed by our churches. But, brethren, when we remember how valuable are the souls of men, how precious is the blood-bought redemption of Christ, how necessary it is that men should be prepared for eternity, how suddenly multitudes of them are swept away from time, and how short the season is of salvation, then does it appear to us as if every moment as it passes—every life and every death—shouted in our ears, Ministers of God be faithful! The Lord expects it, and man requires it! Very earnestly would we remind all present of their duty—of their privilege; and may the blessed God vouchsafe to us and to our churches, a season of refreshing from his presence! Amen.

The Rev. Dr. STOWELL moved the first Resolution, expressive of thanks to the Chairman for his able address; and in so doing, observed, that he was very well persuaded that those of them who had known the Chairman long, now knew him to love him more; and he was also well persuaded, that should there be any to whom the Chairman was a stranger, they would rejoice in the bright and beautiful morning that had added another, and such another, gem to their human friendships. Having briefly referred to the late Mr. Strathern, of Hull, and mentioned his many excellencies, the speaker resumed his seat.

CHARLES REED, Esq., of London, seconded the Resolution, which was unanimously adopted.

The Rev. Dr. BROWN acknowledged the compliment, and said that the thanks of his brethren were sufficient for him, and he had intense pleasure in handing the Resolution to the Secretary.

The Rev. R. ASHTON submitted the Financial Statement of the Union, which was as follows: Expenditure, £453; Income, £148 13s. 10d.; leaving a balance due to the Treasurer of £309 6s. 5d.

The Rev. S. M'CALL, of Nottingham, in proposing the adoption of the Report, said he had every confidence that the affairs of the Union were most judiciously managed; and it was, he thought, truly wonderful to find an association of such great power supported by so limited an amount of funds.

The Rev. GEORGE LEGGE, LL.D., of Leicester, seconded the Resolution, and entirely coincided with Mr. M'Call in his observations relative to the management of the Union. He had lately read in the *Times* newspaper the report of a sermon by Professor Sewall, of Oxford, in which he stated, that with Europe rested the salvation of the world; that Europe was the heart and soul of the world; that England was the heart and soul of Europe; and that Oxford was the heart and soul of England. Now, he did not believe that—but he did believe, and flattered himself that his brethren believed it too, that Europe was the heart and soul of the world; that England was the heart and soul of Europe; and that the Congregational Dissenters were the heart, life, and soul of England.

The Resolution passed unanimously.

The Rev. GEORGE SMITH, the Secretary, then read a Report on the state of the Magazines of the Union—the CHRISTIAN WITNESS and the CHRISTIAN'S PENNY MAGAZINE—which closed by cordially referring to the energetic and unwearied efforts of their Editor, and the considerable profits realised by their sale, adding that the amount might be easily and greatly augmented if suitable efforts were put forth on their behalf in all the Congregational churches of the United Kingdom and the colonies.

JAMES SPICER, Esq., moved the adoption of the above Report in a short but able speech. They had heard, he said, that the aged minister had received benefits from the profits of the Magazines, but he should even yet wish to see them looked upon with more favour by the public. It should, he thought, be remembered, that religious periodical literature was the most important and powerful agency which could be employed in carrying into effect the teaching of the pulpit.

The Rev. J. W. RICHARDSON seconded the Resolution which had been so ably proposed by Mr. Spicer, and cordially concurred in all that had been advanced by that gentleman, and he therefore thought it was unnecessary that he should say any more beyond a few observations. He thought that all these meetings were interesting, but that the one they were now present at was the most so, when viewed more especially in connection with the town they were assembled in, and its religious condition twenty years ago. He now, however, saw present brethren with whom he had co-operated for eight or nine years. He was led to say, "Behold, how good and pleasant a thing it is for brethren to dwell together in unity." He then referred to the CHRISTIAN WITNESS, and said it was of importance for the brethren, as well as the friends in the gallery, to remember, that within a few years some four or five thousand pounds had been devoted to poor ministers, the whole of which was the profits of the CHRISTIAN WITNESS; and he would earnestly entreat them to ponder, each one, whether they had, to the utmost of their ability, done what they could to further the welfare of their own periodical literature. If they did so, and acted on it, they would be the means of largely extending their cir-

ulation, and be doing an unspeakable amount of good.

After a few observations from the Chairman, bearing on the nature of the cases on which the money was bestowed,

The Rev. Dr. MASSIE explained that the object of the Committee of this fund was, not to encourage a spirit of pauperism or dependency, but simply to meet cases where extraordinary affliction had fallen upon any of the brethren, and not one present could tell but this might at some future time be his position. Let none, therefore, suppose that there was not a real and pressing necessity for the effort which was urged on the churches to increase the circulation of the Magazines. The claims of all brethren that were applicants for relief were always scrutinized with much care, with brotherly love, and yet with strict fidelity to the Union.

The Rev. WALTER SCOTT believed that the Report of the Committee would give great satisfaction to all the members of the Congregational Union, and that it would be the means of greatly increasing its funds.

After a few remarks from various other ministers,

The Rev. THOMAS JAMES brought forward a Report on the subject of British Missions, including the Home, Irish, and Colonial Societies, of which the following is an outline:—Of these Missions, the most important is that of the colonies; its success has far exceeded the expectation of its most sanguine friends. More than a hundred ministers are now faithfully dispensing the words of life and salvation in British North America, South Africa, New Zealand, the Australias, and Tasmania; the greater part of whom were either sent forth by the Society, or trained for the work of the ministry by its assistance in the colonies. But great as is its success, it has not kept pace with the truly wonderful growth of the countries in which the agents are located. It is impossible to contemplate the astonishing progress, and the bright and glowing prospects of Canada, without cherishing the most delightful anticipations for the future. Nor can the Australias be regarded but with wonder and astonishment. With unexampled rapidity myriads of our countrymen have sought in those distant regions a home for themselves and their children. The Society has laboured with all diligence to send to them the means of spiritual enlightenment and eternal salvation. They may increase in numbers and in wealth, they may enjoy the blessings of British laws and freedom, they may even possess the literature and the mental cultivation of their fatherland; but if they have not the religion of their fathers, if there is nothing to counteract the deteriorating influences of colonial life, their prosperity would be a curse, and the abundance of their wealth but an augmentation of their power to do evil. The Report then goes on to state that one important feature of Colonial Missions was their reproductiveness, which was almost immediate. This, it is stated, has been peculiarly the case with the Australian churches, who have manifested a liberality in their munificent contributions for the propagation of Divine truth without

a parallel. The amount received during the last year was £8,058 8s. 5d., which, after deducting £19 0s. 4d. remitted for the Congregational Union, was appropriated as follows:—to the Home Missionary Society, £1,708 14s. 1d.; to the Irish Evangelical Society, £1,601 17s. 4d.; to the Colonial Missionary Society, £2,173 16s. 8d.

The Rev. John Corbin read a paper on the Claims of the Board of Education, which commanded the warm sympathy of the meeting. The Rev. James Parsons, of York, and W. S. Edwards, of London, addressed the assembly on behalf of the Board, and were succeeded by Mr. E. Baines, who powerfully recommended the Board, especially the Normal College at Homerton. The Rev. J. E. Rogers, B.A., of Ashton-under-Lyne, and other ministers, addressed the meeting; and this closed the business of the day.

The Ministers and Delegates then repaired to the Bridge Hotel, High-street, where dinner had been prepared. Professor Thompson, of Glasgow, and the Rev. T. Tompkins, M.A., of Nova Scotia, and other gentlemen, addressed the meeting.

In the evening, a meeting was held in Sunderland on behalf of British Missions, at which Mr. James Spieer presided; at Newcastle a meeting was held on behalf of the Congregational Board of Education; and a meeting on behalf of the Congregational Chapel Building Society, at North Shields.

The Second Session was held in North Shields. Here the Rev. J. C. Gallaway presented a copious statement relative to the Congregational Chapel Building Society, of which a wide and comprehensive view was taken in its relations to, and its bearings on other societies, and the denomination generally.

Thomas Barnes, Esq., M.P., moved a Resolution on the Society, commending it to warm and generous support.

Mr. E. Baines succeeded, with an urgent and powerful recommendation of the chapel movement, in the course of which he touched on statistical questions, casting a judicious glance, both at home and abroad, on other communities.

The Rev. T. Timpson, and other gentlemen, addressed the meeting.

The Scotch Deputation was afterwards received by a Resolution cordially and impressively moved by the Rev. W. Spencer, of Rochdale, and seconded by Dr. Massie. In a warm-hearted speech, Professor Thompson responded on behalf of the Scotch Congregational Union, and was followed by the Rev. Mr. Cullen, of Leith.

The Pastors' Aid Society was next brought forward by the Rev. Henry Bromley, its Secretary, in an interesting Report. On this subject the Rev. Robert Ashton and the Rev. J. W. Richardson addressed the meeting.

The Rev. George Smith then read a paper on Denominational Principles, and the Importance of Extending them in Large Communities; on which Resolutions were moved and seconded by the Rev. Brewin Grant, and the Rev. Baldwin Brown; a lengthened discussion took place on the subject of the paper prior to the passing of the Resolution,

in which the following gentlemen took part: Mr. Charles Reed, Dr. Massie, and the Revs. Messrs. Rogers, Lothian, Dr. Stowell, W. S. Edwards, and George Smith. This completed the business of the second day.

On Thursday the Session was held at Newcastle; the Rev. Dr. BROWN presided as usual.

After some preliminary business,

The Rev. G. CUTHBERT YOUNG, B.A., read a paper on "The Openings for the Gospel in Turkey," detailing at length the nature and extent of the questions of the American Board of Foreign Missions in that country; after which

The Rev. G. D. CULLEN, of Leith, then proposed the following Resolution:—"That this assembly tenders to the Rev. George Cuthbert Young, B.A., the expression of its thanks for the valuable and deeply interesting paper he has now read, on 'The Openings for the Gospel in Turkey,' and requests that he will place it at the disposal of the Committee. That a recommendation of the claims of the 'Turkish Mission,' by a vote of the last annual assembly of this union, having given rise to an apprehension, on the part of some persons, to the effect that the Congregational Union of England and Wales look with a degree of tolerance and favour on the slavery of the United States of America, in consequence of the supposed implication of many of the Christian organizations of that country in the evil of slavery, this assembly deems it right to repeat its emphatic condemnation of the law and practice of slavery, as it exists in the United States, and to declare its undeviating adherence to the sentiments of the Union, as expressed in its resolutions on the subject of slavery adopted by the Annual Assembly of 1853, and its determination to carry out, as far as possible, the resolves it contains." The speaker urged the importance of the British Churches supporting the American Board of Foreign Missions, in their endeavours to spread Christianity amongst the Mahomedans of Turkey. Lord Stratford de Redcliffe had stated that he could use his influence in behalf of the American Missionaries, in a way which he could not adopt with regard to his own countrymen, without provoking the jealousy of other European powers. This was one of the many circumstances which should induce British Christians to co-operate heartily in this work. The Rev. Dr. STOWELL seconded the Resolution.

The Rev. WALTER SCOTT, Principal of Airedale College, could not suffer this motion to pass without entering a protest against it; although he duly appreciated the able paper to which they had listened with so much pleasure. So deeply did he feel on this point, that he would protest against the Resolution, even if he stood alone in so doing. The brethren ought to be aware that this American Board of Missions was connected with slavery in various ways; they had slaveholding Churches, and they held doctrines which, in his opinion, were totally opposed to the principles and spirit of the New Testament. That Board, let it be known, sanctioned the doctrine that poor little (negro) children might be torn away from their pa-

nents, and sent to slavery in distant localities. America was the stronghold of slavery, and if it could be abolished there, it would speedily cease to exist throughout the world; and yet, he was sorry to say, professing Christians in America were its principal stronghold. He had no doubt whatever, that if all the Christians in America would but come forward and perform their duty in protesting against slavery, it would soon be abolished; not only there, but throughout the world. The part which the Churches of America took with regard to slavery was one of the most melancholy and appalling spectacles which could be presented to them. He believed that the infidelity of the United States was largely attributable to the anti-scriptural position of the American Churches with regard to slavery. He could not help thinking that if he himself had known nothing more of Christianity than could be learned from the American slaveholding Churches, he should have been an infidel himself. He thought, therefore, that they ought not to have any official connection with the American Board of Foreign Missions.

The CHAIRMAN reminded the speaker that the Resolution to which he was speaking did not recommend the adoption of those Missions, but contained simply a vote of thanks to Mr. Young, and a condemnation of slavery.

Professor SCOTT said he fully perceived that, but actions spoke louder than words. He had no doubt that many of the supporters of the American Board would use strong expressions against slavery; but, if they did not come forward in their pulpits and on their platforms to speak against it; if they did not unite with and assist those societies which laboured to bring about its abolition, he thought they were really supporting it by their actions. He did not know what he should do in America, but he would not, at any rate, be shackled in speaking against slavery, which he would do, he hoped, even if he had to supplicate the Almighty to give him grace to die for it. He felt deeply on this point, and would greatly regret that they should in any way sanction or assist the American Board. Before they took any steps to assist that body, he advised them to peruse the letters of Mr. Vincent, the agent of the American Tract and Book Society. If they did so, they would be fully convinced that the American Board of Foreign Missions was deeply implicated in the subject of slavery. Another society had been formed there, which was entirely opposed to slavery. When they published an English book, they took care to expunge every sentence condemnatory of slavery. They had done this with many English productions.

The Rev. Dr. MASSIE rose to order.

Professor SCOTT begged to be allowed another moment. He advised Dr. Massie to read Mr. Vincent's papers. If they did anything for Turkish missionaries, let it be done through the London Missionary Society. He would do all in his power to Christianize Turkey, but he hated slavery. When a boy, he used to hate slavery; and when he used to read about Cæsar and Alexander, he used to wish for their large armies to put an end

to slavery everywhere. He would put down slavery now if he had the power, and therefore he protested against the Resolution.

The Rev. Dr. MASSIE said that he and the Union hated the horrid crime of slavery as much as Mr. Scott did, and the Resolution expressed their feelings, and condemned those who sanctioned slavery. He approved of getting up a mission of their own to Turkey, if they could do so.

The Rev. THOMAS JAMES said the native agency they wished to support, was as free from slavery as Mr. Scott.

Professor SCOTT complained that Mr. Vincent had not been allowed to read a paper on the opposite side.

The SECRETARY to the Union said, that the reason for that was, that Mr. Vincent wanted an hour, which was more than they could spare him. He had been invited, however, and was promised a fair hearing. If they withdrew this resolution, they would virtually withdraw their former emphatic condemnation of slavery.

The CHAIRMAN said he never heard Resolutions more definitely condemning American slavery, and he thought they would satisfy themselves if they set them aside.

The Rev. J. G. ROGERS did not object to thank Mr. Young, but he could not give his vote in favour of the motion as it stood, simply for this reason—that, while the Resolution expressed nothing more than a condemnation of slavery, by their thanks to Mr. Young they would all be considered by the advocates of the American Board to sympathise with them, and, in some measure, to co-operate with them in their work. They could not support the American Board in their mission to Turkey without tacitly supporting the position of that body in relation to slavery. They ought to shrink from anything which could in any way be construed into a sanction or toleration of slavery. He did not agree with Mr. Smith, the Secretary, in thinking that, if they withdrew this Resolution, they would withdraw their protest against slavery which they passed in 1853. He could not agree with that. He did not think that they required at each meeting to renew this vote, which was passed in 1853. Was it to be understood that this question of slavery was to be re-

newed every year, or else they were to be considered as withdrawing their protest? Surely not! Their views of slavery were distinct and clear, and let them not, by any equivocal actions, cause their friends to think that they had forgotten their principles, or deserted their flag.

The Rev. Mr. CULLEN, who had moved the Resolution, then said that he should be sorry that the presentation of such a Resolution should produce a division in that assembly, as it would then do more harm than good to the cause they united to serve. They were all one in their abhorrence of American slavery. If there was one man who felt more strongly than another on this subject, that man was Mr. Smith, and he (Mr. Cullen) would cordially second Mr. Scott in all he said on this point. Under all the circumstances, he thought he had better withdraw the Resolution.

The Rev. Dr. STOWELL, the seconder, having consented, the Resolution was withdrawn accordingly.

The Rev. Professor SCOTT then read a paper "On the Importance of directing the attention of pious and gifted young men to the work of the Christian Ministry," and the Rev. Dr. STOWELL read a paper "On the History of Nonconformity in the three Northern Counties of England."

The proceedings then closed by a dinner, at which the Rev. George Steward, who lately seceded from the Wesleyans, on account of the tyranny of the Conference, expressed himself delighted with the absence of sectarianism, which he had seen in the meetings of the Congregational Union. He also said he was very much pleased with the full and efficient manner in which the lay element was represented in their convention. He had not seen anything of the kind in another body with which he had been connected.

The proceedings then terminated.

In the evening, sermons were preached by the Rev. W. S. Edwards, of London; Professor Thompson, of Glasgow; Dr. Legge, of Leicester; Dr. John Brown, of Cheltenham; and the Rev. J. W. Richardson.

On Friday morning there was a public breakfast in connection with the Board of Education, when Mr. E. Baines occupied the chair.

Christian Economics.

THE subject of Christian liberality is one still but imperfectly understood. This ought not so to be, since the results to the cause of Christ are disastrous. With right views, conscientiously acted upon, the exchequer of the kingdom of heaven would receive several hundredfold more than it now receives. From the want of such views the duty is gone about in a manner the most unsatisfactory. It is not, indeed, quite correct to speak of it at

all as *duty*. It seems to be extensively viewed as a matter of mere option. It is felt as if, in giving, there may be bounty; but in withholding, no injustice.

That which is the beauty of the New Testament constitutes a snare to the unreflecting. It seems to be felt that because no fixed measure is set forth, no demand at all is made. Under the Jewish dispensation, which fixed the tithe of all substances, the course was

clear. Statutory law cut short all discretion. The New Testament has no such statute; but it is nevertheless not without its appointment, even in this. We have there more of rule and measure than most people seem to suppose. The terms of the Apostle are: "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him." Is not the doctrine of proportion here set forth? Is it not shown that the measure of giving is to be the measure of receiving? Nor is this all. The Apostle teaches elsewhere, that the same proportion will attend the subject of rewards: "They that sow sparingly shall reap sparingly, and they that sow bountifully shall reap bountifully." The remarks of the excellent commentator, Thomas Scott, on this subject are deserving quotation. They are the following:

"It is incumbent on ministers to exhort their people to liberal charity, especially towards their brethren in Christ; and to direct them in the best way of collecting and applying their contributions; and all Christians ought to be ready for such good works, in proportion as the Lord prospers them in their secular concerns. When a little is weekly appropriated to such purposes, it is parted with more conveniently and less reluctantly than when greater sums are required at once; for it is considered as a part of the weekly expense, and so spared in other things; but without some arrangement of this kind the fund for charity is often previously spent on superfluities, and the sum required cannot well be afforded. Such weekly collections, therefore, as are made by several laudable societies, in London and many other places—in which even poor people and mechanics, by the constant payment of trivial contributions, raise annually large sums for the relief of the sick and destitute, cannot too warmly be recommended. Much real good is done by them; the Gospel is adorned and recommended; an excellent example is exhibited; and the rich are excited to a proportionable liberality. May such societies be established in all the churches of Christ! These charitable works well consist with the design of the Christian Sabbath. But when the funds are raised, prudent, pious, disinterested, and humane persons should be chosen

to apply them; nor ought any man to deem such a service foreign to his place, except he be necessarily engaged in still more important services."

We shall now subjoin a few interesting illustrations of this important subject; and may the principle exhibited speedily command the homage of the understandings and the hearts of all that name the name of Christ!

SYSTEMATIC BENEFICENCE.

I am glad to notice the recommendation to Christians to make trial of the rule contained in 1 Cor. vi. 1, 2, to lay by in store for charity, from time to time, as God prospers. Why, indeed, should not this simple rule become the habitual practice of our churches, since it is admirably adapted to produce the happiest results? To my mind it is its chief recommendation that it makes the pursuits of business *subservient to the cause of Christ*, that it connects a purely religious motive with the daily employments of the Christian.

The advancement of the cause of Christ, we all allow, is the most important of all objects; its progress is that which is watched over by Jehovah and by angels with the deepest interest. Now, if we can so arrange our daily work, as to make us feel that we have Christ and his kingdom as the ultimate object in view, we sanctify our employment and prepare ourselves for more intimate sympathy with the Saviour. Thus we may infuse into "diligence in business" a heavenly element, the tendency of which is to make us "fervent in spirit," and to shield us from the snares of covetousness. This most desirable arrangement of our affairs the Gospel rule contributes to accomplish, by taking a portion out of every day's earnings for the promotion of religion and of human happiness, and by making each one of us an agent for its distribution. And how much will his prayers be quickened who, instead of waiting for calls before giving, has made up his bounty beforehand, and is looking out for the most advantageous ways for its employment.

And he who conscientiously follows this rule, will ere long find a growing conviction that *his business is, and ought to be subordinate to the higher claims of Christ's service*, because the natural tendency of giving systematically and increasingly is, to make us regard religion as the main object to be promoted by success in business. Thus some have very naturally been led to look forward with hope to the period when they should be able to give all their profits to benevolent objects.

By the divinely appointed means of this rule, the mind will become more and more engaged in plans for the furtherance of the same grand ends which occupy the attention of the Highest and his holy ones. Thus will the cause of Christ gradually assume its proper position, and be first, not only in our prayers, but also in our purposes of action. It will be intimately associated with every day's employment.—*A Merchant.*

LAW OF GIVING.

It is, indeed, true that we are nowhere commanded in the New Testament to give as the Jew gave; but we shall deceive ourselves most fatally if we conclude, on this account, that God expects less from the redeemed servants of Christ, than he expected from the disciples of Moses. The inference to be drawn from this silence is in fact the very opposite; namely, that he expects more. There is no law in the New Testament on the amount of giving, because the cross reveals a principle stronger than all law. That principle is love; love strong as death; love constraining us to surrender, not the tenth, nor the fifth, nor the half of our substance, nor even all that we possess, but our own lives also, if the sacrifice is required at our hand. The scenes which were enacted on Pentecost and in the days which followed it, mark this most emphatically as the character of the Christian dispensation. What was done then, was not meant to continue in the letter; but the spirit remains to this hour; and if this spirit is in us, we shall put all that we have at God's disposal, recognising ourselves only as his stewards. The example of the Jew is useful, not as a law (for we are under "the law of liberty") but as a guide. For when love observes what God enjoined under a dispensation of far inferior light and privilege, when liberality was a

matter of legislation, it takes that injunction as indicating the minimum of giving. It may give infinitely more, but it never can be satisfied with less.—*Rev. William Tai.*

HINDOO LIBERALITY.

One of our native teachers, called catechists, was a man of rank among his own people; and when his heart was opened to receive the truth, he was like the apostles, for he forsook all to follow Christ. Whilst a heathen, he was receiving forty rupees a month for teaching his own language. He had also some property of his own; but when he became a Christian, his property was taken from him, his friends persecuted him, his family railed at him, and finally forsook him, mourning for him as for one dead, and from forty rupees he was reduced to six rupees a month! He now receives fifteen to support himself and family, and he is not only contented but happy; feeling it his meat and his drink to deliver his Master's message of salvation to his heathen countrymen. At the Jubilee collection in behalf of the London Missionary Society at Madras, he gave thirty shillings, a whole month's pay; and not satisfied with that, he gave his ear-rings, and his wife her nose-jewels; and yet so highly do natives prize ornaments of this kind, that nothing but the love of Christ would induce them to give them up.—*Mrs. Porter.*

Review and Criticism.

The True Theory of a Church; or, The Right Principle of Christian Confederation Elicited and Developed. By the Rev. T. G. HORTON. James Judd.

WE have read this book with more than ordinary interest, arising from its spirit, its matter, and the circumstances in which it has originated. We owe two of our best contributions to the Evidences of Christianity to the spirit of Infidelity. Lyttleton betook himself to the study of the New Testament, with a view to convince the world of its folly and its falsehood, ending by a thorough belief of its communications; and in proof of his sincerity publishing his celebrated work on the Conversion of the Apostle Paul. Precisely similar was the lot of his friend and associate in the intended assault, Gilbert West, who announced his conversion by his famous work on the Resurrection.

Now something analogous to this has occurred in relation to Wesleyan Methodism. An appeal to the New Testament on the part of three men of real ability, ministers of the Wesleyan body, has issued in the renunciation of the system, and in the cordial reception of that which constitutes its prime antagonist—Independency. Mr. Manly

led the way in secession, subsequently explaining and vindicating his course by a very elaborate volume, in which Wesleyan Methodism is absolutely demonstrated to be at utter variance with the Word of God. To him succeeded Mr. Steward, whose powerful work we have already introduced to our readers. Mr. Steward frankly confesses that until some three or four years ago he never inquired into the subject of the constitution of the kingdom of Christ. He accepted Methodism, asking no questions for conscience' sake, till circumstances arose which compelled him to repair to the great Arbitrator of truth and error, and the result was his secession.

To these excellent men we have now to add Mr. Horton, pastor of the Independent church, Tonbridge Chapel, London, who states that he arrived at his present convictions quite unexpectedly, "when engaged in the study of the New Testament, in search of arguments to support views quite opposite to them." Mr. Horton had no

inducement to fall in easily with his new opinions. Everything prompted a rejection of them. Personally connected with the Methodist body from youth up, and relatively so to an unusual extent—having a father and two brothers preachers—it was a serious step to sever himself from the community. But having settled the question of truth, he had the courage to follow his convictions. The present volume presents the result of his inquiries, conducted under those serious and awakening circumstances.

The volume comprises four lectures, the first of which is characterised as introductory, and presents statements and principles relating to church form, polity, and progress; union with the State, and other matters of importance.

The second lecture presents a general advocacy of the doctrine; in which the theory of a church's origin, church ordinances, offices and officers, are entered into somewhat lengthily. Here the choice of pastors, the rights of the people, communion of the saints, and other kindred matters are ably discoursed upon.

In the third lecture, the author considers *Location versus Itinerancy*; and here we have an experimental disquisition on the points of contrast between *Independency* and *Methodism*. While Methodists talk of the monotony of a settled pastorate, Mr. Horton descants on the monotony of preaching in *itinerancy*! Here the question of remuneration and pastoral support comes up, and is ably dealt with. The latter portion of the lecture touches on the expensiveness of *Independency*, and division of labour, of the method of multiplying churches, and of missionary operations.

The last lecture deals with collateral arguments; and here we have disquisitions on the origin of Popery, the angels of the churches, the character of the primitive fellowships, the discipline of the early churches, the secular harmonies of *Independency*, the progress of the age, and much besides instructive and interesting.

The volume is strongly characterised by original thinking. Mr. Horton appears, more than is usual with writers, to have owed little or nothing to his predecessors. He would seem to have thought out the theory here presented; and it is pleasing to see the substantial unanimity which obtains between him

and the eminent individuals who have travelled in the same path before he was born. Mr. Horton is clearly a convert upon conviction, and there is no probability that views thus arrived at will ever be discarded.

There is a spirit in the work which, upon the whole, we greatly like, although we observe here and there what we consider to be a leaning to democracy in excess. This leaning is, doubtless, to the side of virtue; but no leanings are desirable. Mr. Horton has seen and felt so much of the blighting influence of priestism, that he is in danger of running into the opposite extreme. We do not say that he has done so altogether, but he comes very near it. Ultra-democracy has its dangers as well as ultra-conservatism; and it were difficult to say which are the greater. The work does great credit to its author, and entitles him to the confidence of his brethren.

Original Reflections and Conversational Remarks, chiefly on Theological Subjects. By J. E. Gordon, Esq. Nisbet and Co.

This is not an every-day performance. Mr. Gordon is a gentleman who has thought for himself; and while he has thought with independence, he has also thought with modesty. He appears to be a man addicted to reflection; and he has happily formed a habit of recording his views as they rose within him. It was his custom to carry about with him a metallic pencil book, in which, from time to time, he recorded his thoughts and reflections. Book after book, in this way, came to be filled; and the practice of such notation was soon justified by the fact that an occasional glance at the contents of these volumes, proved to the writer that he had completely lost all recollection of their contents. Let the reader mark this! There are amongst us multitudes of men, through whose minds things have passed in abundance, of great value, which are gone for ever, merely for the want of some such record. Those living, as it were, upon the margin of a mental tideway, whose flux and reflux afford a constant supply of drift-wood of detached thought, will fall almost insensibly into the habit of writing whatever promises to be equivalent for the trouble. We praise the author's prudence; and would say to every reader who aspires after high intellectual attainments, and solid mental improvement, "Go and do thou likewise."

We would observe that the writer, while a man of intellectual vigour, and a Christian, is also a thorough-paced Protestant, who entertains a rational abhorrence of Popery, and of everything that leads to it. He is well aware, he tells us, that his views upon this subject will not always be acceptable to the reader; it may be so, but assuredly they are acceptable to us; and we think they will

be so to a much larger number than Mr. Gordon anticipates.

The character of the volume partakes of its origin. The mere index comprises twelve pages—a fact from which it may be inferred that a multitude of the passages are short. Such is the case; many of them are very short; but even the shortest are generally pregnant with some important truth. Take an example of three lines; under the head of “A Wearisome Speaker,” we have the following: “The length, circumlocution, involution, and prolixity of long speeches very much resembles a luggage-train of a hundred wagons, drawn by one locomotive.” This is a cap; and we commend it to any hapless gentleman whom it may happen to fit. The volume is really one of thought, and that thought is everywhere intelligible. It has all, or nearly all, the merit of the *Helps of Coleridge*, without the blinding haze and the dark clouds of German mist which hide the meaning, if meaning there be, from the English reader. We might cite some hundreds of noble thoughts, or paragraphs, pervaded by such thoughts. The book will be one of the best pocket companions to the thoughtful traveller that has appeared for many years.

The Tricolor on the Atlas; or, Algeria and the French Conquest. From the German of Wagner, and other Sources. By FRANCIS PULSZKY. Nelson and Son.

THE present volume possesses more novelty than has attached to the bulk of kindred publications of late years. The subject is in a great measure new; and the mode of its treatment partakes also of the novelty. Dr. Wagner, of Bavaria, is a naturalist; and was prompted by his genius to repair to Algeria, where he remained three years in the Regency; and published, in 1841, an amusing and instructive account of his sojourn. A great portion, however, of the work having become antiquated, the present editor has condensed the first volume, translated the second, and added an account of later events, from the capture of Constantine to the surrender of Abd-el-Kader, and given a general view of the present state of the French possessions on the north coast of Africa. In doing this, he has made ample and judicious use of the most recent French works on Algeria, and in particular of the Official Blue Book, published by Imperial authority, in 1853. They who desire to know what the French have been accomplishing, and are still doing, and what are the prospects of civilization, may be considerably informed by consulting the present volume. The Regency appears to be faithfully described.

The most interesting portion of the work, however, is the second part, which deals with the native races of the Regency, as comprising the Arabs, the Kabyles, the Moors, the Turks, the Jews, the Negroes, the Mozabites. These several races are here examined and described in an intelligent and business-like manner.

The last part of the volume sets forth the history of the Regency in a series of sections, which embody the main facts, most of which are interesting, and a few painful—some re-

dounding but little to the character and conduct of the French.

The Epistle to the Hebrews, compared with the Old and New Testament. By the AUTHOR of “The Song of Solomon, compared with other parts of Scripture.”

THE Epistle to the Hebrews stands amongst the other Epistles in an attitude not unlike that taken up by the Jews while in Judea, in the Gentile world. Everything about it is peculiar; and it can only be understood by those who have made a study of the writings of that peculiar people. To the more literary Gentile, unacquainted with the Bible, it would be a conundrum, a riddle, a mass of perplexing peculiarities: but examined in the light of the New Testament, it is a composition full of the most precious knowledge. That prince of British Divines, Dr. Owen, selected it for his special study, and expended on it an extraordinary amount of his matchless might. Anything previously done on it did not admit of a moment's comparison with his gigantic performance; and there is no probability that any will succeed, whose efforts can come into comparison. In our times several attempts have been made in a more modern style, and with a more limited skill, to explore the hidden mysteries of this Epistle. Among Americans, a respectable place is due to Stewart; and amongst British divines to M'Lean. Several others have done good service; but there was still room enough for fresh endeavours.

The author of the volume before us, we regret to say, did not live to witness the publication of his Commentary. While the work was passing through the press, it pleased his Master to call him home. The consequence is, that the volume appears in an imperfect state; but the very imperfection will add to the interest with which, we doubt not, numbers will view it. While the Epistle comprises thirteen chapters, the volume before us presents a commentary only on ten. This is to be regretted; nevertheless, the regrets are mitigated by the fact, that by far the more difficult parts of the Epistle have been discussed, and what remains is only of a practical character.

The Epistles of Paul the Apostle; an Original Translation, with Critical Notes and Introduction. By JOSEPH TURNBULL, PH.D. Bagster and Sons.

DR. TURNBULL is at once a man of learning and of courage. Of his learning we have ample proofs in the present volume; and its publication, after so much has been done in the same direction, demonstrates his courage. He has been fortunate in his connection with this great Biblical Publication House, since anything bearing its honourable imprint is thereby, to some extent, guaranteed. Scholars, if we mistake not, will cordially confess that Dr. Turnbull has done his work in a creditable manner. His introduction explains his own general views, according to which he has acted. We learn from a note, what will doubtless gratify many of our readers, that what he calls the Evangelical Pentateuch, that is, the Gospels and the Acts of the

Apostle, are now in the course of preparation by a learned friend of the author, "whose name will secure for his translation the esteem and respect of all biblical scholars at home and abroad." That volume, we are happy to find, is to correspond in form as well as in plan with the volume before us; and thus we shall have the better part of the entire New Testament, set forth on similar principles of translation. So much being done, why not go through with it? why should not Dr. Turnbull and his friend proceed with the other Epistles? We trust that the encouragement will be such as to induce them to go on. He himself, however, makes no such promise, although he hints a hope that it may be accomplished by parties properly qualified. We shall be glad to see the expectation realised; and in the mean time we have to thank the translator for his present services, by which we set very high store.

The Station and Occupation of the Saints in their Final Glory. By JAMES CARLILE, D.D. With an Introduction and Notes by Rev. JAMES CARLILE. Nisbet and Co.

THE introduction to which the title refers is by a nephew of the deceased. There is a peculiarity about this volume which distinguishes it from every thing of the kind within our remembrance. It is the only book of theology, with an introduction setting forth the facts of the history of the life and death of its author, and an appendix doing the same for the author's wife. Thus the volume possesses—especially for the large circle in which the deceased pair moved, and which they eminently adorned by their Christian virtues—a peculiar value.

As a last publication from the pen of Dr. Carlile, we consider it, in some respects, the most valuable. Some twenty or thirty years ago, he favoured the public with an excellent *Essay on the Faith of the Gospel*. Since that time he has touched the subject of Evidences; and latterly, he published a valuable work on *Mental Philosophy*, in which he stripped the subject somewhat of its mystery, rendering it intelligible to cultivated individuals, who had not enjoyed the benefit of an academical training. That was a book of the intellect; this is a book of the heart; the one an ingenious speculation; the other a glorious exhibition of the love of God to man, and of the full development of the blessings which that love has provided. The theme is arduous and glorious, and it has been discussed in a strain of exalted thought and fervent devotion.

Contributions towards a History of Biblical Translations in India. Dalton.

THIS is a republication of a series of papers from the *Calcutta Christian Observer*, touching the great enterprise of Biblical translation. The intelligent and pains-taking writer is careful to guard against the idea that it is offered as a complete history; it is modestly presented simply as contributions towards such an undertaking. But let not modesty pervert facts, or conceal truth; if

not a systematic history, it is something nearly approximating, inasmuch as it supplies all that the bulk of Christians are concerned to know relative to the enterprise. We doubt not, that most readers will feel astonished that so much has been done beyond what they knew, or believed to have been effected in this department of Christian philanthropy. It is surprising to see the power of continued dropping; or to change that which at one period was only a single stone, in the end, becomes a towering pyramid. Just such is the case with this matter of Biblical translation. From one generation to another, Christians, of this and that communion, have each contributed their quota; and the result is, that success all but incredible has been realised towards turning the Word of God into the language of the millions of the East. The present volume, as a source of information, is worth thrice its price, and we earnestly commend it to the British churches.

Sermons on the First Epistle of Peter. By H. F. KOHLBRÜGGE, D.D. Translated from the German. Partridge and Oakley.

THE theology of Germany has not, for many years, taken the sermon type. It has reached us generally in the form of dull, dreamy, erudite, disquisitions upon dark and difficult, but by no means generally important topics. It is in vain, indeed, that we look for a large supply of sermons—really evangelical sermons—from Germany. Even the bulk of those we have received of that character are but imperfectly so. The simplicity of the Gospel seems to stumble them. They must necessarily go about and about, and guard it, and decorate it, till it ceases to be the Apostolic communication. The present publication is, to some extent, an exception. It possesses a great deal of Gospel truth, and is pervaded throughout by an evangelical spirit. We are, indeed, inclined to consider it as supplying a few of the best popular discourses that we have had from that quarter for a long time; but why is it got up in a manner so slovenly? No preface and no contents, no information about the volume! This is not like the publishers by whom it is sent forth, who know their business better, and rarely fail to do it in a workman-like manner.

Milton's Paradise Lost and Paradise Regained. With Explanatory Notes, by the Rev. J. EDMONSTON. Nelson and Co.

THIS, we presume, like most of Messrs. Nelson's works, is reasonably cheap; of its beauty and elegance we have only to examine the volume to be convinced. It is a very handsome pocket edition. The Notes, though very numerous, are generally short; not, indeed, requiring to be longer. By these Notes, which form a very considerable aggregate, he has done a substantial service to the less erudite reader. Hard words are explained, mysterious expressions are paraphrased, and much is done to render the reading of the immortal Poem an intelligent, and, therefore, a reasonable and edifying service. It is not to be under-

stood that those Notes are original, a circumstance to which great importance is attached, since no one living man is capable of doing, independently of his predecessors, what has been done by them collectively. Mr. Edmonston, therefore, has shown at once his modesty and his sense, by drawing, to the extent of his necessities, on the voluminous collections that have been amassed by preceding commentators, making his own contributions where he deemed it necessary. The Notes selected are often improved by being abridged and otherwise altered. The volume has our cordial commendation, as unquestionably the best pocket edition of Milton.

A Thousand Questions on the Old Testament, designed to aid an intelligent use of the Sacred Volume. By A TEACHER. Jarrold and Sons.

WE want not already for books of this description, many of them excellent; but still we welcome every new endeavour. The present is one of a decidedly meritorious character, sweeping through the whole of the Old Testament. Books of this description are calculated to be useful, not merely for scholastic purposes, or to young people, but to Bible students generally; nor to them only. We know not a shorter, surer way of a man's testing his own scriptural attainments than by sitting down to such a publication as this, proceeding from question to question, and from page to page. It is just possible that not a few who pique themselves on their own supposed acquisitions will find how very ignorant they are, both as to doctrine, and as to facts. We believe the number of even ripe professors is not great, who would be able to answer, off hand, a fourth part of these questions.

The Hope of the Bereaved; or, Recognition in Heaven. By the Rev. EDWARD DAVIS. Second Edition.

THIS very pretty, and very valuable little volume, appears to have run speedily through its first edition, which went off in less than three months. The fact speaks well for the book, while it shows that amongst the hum and tumult of actual life, there are thickly scattered sorrowing spirits, who have lost friends, after whom their thoughts have gone, bearing with them their affections.

The little volume opens with views of the theories of Atheism, Deism, and Pantheism; after which we have limited disquisitions on matters of a philosophical character, which pave the way for the Inspired Volume, on which the author has drawn very intelligently, and judiciously, in support of the soothing views which he presents to the afflicted. Every page of the book shows something good and important, while the entire spirit of it is intensely evangelical. The publication is a valuable addition to the library of consolation.

Rudd's Complete System of Instruction in Singing, including Seventy-one appropriate Rounds. Jarrold and Sons.

WE here have an excellent and copious ex-

hibition of elementary principles; the book is the most complete, indeed, of its class that has ever been offered to the public. The instructions are propounded in a catechetical form; and the object of the author has been, within the smallest compass, to present the largest measure of instruction. The introduction explains the writer's object, and the Hints to Singers, though few and brief, are yet precious.

The Wife's Manual; or, Prose Thoughts and Songs on several occasions of a Matron's Life. By the REV. WILLIAM CALVERT, M.A. Longman and Co.

THIS is, artistically and pictorially, one of the most beautiful books of the present time. The amount of emblematic illustration is almost incredible. Every page is loaded with pictorial ornament. But there is something better even than beauty of engraving;—there is truth, religion, love, and wisdom. The book is a sort of female pilgrimage through the world, commencing with courtship and closing with old age and widowhood, taking up all the intervening stages, which are appropriately and touchingly verified. The volume is emphatically a woman's book; and it cannot fail to obtain great favour with that sex.

The Errors of Infidelity; or, An Abridgment of various Facts and Arguments urged against Infidelity. An Essay, to which the Prize offered by George Baillie, Esq. was awarded. By DAVID M'BURNIE, Author of the Mental Exercise of a Working Man. Hall and Co.

THIS book is valuable alike on the ground of its authorship as the production of a working man, and as presenting a solid and judicious digest of a great and complicated subject. As a series of Theological Essays, it possesses superior merit; but as a defence of truth, along with a statement of the truth itself, its value is still increased. It is adapted to universal circulation amongst the toiling millions who constitute the source of England's wealth, and the elements of her strength and greatness. We congratulate Mr. Baillie on having been the means of calling into existence a publication so eminently calculated to be useful.

What, Where, and Who is Antichrist? Being the Substance of Four Lectures, delivered during Lent, 1854. By the Rev. H. H. BEAMISH, M.A. Bagster and Sons.

WE thought these questions had long since been answered to the satisfaction of every man of common sense, possessing even a slender acquaintance with the Sacred Scriptures; and so, too, we presume, did Mr. Beamish. The object of the excellent Lectures in this valuable publication, however, is not to propound novelties and fortify crotchets, but to expose folly, to demolish error, and to establish the truth. We have here, within a brief space, a luminous and striking outline of a great Subject; but valuable as the Lectures themselves are, that value is enhanced by the excellent Appendix.

Poetry.

THE FAMILY ALTAR.

Come to the place of prayer!
Parents and children, come and kneel before
Your God, and with united hearts adore
Him whose alone your life and being are.

Come to the place of prayer,
Ye band of loving hearts, oh, come and raise
With one consent, the grateful song of praise
To him who blessed you with a lot so fair!

Come in the morning hour;
Who hath raised you from the dream of
night?

Whose hand hath pour'd around you cheer-
ing light?

Come, and adore that kind and heavenly
Power.

Come at the close of day,
Ere weary nature sinks in gentle rest,
Come, and let your sins be here confess'd;
Come, and for his protecting mercy pray.

Has sorrow's withering blight
Your dearest hopes in desolation laid,
And the once cheerful home in gloom array'd?
Yet pray, for he can turn the gloom to light.

Has sickness enter'd in,
Your peaceful mansion? Let the prayer as-
cend,

On wings of faith, to that all-gracious Friend
Who came to heal the bitter pains of sin.

Come to the place of prayer!
At morn, at night, in gladness or in grief,
Surround the throne of grace; there seek relief,
And pay your free and grateful homage
there.

So, in the world above,
Parents and children all may meet at last,
When this their weary pilgrimage is past,
And mingle there the joyful notes of love.

MY TIMES ARE IN THY HAND.

My times are in thy hand!

I know not what a day.

Or e'en an hour may bring to me;

But I am safe while trusting thee,

Though all things fade away.

All weakness, I

On him rely,

Who fix'd the earth, and spread the starry
sky.

My times are in thy hands!

Pale poverty or wealth;

Corroding care or calm repose,

Spring's balmy breath, or winter snows,

Sickness or buoyant health—

Whate'er betide,

If God provide,

'T is for the best—I wish no lot beside.

My times are in thy hand!

Should friendship pure illumine,

And strew my path with fairest flowers;

Or should I spend life's dreary hours

In solitude's dark gloom;

Thou art a Friend

Till time shall end

Unchangeably the same. In thee all beauties
blend.

My times are in thy hand!

Many or few my days,

I leave with thee; this only pray,

That by thy grace I, every day,

Devoting to thy praise,

May ready be

To welcome thee,

Whene'er thou comest to set my spirit free.

My times are in thy hand!

Howe'er those times may end,

Sudden or slow my soul's release,

Midst anguish, frenzy, or in peace,

I'm safe with Christ, my Friend.

If he be nigh,

Howe'er I die,

'T will be the dawn of heavenly ecstasy.

My times are in thy hand!

To thee I can intrust

My slumbering clay, till thy command

Bids all the dead before thee stand.

Awaking from the dust,

Beholding thee,

What bliss 't will be

With all thy saints to spend eternity!

To spend eternity

In heaven's unclouded light!

From sorrow, sin, and frailty free,

Beholding and resembling thee,

Oh, too transporting sight!

Prospect too fair,

For flesh to bear!

Haste, haste, my Lord, and soon transport
me there!

LOVE YOUR ENEMIES.

Anger looks can do no good,

And blows are dealt in blindness;

Words are better understood

If spoken but in kindness.

Simple love far more hath wrought;

Although by childhood matter'd,

Than all the battles ever fought,

Or oaths that men have utter'd.

Friendship oft would longer last,

And quarrels be prevented,

If little words were let go past,

Forgiven—not resented.

Foolish things are frowns and sneers,

For angry thoughts reveal them;

Rather drown them all in tears

Than let another feel them.

BLINDNESS NOT LONELINESS.

Oh, she looked lonely there,

In her high-back rocking-chair,

With her knitting in her hands;

Swift as light her fingers go,

And her hair, like driven snow,

Lieth smooth in silver bands.

But no light is in her eye,

Though 'tis blue as summer sky.

Well it is she cannot see

Narrow room and smoky wall;

Now her mind can picture all

Round her fair as fair can be.

Is she lonely? No; for she
Hath a Guest there constantly.
Who is there? The King of kings,
Breathing comfort all around,
Talking to her, without sound,
Of the spirit's better things.

None so poor he will not come,
Bringing peace unto their home;
None so low he will not hear;
None so high they may not bow.
In his presence humbly low,
None so vile they are not dear.

Though without is darkest night,
God has said, "Let there be light
In the blind one's world within!"
And its flowers are brought to view,
Bright as heart-flowers ever grew,
When unchoked by weeds of sin.

Better is it to be blind
To the outward, though 'tis lined
With a beautiful array,
Than, having eyes, to see not
The soul's world, with beauties fraught,
Which shall never pass away.

Monthly Review.

THE WAR.

THE month now closing has been eventful in regard to the War in the East. The Allied Forces, for the first time, have come into contact with the troops of the Czar, when a dreadful battle was fought on the banks of the Alma, which issued in what is called "a glorious victory," for the Allies. The number of killed and wounded on both sides was great; but far greater on the side of the Russians. Some days were spent in attending to the wounded and burying the dead; after which the Allies resumed their march, and proceeded to Sebastopol, with a view to its bombardment. There is much in the details which have been transmitted, to harrow the soul, and to excite an inextinguishable horror of war. The Russians, after the battle of Alma, fled in all directions, and in the course of their flight are said to have left behind them upwards of 6,000 wounded men, to live or die, to be attended to or neglected, by the conquerors.

The great thing which is occupying the minds of men who look at such matters in the light of Christianity, is, the spiritual concomitants of the war; and here there is much to gladden. Every new week but serves to reveal, more and more, the solicitude which multitudes of the excellent of the earth feel for the spiritual welfare of the contending parties. The efforts being made both in the United States and in England, on behalf of Turkey, are omens for good. The concern, also, which is shown in England to supply Prisoners of War with copies of the Sacred Scriptures is most gratifying. The Western Powers, on being consulted in this matter, interposed no objections. Eternity alone can disclose the benefits which may result from this measure. Portions of the prisoners appear to rejoice in their captivity, and to be well pleased with their treatment in England.

ARCHDEACON WILBERFORCE.

In the religious world attention has been invited to more than one object of importance. Church of England circles have been considerably moved by the resignation of Archdeacon Wilberforce. That event has obtained all the more attention from the fact that proceedings had actually been com-

menced against him, on the ground of the Popish character of his work on the Eucharist; these of course have been stayed by his notification of his retirement and his secession from the Established Church. The ground of his resignation is the Archdeacon's inability to receive the doctrine of the Queen's supremacy. On that subject he has lost no time in laying before the public his views; his work was actually finished, and the first proof received, he tells us, from the printer's, the day on which he transmitted his resignation. It has now appeared in the form of a large octavo; the volume is characteristic, full of perverted views, and, we regret to say, of misrepresentations as to the facts of history. The work, however, in its leading idea—the Supremacy—is a step in the right direction. The Archdeacon talks as a man who is connected with a considerable body of ministers of the same views as himself. It is to be hoped that those clergymen will follow his example, and at once vacate their pulpits. One of these has just issued a publication—a sort of Service for the Altar, as it is called—in which he incorporates the Service of the Common Prayer-Book with a multitude of comments and of prayers, all of a deeply Popish tendency. Even the work of Wilberforce, for which he was about to be prosecuted, is far less exceptionable than this publication, which is intended for the many—for all congregations that can be induced to adopt it. If proceedings be not taken against the author, Mr. Oxenham, the heads of the Church will most egregiously fail of their duty. Not an hour ought to be lost in the adoption of the necessary means for his removal.

EVANGELICAL ALLIANCE.

The next and the great object of attention in the religious world through the month is the Evangelical Alliance, whose meetings have been well attended, and the business interesting. The subject of Sabbath Observance was brought forward by the Rev. R. Newstead, who moved a comprehensive and important Resolution, running thus:

"That, considering the danger now apparent in several quarters of attempts being made to obtain public sanction to measures that would tend to introduce into this country

such vain and demoralising modes of spending the Lord's day as unhappily prevail in many foreign countries, fatally detrimental to the serious and godly observance of it as a day of rest and worship, by those who advocate the opening either of national museums or of commercial exhibitions, such as the Sydenham Crystal Palace, and this, too, at a time when, on the Continent itself, various movements are in progress for securing a better observance of the day; considering also how greatly the moral advantages of a stricter regard to the Sabbath are displayed by the diminution of crime both in Scotland and in London consequent on the total or partial closing of the public-houses on the Lord's day, particularly the former, where the measure has been more complete; this Conference deeply feels that the present is the time when the efforts of all Christians ought to be put forth with special earnestness to avert the public calamity which any legislative encroachments on the sanctity of the Sabbath would entail, and to secure the greatest possible amount of influence towards obtaining the total closing of public-houses. Under these feelings, it is with great satisfaction and thankfulness that the Conference learns that from the munificent donation of Thomas Farmer, Esq., who has already provided premiums for the essays on Infidelity and Popery, the British Organization has arranged to offer a prize of £100 for an essay on the important subject of Sabbath Obligations, and expresses the devout hope that, under the teaching of the Holy Spirit, an essay may be produced which will as powerfully promote the observance of the Sabbath as former essays have advanced the two other practical objects of the Alliance; namely, opposition to Popery and Infidelity."

The Rev. Baptist Noel brought forward the case of the Vaudois Church, the present condition of which he illustrated at considerable length. The progress of that community, of late years, appears to have been very considerable. They have profited by the very afflictions to which they have been subjected. Dr. Steane explained the proceedings of the late German Kirchentag, an assembly of Protestant pastors from all parts of Germany, stating that the Alliance had addressed that body on the subject of the persecutions to which Baptists are exposed in various States in Germany. The subject of Turkish Missions was next brought forward by Mr. C. Young, who reported favourably relative to the prospects of missionary labour in the East, stating that fifteen Evangelical Churches had been organized in Turkey during the present year, and several others were in the way of being formed. Toleration, he said, was now much more general and extended to Protestants since the commencement of the present war; he also testified to the zeal of the American Board of Foreign Missions on behalf of that country.

The most important business connected with the Alliance, was the Conference on Missions, which immediately followed; this is emphatically a question of these times, and a question of all nations. Here a pleas-

ing account was given of the harmony which generally obtains between missionaries of various denominations in foreign lands. That harmony is, indeed, such as to present an example, and administer a reproof to Christian countries, so called—that is, to the Church and State portion of the Christians of those countries. Mr. Marsden, a clergyman, of Birmingham, read an excellent paper on "The essential unity of aim of all Evangelical Missions, with the consequent obligation to enlarge mutual sympathy, and increase practical co-operation in the entire work, as conducted by different societies."

The Alliance was addressed on this occasion by the representatives of the various missionary communions; and the Meeting, on the whole, was full of interest. The only painful feature connected with it was a letter from Dr. Duff, expressive of the deepest regret, that from the serious indisposition under which he is labouring, he could not possibly be present. That disappointment was all the greater to this admirable man, forasmuch as the Conference itself originated with him. The following paragraph of the letter is so worthy of the subject, and so characteristic of the great heart of its Author, that we cannot withhold it:

"I cannot now enter any further into the great subject than simply to record my painful conviction that, despite many auspicious surface appearances, the real Scriptural design of missions, in its world-wide, God-glorifying grandeur, and the real spirit of Missions, in its soul-loving, self-sacrificing, Christ-like devotedness, are neither apprehended nor felt in any adequate degree by any one of our evangelical churches or communities.

"I speak of churches or communities, because some precious *individual* exceptions may be found in them all."

Mr. S. Candy, one of the Secretaries of the Church Missionary Society, related a curious fact respecting the Maharajah Dhuleep Singh, now in this country. The tutor of that potentate was an English doctor and a Christian man, but was strictly prohibited from inculcating Christian doctrines. One day Dhuleep Singh inquired of his tutor the nature and cause of an eclipse of the sun. The idea he had been taught by the Hindoo priests on this point was, that an eclipse was caused by a demon going up to it, and attempting to swallow it. Such was the teaching of the Shastras, or Hindoo Scriptures; and the consequence was, that, at the commencement of an eclipse, the entire Hindoo population of a place turned out with all their instruments of noise, and set up the loudest sounds they could to drive away this demon. As the eclipse went off, of course these poor people thought their scheme succeeded. Such was the instruction which had been given to Maharajah Dhuleep Singh. Once his tutor took him to an orrery and explained to him the real nature and cause of the eclipse, which so astonished the Maharajah that he exclaimed, "Those rascally Brahmins! I will never believe them again!" The young prince had since embraced Christianity and been baptized; and he had become a very promising and intelligent young man. Itinerant preaching in

India was increasingly prevalent, and exceedingly useful.

The subject of Missions appears to have taken a very vigorous hold on the heart of the Alliance; in fact, it constituted the principal business of the week. The Secretary thought it desirable that a general statement of the entire Missionary Agency, now in existence, should be drawn up, with a view to make persons of all denominations conversant with what the different bodies were doing in this direction. At present most parties contented themselves with knowing what their own denomination was doing. He hoped suggestions would be made as to how the general public could be best made acquainted with what was the present condition and success, or otherwise, of the various Missionary societies in this country. He hoped hints would be given, also, as to how they could best get up a future Conference of all the Evangelical Missionary societies throughout the world, their directors, secretaries, or other officials.

The Rev. Mr. Philip, a Baptist Missionary from India, said, for at least fifty years a Missionary Conference was held at Calcutta, at which the Missionaries of every denomi-

nation met to discuss the best mode by which they might promote their objects. Another such Conference had been established in Agra, at which Church of England, Baptist, Scotch Presbyterian, and American Presbyterian Missionaries met together for the same objects as the Conference at Calcutta. He should suggest that a formal set of queries should be drawn up, printed, and furnished to the various Missionaries in different countries, with a request that they would kindly answer them. This would elicit a vast amount of information of the most valuable nature.

The Secretary announced that the subject of a General Missionary Conference would be considered at the General Assembly of Christians from all parts of the world, in Paris next year, and read a Resolution of sympathy with their object, passed at the sessions of the Evangelical Alliance. In conclusion, he seconded a Resolution which had been proposed by Major Rowlandson, expressing a hope that the Paris meeting would be found conducive to the promotion of their objects, and that a Missionary Conference such as they desired might be held at no distant date.

Religious Intelligence.

INDEPENDENT CHAPEL, REDCAR.

THE village of Redcar, in the North-Riding of Yorkshire, is rapidly rising into importance as a watering-place, and is yearly resorted to for sea-bathing and recreation by numerous families from all parts of the north of England, especially from the extensive and populous county of Yorkshire. Every season brings visitors from York, Leeds, Bradford, Halifax, Huddersfield, Durham, Darlington, Middlesboro', Stockton, and other places. Many of these are in communion with different bodies of Nonconformists, and naturally prefer their own form of worship. To meet this want, application was made some years ago, by the friends of the Independent cause, to meet in the National School-room, the use of which was granted, chiefly through the kindness of the Earl of Zetland; but there are various circumstances which render it inconvenient and unsuitable as a place of worship:—it is situated in a back lane, and so surrounded with buildings as to be entirely out of sight, so that strangers are often not aware of its existence. The access to it is also inconvenient. It is cold and uncomfortable in winter, and is too small and apt to be overheated in summer. There are no proper seats for the accommodation of the audience, the forms and desks, used by the children, being ill-adapted for this purpose; especially in the case of persons in delicate health. This inconvenience is further increased by the place being used as a Mechanics' Reading-room. The walls are also hung round with maps and engravings used by the pupils, which distract the attention of the worshippers; and it is difficult to obtain access to it for week-day meetings, owing to its being frequently engaged for other purposes.

It is, therefore, proposed to erect a neat, plain chapel of dimensions suited to the district. But as the stated congregation is not able to accomplish this work without foreign help, an appeal is now made to the friends of religion, and especially to Dissenters visiting the place, to assist in the undertaking; and it is confidently hoped that they will esteem it both a duty and a privilege to contribute of their substance, "as the Lord has prospered them," in furtherance of so important an object, which may confer lasting benefit on themselves and their families, and supply the means of grace to hundreds of immortal souls for many years to come. It is intended to commence the good work forthwith. A Sale of Ladies' Work has been lately held, on behalf of the building-fund, and some subscriptions have already been obtained on the spot, from which sources between £70 and £80 have been realised. The estimated cost of the chapel is about £600.

Such are the facts we have learned from the documents before us. The case is, unquestionably, a very good one. We only fear that the aims of our friends are too humble; so much so as, perhaps, to neutralize the endeavour. It is impossible with £600, to raise an edifice suited to the place. We consider, that something approaching to three times that sum would have been more in point, and would have turned out a much better speculation. A miserable old-fashioned granary-formed edifice will not do in these times for Redcar. It will be, in some measure, throwing the money away. We trust our friends will, therefore, revise their plan, and profit by the example furnished by Scarborough, and many other watering-places

we might name. As to the money, we have no doubt, that the affluent and noble-minded men of York, Leeds, Halifax, Manchester, and Huddersfield, will make that forthcoming; but the edifice must be handsome, yet economical. It may be important to state, that the undertaking proceeds under highly favourable auspices, the Rev. William Lothian, M.A., so long the esteemed minister of the Independent church in the city of St. Andrews, having accepted the pastoral charge of the church at Redcar. Mr. Lothian is well known in the theological world by his learned and most masterly translation of the Epistle of Paul to the Corinthians, dedicated to his late friend, Dr. Chalmers, who, while in the University of St. Andrews, held a family pew in Mr. Lothian's chapel, where the great Orator himself was a frequent worshipper.

REV. T. HIND AND P. H. DAVISON.

At the Half-Yearly Meeting of the Cumberland Association of Congregational Pastors and Churches held at Whitehaven, Sept. 12th, 1854, the following Resolutions were passed:

"This Association, learning with regret, that the Rev. Thomas Hind has resigned his charge at Carlisle, takes this opportunity of testifying its regard for him as a Christian minister of considerable ability and pulpit-talent; and, with sincere regret at such a loss to the county, of recommending him to a sphere of enlarged labour and increased usefulness.

"This Association, regretting to hear that the Rev. P. H. Davison has been under the necessity of resigning his charge at Cockermouth, in consequence of Mrs. Davison's delicate state of health, cannot allow him to leave the county without expressing the obligation under which the cause of Nonconformity has been laid by his indefatigable and successful exertions in connection with the erection of the new and beautiful chapel at Cockermouth, or without praying that he may be speedily directed to another sphere of usefulness where a milder climate may contribute to his dear partner's restoration."

FAREWELL SERVICES, STONEWAY CHAPEL, BRIDGNORTH.

On Tuesday evening, August 29th, the friends connected with the above chapel took tea together in the Town-hall. After tea a valedictory service was held. Joshua Sing, Esq., J. P., senior deacon of the Baptist church, in Bridgnorth, having been called to the chair, the meeting was opened with devotional exercises. The chairman then, in a very affectionate manner, expressed his esteem for the Rev. Samuel Clarkson, pastor of the Independent church, Stoneway, regretting his removal, but wishing increased usefulness. Mr. W. Southwell, senior deacon of the church, then presented to Mr. Clarkson, on behalf of the church and congregation, a copy of Bagster's "Comprehensive Bible," imperial 4to, printed on writing

paper, as a memento of their grateful appreciation of his services, and an expression of their earnest wishes for his welfare, now that he was about to leave them for a larger sphere of labour. Mr. R. B. Southwell, on behalf of the Sabbath-school teachers, then handed to Mrs. Clarkson, a splendidly bound album, as a token of their regard for her, and their recollection of her services as an earnest Sabbath-school teacher.

Mr. Clarkson, having acknowledged the kindness of his friends to himself and Mrs. C., the meeting was addressed by the Rev. J. Ford (Wesleyan), the Rev. W. Fisher, of Broseley, Mr. Grierson, and Mr. J. W. M'Michael.

We understand Mr. Clarkson has accepted a unanimous call from the church at Chapel-street chapel, Salford.

ORDINATION SERVICES.—HURSTBOURNE TARRANT.

The ordination of the Rev. J. Fletcher, as pastor of the church and congregation assembling in the Congregational chapel, Hurstbourne Tarrant, took place on Wednesday, Sept. 27th, 1854. At half-past two o'clock in the afternoon, the Rev. G. Stevens, of Whitechurch, commenced by reading a portion of the Scriptures, and prayer. The Rev. W. Bone, of Basingstoke, delivered the introductory discourse from Rev. ii. 1; the Rev. G. Bulmer, of Overton, asked the usual questions, and received the confession of faith; the Rev. C. Baker, of Wilton, offered the ordination prayer, accompanied by the imposition of hands, on the part of the "Presbyters," who were present.

In the evening, after reading and prayer, by Mr. Rogers, of Whitechurch, the Rev. W. Thorn, of Winchester, delivered a very faithful and affectionate charge to the newly ordained minister, from Acts xx. 28; and the Rev. G. Stevens preached an impressive sermon to the people, from, "Brethren, pray for us."

During the services appropriate hymns were given out by Rev. J. Bulmer, Rev. J. Fletcher, Messrs. Rogers, Siney, and Anthony. At the conclusion of the charge, the Rev. W. Thorn presented to the pastor, in the name of the young people of the congregation, a beautiful Pocket Bible, as a token of their affectionate regard. The services throughout were marked by a hallowed feeling, and will be long remembered both by pastor and people.

MAIDSTONE, KENT.

We are glad to find the Rev. T. T. Waterman, B.A., recently a student of New College, London, has entered upon a very important sphere of labour, as co-pastor with the Rev. E. Jinkings, at the Congregational church, Week-street, Maidstone. We trust the Divine blessing may be graciously vouchsafed to this union; there is good scope for ministerial effort. Let the brethren take courage, be united and prayerful, and they will soon reap the advantages of Christian progress.

Theology.

THE SLOTHFUL IN ZION CALLED TO ACTION.

"With one mind striving together for the faith of the Gospel."—PHILIPPIANS i. 27.

MAN is naturally an indolent creature. For him to be rendered otherwise, the spur must be continually applied. To rouse to industry, God has suffered him to have a body requiring clothing and nourishment, a mind needing cultivation, and a nature lacking renewal; and supplied only the raw material for dress, seed for food, the sources from which to draw instruction, and the requisites for renovation, and left the rest to him. The Almighty has sent him into the world naked, hungry, ignorant, and inheriting corrupt propensities from his fallen parents, and furnished only the means for meeting his wants, and imposed on him their appropriation. There are coals and various kinds of ore for his use; but would he have them he must dig into the bowels of the earth. There are wool, cotton, and silk, to form his raiment; but would he be clad, he must work them up. There are different sorts of grain, vegetables, and animals for aliment; but would he be fed, he must labour for their multiplication. There are books and teachers for his instruction; but would he be educated, he must study the books, and seek and follow the guidance of the teachers. There is the blood of Christ to atone for his guilt; but would he be pardoned, he must exercise faith in the Lord Jesus. There are the Divine Word and the blessed Spirit for his sanctification; but would he be cleansed from pollution, and made pure, he must read, mark, learn, inwardly digest, and obey the sacred oracles, and implore and comply with the influences of the Holy Ghost. There is a heaven, with its white robe, with its incorruptible crown, with its unfading palm, with its hallowed and exalted employment, with its illustrious society, with its eternal rest, and with its perpetual felicity: and there is a hell, with its everlasting flames, with its undying worm, with its endless shame and contempt, with its vile and cruel company, and with its unceasing woes; but would he escape the latter and secure the former, he must be in an agony to enter the strait gate, he must deny

himself, take up his cross daily, and follow the Redeemer, he must fight the good fight of faith, he must wrestle against principalities and powers, against the rulers of darkness and spiritual wickedness in high places, he must lay aside every weight and the sin which most easily besets him, and run with patience the race marked out for him. Then, to increase the incentives to diligence, the Creator has made others, in like circumstances, wholly to depend on him, to provide for their temporal and spiritual necessities; and implanted in his breast such sympathies and affections as induce him to feel and toil for them as he does for himself.

The apostle directs us to an object fitted to tax all our energies.—This is "the faith of the Gospel." In the Scriptures, faith sometimes stands for the verities of the Gospel, and sometimes for the trust reposed in them. Jude exhorts us "earnestly to contend for the faith which was once delivered unto the saints." Here the term signifies the scheme of piety revealed in the Gospel; and is so denominated, as faith is the principal virtue in the scheme, and as all is dependent on it James says, "Faith, if it hath not works, is dead, being alone." Here the term denotes the confidence exercised in the great truths of the Gospel. It is employed in the former sense in the passage under consideration. The object, therefore, presented to us by Paul, is that system of religion the glorious Gospel makes known. That it is calculated to enlist every energy is evident, as "it is profitable unto all things, having the promise of the life which now is, and of that which is to come."

The apostle urges us to strenuous effort for the promotion of this object.—The conduct of adversaries imposes it. The old man, though crucified in the Christian, is not dead. He still lives, and is continually striving for release, for gratification, for the mastery; or, if expiring, he is making a desperate struggle for life, and the death-struggle is often the strongest. Ever is the world racking its brain to devise

plans to keep mankind from embracing the religion of Christ, swift of foot to execute them, engaging its pen for their publicity and commendation, using its tongue to constrain men to adopt them, nerving its arm for their defence, and devoting its resources to their propagation. For the same purpose, Satan is always employing his vast powers, and five thousand years' experience. Such being the case, to obtain and retain the faith of the Gospel, effort must be made proportionate to that exerted to prevent us seizing and maintaining our hold of it; and for its spread, the effort must far exceed that put forth for its overthrow. It is also required by the duty we owe to our neighbour. He is a second self; and is to be loved as we love ourselves—not in word only, but in deed. Each is to proceed on his behalf in the season of exigency as if he were the beloved self. We are to do for him what, were it in our power, we would do for ourselves, if in his situation. For instance: were we to see him likely to be run over, burned, drowned, or about to destroy himself, it would behove us to endeavour, to the utmost of our ability, to save him; if we did not, and he perished, we should, to a very considerable extent, be responsible for his death. So, if we observe him living "without Christ, without hope, and without God in the world," and consequently in imminent danger of sinking to irretrievable ruin, and labour not as much as in us lies to save him, and he die in his iniquities, his blood will be upon us. Equally is it demanded by our own interests. Little as we may think it, our misery or happiness, for time and eternity, is bound up with the misery or happiness of our fellow-mortals. They cannot walk in the broad road to destruction, or in the narrow path to life, without less or more affecting us. The nearer they are related to us, the more deeply are we involved in their rise or fall. Our position here and hereafter will be very materially regulated by theirs. We are not independent. We cannot act without influencing others; nor can others without influencing us. "None of us liveth to himself." We may disregard our brother's welfare, and when rebuked for our neglect, be ready to exclaim, in the language of the first murderer, "Am I my brother's keeper?" but we shall sooner or later feel the

baneful effects of his downward course, be compelled to acknowledge, with Joseph's brethren, "We are verily guilty concerning our brother;" and, if we repent not, bye-and-bye hear the voice of his blood calling from hell for vengeance on us. Nor is it less claimed by our obligation to God. We are not our own by creation, preservation, or redemption. Jehovah's hands formed us, his providence sustains us, through the sacrifice of his dear Son he has purchased us; we ought, therefore, to glorify him in our body, and in our spirit, which are his. This he has a right to, and expects from us; but to receive and obey the truth as it is in Jesus, and continually and earnestly labour to induce others to follow in our steps, is the only way to yield him the honour due unto his name.

The apostle calls us to unity of action to insure success.—How little is there serviceable, or to be effected, apart from union! Isolation, the vast universe and its great Creator completely discard. Matter is drawn to matter, mind to mind: even the sacred Three are ever so attracted to each other as to be but one glorious God. The particles composing the divers bodies, the vegetable, the irrational and rational creature, the requirements of the brute and of man, the productions of the animal and of mankind, society, the Gospel, the Church, the globe, the solar system, the entire creation—all owe existence, under the Almighty, to union. The combining of divers gases, in due proportions, form the materials of the universe; luminous particles adhering, produce the sun; atoms of matter, cleaving together, make the earth; the globules of water, uniting, form rivers, lakes, seas, and oceans; the grains of sand, easily drifted by the winds, conjoining, prove a boundary to the waters, and stay their proud waves; the vesicles of air, associating, compose the atmosphere;—these, acting in concert, become a world, capable of sustaining numerous tribes, and of affording them inexhaustible sources of enjoyment and felicity; the attaching of the composed and adjusted parts form organic structures; and the sub-joining of life, instinct, and mind, constitute the vegetable, the animal, and the man; men, consociating and agreeably interchanging thoughts, feelings, words, and deeds, originate and perpetuate society; each individual

doing his allotted portion of work, useful articles of every kind are furnished; the planets with their attendant satellites, moving round the centre of attraction in their prescribed orbit, make the solar system; the various distant luminaries, probably with their revolving spheres and accompanying moons, proceeding in unison in their appointed path, form the universe; the three Divine persons, uniting, constitute the eternal One, the adorable Author of the whole. The elements of religious truth entering the spirit, and the spirit acting in accordance with them, leads to the formation of Christian character. Believers co-operating according to the Divine will, give rise to churches, carry on public worship, support the Gospel ministry, succeed at the throne of grace, supply the agency and the substance by which the Word of life, consolation, and bliss may be communicated to every child of Adam, encourage one another in the work of faith and labour of love; effect the downfall of the kingdom of Satan, and set up, augment, and fix Christ's kingdom in its room. Such was the concord of the first Christians that they were of one heart and one soul. But one heart and one soul possessed and actuated upwards of five thousand bodies. They were one in thought, one in feeling, one in action, in respect to each other's present and lasting good, the salvation of the people, and the glory of the Redeemer. Well might the Holy Ghost descend in rich effusions in answer to their supplications—the multitude of them that believed have all things in common—the word of God grow mightily and prevail—the Lord add to them constantly the class that should be saved, and the churches be established and increased in number daily! This was the sort of union Christ pleaded for; and whenever it exists among his servants, sinners will be convinced the Father sent him, and believe on his name. Disunion spreads disorder, defeat, and desolation wherever it gains a footing. It will fatally fell man and beast, scatter families, destroy society, provoke nations to war, discourage and put to flight armies, mar the melodious song, prevent the success of prayer, paralyze effort, break up churches, disperse associations for the dissemination of the truth, take off the chariot-wheels of

the Gospel, turn the globe into a chaos, extinguish the effulgent orb of day, disarrange the star systems—yea, shatter the wide universe to pieces. It has entered the moral world; and has already transformed angels into rebels and demons, depopulated heaven, set mankind at variance with their Maker, themselves, and their fellows—extended anarchy, misery, and destruction over the face of the earth, and given birth to the bitter pains of the second death—hell.

The apostle presses us to possess the requisite for putting forth such combined exertion.—"With one mind striving together for the faith of the Gospel." We must be agreed as to the nature of the faith of the Gospel. Oneness here is indispensable to oneness of effort for its promotion. That which we differ upon we cannot labour collectively to propagate. There will be contention and disputation about it rather than simultaneous exertion on behalf of it. We must be likewise agreed as to its all-importance to each. On this, as well as on the preceding point, we must see eye to eye. Difference here will clip the wings of prayer, close the heart, quench the zeal, freeze the energies, seal the lips, tie the hands, stay the feet, and shut the purse. What we discern not to be of weight, we neither attend to ourselves nor exhort others to attend to. No language can adequately describe the importance of the subject engaging our attention. It is pre-eminently, infinitely momentous to every individual—it is his life, both in the present and the future state; it is everything to him for time and eternity. He who has the religion of Jesus is an heir of God, a joint-heir with Christ, a possessor of all things; he who has it not is a child of wrath, has nothing except a guilty, polluted nature, that will abide with him, and sure soon to come into possession of his dreadful inheritance. We must be not less agreed as to our duty to do all we can for its furtherance. The slightest dissension here will be perilous to co-operation in this cause. Should only a single professor in a Christian community keep aloof, the effect would be disastrous, especially if influential; it might, to a fearful extent, cause the rest to follow in his steps. The conduct of that one community might exert a similar influence on neighbour-

ing communities; they on others near them; so on till the whole church of Christ might be affected. It is serious to be a man, particularly a professed believer! Many may have exceedingly plausible reasons to adduce why they are not striving with their brethren for the faith of the Gospel; but until they can prove they are not as others to love the Lord their God with all their heart, and with all their soul, and with all their mind, and with all their strength, and their neighbour as themselves, those reasons stand for nought, and they remain chargeable with neglecting their most solemn obligations.

Finally. Reader, have you made any effort for your own salvation?—If not, you are yet unsaved. Remember! no faith in Jesus, no pardon; no penitential sorrow, no godly joy; no struggle against pollution, no purity; no fight, no palm of victory; no race, no prize; no cross, no crown; no renouncing wicked company, no joining the redeemed; no forsaking evil pursuits, no engaging in hallowed employments; no holy toil, no sabbatical rest. Heaven is not for the sluggard, but for the diligent. The kingdom of heaven suffereth violence, and the violent take it by force.” Agonize, then, “to enter in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.”

“Encompass’d by a throng,
On numbers they depend;
They say so many can’t be wrong,
And miss a happy end.”

Further. Christian reader, are you complying with the exhortation in the above passage?—If not, you are a loiterer in your Lord’s vineyard—you are an unfaithful steward. A Christian is one that has the mind of Christ; he that has not is none of his. Christ lived and died for the salvation of mankind. If, therefore, you have his mind, you will go and do likewise. He who yearns and labours not for the redemption of the souls of men should doubt whether he ever did so for his own soul.

J. S.

THE COMING JUDGMENT.

“But after this the judgment.”—HEB. ix. 27.

THERE are three events which happen once and only once, to every individual. These are birth, death, judgment. With regard to them, all are on an equal footing. Each can only enter the world once, leave the world once, be judged once. Exceptions there certainly have been. Lazarus and others died more than once, and consequently came into the world more than once; but this arose from God using them as the subjects of some of the miracles by which Christianity, the discloser of incorruptible life, was ushered in and established among them. Birth introduces man to a probationary state; death presents him before the bar of God; judgment consigns him to eternal punishment, or confers on him an everlasting reward. To us, one of these events has occurred. We have all been born; for here we are. The other two, as far as we are concerned, are still future. We have not yet fallen a prey to the last enemy, or appeared at Christ’s tribunal. But so sure as the first has transpired the other two will. The above passage brings the last under our notice.

It will be a Divine Judgment.—The trial will be between man and his Maker. Man has to account how he has used the talents God has entrusted to him to lay out, and to be rewarded or punished accordingly. The Judge, who will have the management of the whole of the proceedings, is both human and divine. He is man and God. As man, he has experienced whatever flesh is heir to, save remorse, and can and does enter into our views and feelings. As God, he has experienced all God has, and can and does enter into his views and feelings. He has felt the temptations arising out of poverty, toil, weariness, pain, calumny, reproach, the assaults of Satan and the world, the impugning of motives, the knowledge of approaching dissolution in its worst form, the unfaithfulness of friends, the hidings of Jehovah’s face, and a public and ignominious death; for all these things, and many others unknown to us, and probably far more trying, he endured. He has the feeling springing from a sense of the justness of God’s claims and the right of vindicating them; for he sees they are exactly what they should be, and the

Divine glory and the highest good of the creature would be sacrificed were they set aside. He has compassion for mankind and regard for God; for he has laid down his life for their rescue and for his Father's honour. He knows what is in man, and all he has done and is doing, and is acquainted with the extent of God's requirements; for he searches the heart and tries the reins of the children of men, and observes their every thought, desire, and way, and fully comprehends the nature of the law and the Gospel. Hence he is perfectly qualified to decide between man and his Creator. That he will, there can be no question; for the Scriptures abound with passages which positively declare he will, and with which the most cursory biblical reader must be familiar.

It will be an Universal Judgment.—Not the notoriously flagitious merely, but every human being Jehovah will summon before his dread tribunal to be sentenced according "to the deeds done in the body, whether good or bad." Obscurity, the possession of only one talent, genius, attainments, wealth, rank, or eminent sanctity, will prove no exemption to any. Every rational creature that has existed on the earth will be forced to obey the trump of the archangel, the announcement of the Judge's approach, and the call to his bar, whatever be his family, tribe, nation, age, condition, or character. There will not be an exception. Gentle and Jew, barbarous and civilized, ignorant and wise, poor and rich, bond and free, wicked and righteous, young and old, will surely be judged for everything they have thought, felt, said, and performed. The whole race of man shall be gathered together in one great company, be arraigned for trial, and have their eternal doom fixed; "for," says the Apostle, "we must all appear before the judgment-seat of Christ."

It will be an Individual Judgment.—Mankind will not be tried in the mass—collectively, but singly—personally. They may sin or do good in a body—they may lay their heads together to contrive atrocious or gracious plans, and unite for their execution—they may join hand in hand in the performance of works of darkness or of light, but they must stand alone in the judgment. "Every one of us shall give account of himself to God." "Let

every man prove his own work, and then shall he have rejoicing in himself alone, and not in another; for every man shall bear his own burden." Though we shall be placed at the bar with the rest of the children of Adam, we shall neither be judged unitedly, nor for the thoughts, feelings, words, and actions of others, but individually, and for those we have cherished, uttered, and achieved. You, reader, will not have to answer for me, nor I for you. Neither shall we be tried conjointly. Each will have to answer for himself. You will have to render an account of yourself to God; and I shall have to render an account of myself to God. It is throughout a personal affair. Oh, ponder this! Let it sink deeply into your heart and have its due weight with you. Remember that though your trial will not come on till time shall be no more, at death the world will be at an end so far as you are concerned, the opportunity for preparing closed, and the knowledge communicated to you as to what must be the results of the last day in regard to yourselves. Embrace, then, the present moment for making ready, as you know neither the day nor the hour the Son of man will come to you by his grim messenger, the king of terrors.

It will be a Public Judgment.—The trial of each will be conducted in the presence of the holy angels, the assembled world, and fallen spirits. "The Lord Jesus shall be revealed from heaven with his mighty angels;" "and when the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left." "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness into the judgment of the great day." All mankind will be summoned by the trump of God from their graves, from their various pursuits, and from their hiding places, and the hosts of fiends from their dark prison, arranged before the Judge, and the character and desert of every one made manifest to the whole of the armies of heaven, the inhabitants of the earth, and the occupants of hell.

Now, many appear in a character which does not belong to them, and the enormities of some, and the excellencies of others, are concealed. Then each shall be seen as he is. The hypocrite will be unmasked; the motives and principles by which men have been induced to act will be revealed; the secrets of all hearts will be disclosed; the inner man, the true man, both of saint and sinner, will be laid open; the private deeds of the religious and of the profane will be brought to light. What a disclosure will that awful day make! How will some be exposed and others commended! What shame and confusion will cover the face of the wicked! What peace and joy will beam in the countenance of the righteous! Oh, the contempt that will be poured on the one—the glory that will be put upon the other!

It will be an Equitable Judgment.—The entire proceedings will be managed with fairness to all parties. There will be no respect of persons—no bribery—no false decisions through ignorance, prejudice, or injustice. None will be wronged in the slightest degree. God, mankind, and devils, will all have justice done them. The perfectly holy character, the elevated station, and the boundless knowledge of the Judge will secure to Jehovah his rights and ensure to each of his creatures a fair trial. Being completely acquainted with the claims of the Father, the actions of the whole of those to be judged, and the circumstances under which they were practised; his position in the universe, situating him at an infinite remove from the influence of bribes of every kind, and his strict integrity rendering it impossible for him to swerve in the least from the principles of equity, whatever may be the sentence he may pass on each in the day of reckoning, it will be felt and owned by all to be right. It will be seen to be the very one the nature of the case requires. To denote Christ's immaculate purity and the thorough impartiality with which he will decide between man and his Maker, he is represented in the vision of the final day as seated on a great white throne, and as dealing with each in exact accordance with his merit or demerit. "I saw," says John, "a great white throne, and him that sat on it, from whose face the heaven and the earth fled away: and there was found no place for them. And I saw the

dead, small and great, stand before God: and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."

It will be a Decisive Judgment.—There will be no appealing to a higher court—no obtaining another trial—no gaining any alteration in the verdict. The tribunal before which we must all appear is the highest. None will be able to refer their case for decision to a greater than the one who will occupy the throne. Above Him there are not any. All are infinitely below him. He is no less a personage than "the everlasting God, the creator of the ends of the earth," the most exalted in the universe. As to procuring a second trial, there is not the slightest chance. Only one probationary term is allotted to man. Any, on finding themselves condemned, cannot come back and live over again. They cannot blot out their past existence and the consequences that have followed from it, recommence their being, repent, apply to the blood of atonement for pardon, attain to sanctification through the Spirit, bring forth the fruits of righteousness, and appear afresh at the bar. No: this cannot be. The season for it having once passed, can never be recalled. Each can have only one life on earth—only one passage through the valley of the shadow of death—only one trial. Equally impracticable will it be to secure a commutation of the sentence. As the verdict given for or against every individual will be perfectly consonant with equity, and just that which should be recorded, no alteration or mitigation will be possible. The opportunity for embracing the mercy provided by the Gospel dispensation, and on the ground of which such a decision might have been avoided, having for ever closed, and the Divine character and government being such as not to allow of the slightest change, it must remain unaltered, unmitigated. This it is that stamps life with so much importance; yea, that invests it with more importance than the eternal state; for it regulates and gives the die—the impress to the other.

It will be a Retributive Judgment.—All will not merely be tried and have sentence passed on them, but that sentence will be executed. The meed or penalty will be regulated by that which has been done, and will be, in every respect, an appropriate and equitable requital. "Every man shall receive just what, under all the circumstances, he OUGHT to receive, and what will be impartial justice in the case." A suitable reward will be bestowed on each of the righteous. A befitting punishment will be administered to each of the wicked. Both will be dealt out in a manner calculated not only to enable the interested persons, but the rest of God's intelligent creatures to comprehend them, discern their meekness, approve of the Divine administration from beginning to end, and fear Jehovah's great and holy name. "We must all appear before the judgment-seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

In conclusion, are you, Reader, prepared for this Solemn Judgment?—Are you repentant for your transgressions, relying solely on the blood of the Lamb for their remission, and affording unquestionable evidence of the genuineness of your faith in him by keeping his commandments? If so, you are ready for that awful period, arrive when it may. If not, you are utterly unprepared. It matters not what you do if you make not the Judge your Saviour. He will surely condemn you. He cannot do otherwise. You cannot stand acquitted at the bar of your own conscience, the judge within you. How much less, then, can you at his! Be wise, therefore, and seize the present, precious season, and admit him into your heart as your wisdom, righteousness, sanctification, and redemption; then when he draws near the second time, to take vengeance on them that know not God, and obey not his Gospel, and to consummate the deliverance of his people, you, instead of saying "to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb," shall exclaim with rapture, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation;" be justified in his sight,

hear the welcome plaudit from his gracious lips, "Well done, good and faithful servant, enter thou into the joy of thy Lord;" be presented by him to his Father without spot or blemish, and with exceeding delight, and be admitted to full participation in the society, employment, felicity, and glory of heaven.

J. S.

CHRIST THE LIGHT OF THE WORLD.

How striking the simile! Is the natural sun the centre of the solar system, throwing out influences that illumine, warm, attract, conserve, and keep in harmonious order the mighty worlds which revolve around it?—so is Jesus Christ the great central Luminary and Power of the ineffably grander system of redemption. He, and he alone, is its Light, its Heat, its Attraction, its Conservator, its All-in-all. And as, were it possible for the natural sun to be taken out of the solar system, all would be therein darkness, coldness, disorder—a complete confusion and destruction; so would it be in reference to the redemption system, were Christ taken from it. He is essential to it. The solar system could not, according to the Creator's plan, exist without the sun; neither could the glorious system of our redemption without Christ. Do the planets revolve around the sun, and shine by borrowed light, reflecting the light they receive from the sun?—in like manner believers revolve around Christ, in the orbit of obedience, adoration, and love; and all their spiritual and moral light comes from him, the Sun of Righteousness. He shines upon them, and they, as the consequence, reflect his light. Would believers not be wandering stars—plunging into regions of doctrinal error, of terrible inconsistencies, of things prejudicial to their religious welfare and usefulness, of darkness, impurity, and misery; in a word, if they would not lose their religion, and finally plunge into the blackness and darkness of perdition, they must keep in the orbit of a constant, undeviating obedience to Christ, the centre of the great religious system—never deviating, even in the least, from the divinely-appointed circuit. Doing so, they are safe; they dwell beneath the light and warmth of Christ's celestial beams; they reflect his moral and spi-

ritual glory; and, radiant with borrowed rays divine, they run their glorious and heavenly circuit, bright and beautiful, amid the delight of angels, and the high approbation of God.

Is the sun the great source of light and heat?—Jesus Christ is the great Source of spiritual light and of religious heat; and all who want these benefactions, these unspeakable blessings, must come to him, the true Light, to enlighten the soul—the true Fire, to warm the heart.

How beautiful are the colourings of nature! The clouds, how bright and lovely, how rich with gorgeous hues and tints, changing with their ever-changing positions; and how beautifully are they fringed, as with brilliant ruby and golden amber! How beautifully is the earth painted, with rich and varied colours! The landscape is decorated with the lovely and the ten thousand flowers which make earth like a garden, so beautiful and brilliant in colour! Where does nature obtain the colouring elements—the glorious tints and brilliant hues?—From the sun. The varied colours are mixed up in his rays. He is the great painter of nature—the artist that with his pencil of light gives to nature such magnificent colours, such master-touches of inimitable richness and beauty. As the sun colours and beautifies the natural world, so does Christ, by his Spirit and grace, colour and beautify the spiritual and religious world. He colours the human soul with truth, with piety, with love, with virtue, honour, and every excellence; with the beauty of holiness, with all the loveliness of heaven. Eventually, he will beautify the whole earth with Christian truth and purity; make it resplendent with the beauty of holiness—the glory of God; and then earth will be a representation of heaven; a beautiful world—an Eden; a type of the celestial one.

The sun; how free its light, how universal its influences! Free as the light that shines, are the blessings of the Redeemer's grace. They may be had without money and without price. Whosoever will come, may come, and partake of the water of life *freely*. Universal as the solar influences, are the enlightening and saving influences of Jesus Christ. He is the *world's* truest Friend, the *world's* truest Benefactor, the *world's* Light. There is not

one spot on earth upon which the great orb of day sheds its light and influences, that is to be deprived of the light and saving influences of the Orb, Christ Jesus. He will flood the whole earth with knowledge—will bathe it with heavenly glory.

Winter reigns; the days are dark and gloomy; chilly rains descend, or hail-stones, or a snow-storm rages, and the snow-flakes cover the earth; nature appears withered, desolate, frozen. Behold! the sun, earth's liberator, is marching forth! He stretches forth his sceptre, and Winter's sceptre dissolves—her throne of ice melts away, and, lo! emancipated Nature revives; she looks cheerful and happy; puts forth her buds, and leaves, and flowers; and rejoices in the warmth of his bright and glowing beams. Sin has made a winter in the human soul; hence, how dark, how gloomy, how frozen, in reference to the things of God! and left to itself, it is locked up in a terrible winter, without any coming spring of hope, or approaching summer of true and purest enjoyment. But let the Sun of Righteousness march forth, and rise upon the soul; and then the cold, and gloomy, and desolate winter of its natural state passes away; the spring of Christian hope comes forth with all its buds and blossoms of religious satisfactions and joys; to be followed by the glorious summer of a high Christian experience, glowing with heaven's light, purity, and love; and finally consummated by heaven's unchanging summer. Then it may be said, in a high, and holy, and exquisitely delightful sense, Lo! the winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come; and the voice of the turtle is heard in our land. The fig-tree putteth forth her green figs, and the vines with the tender grape give a goodly smell. It is *summer with the soul*. Millions have this experience. Reader, may it be yours!

The sun is shining; and yon beautiful flowers their opening leaves display, and glad drink in the solar fire; and drinking in that pure, ethereal element which the sun so bountifully communicates, they drink in light, and warmth, and colouring-matter, and certain influences which make them look so lively, and lovely, and smell so sweetly. Christian! open your

mind, and heart, and soul to the Sun of Righteousness; throw your entire spiritual nature wide open to catch the beams Divine, and the Light of the world, Jesus Christ, will fill you with Divine illumination, with Divine purity, with Divine warmth; and, like the sunlight colouring the beautiful flowers, He will colour your spiritual nature with the beauty of holiness, with the hues of heaven.

W. B.

Mansfield.

YOUTHFUL PIETY.

WHAT a noble declaration was that of Obadiah, "I fear the Lord from my youth!" 1 Kings xviii. 12. Though steward in the household of Ahab, that idolatrous and wicked king, he was an eminently pious man. As his name imports, he was truly a servant of the Lord. He "feared the Lord greatly." In presenting the example of Obadiah for the imitation of others, especially of youth, we desire to persuade them also to commence a religious life now, while they are young.

Let the reader, then, consider what kind of a life it is that we speak of.

It is a **NEW** life. We are by nature depraved. To grow up in our natural state is to live in the practice of sin. We are not religious as a matter of course. A change of heart must take place in every one before piety begins to develop itself. We must be born again. In this new birth of the soul, old things pass away, all things become new.

It is a **HOLY** life. This new state to which regeneration introduces us is comparatively one of holiness. Not perfect indeed, nor does it become so in time, though the prevailing desires and affections accord more and more with the will of God. The change is wrought by the Holy Spirit, and its only evidence is a holy life, both in its internal exercises and outward manifestations.

It is a **HAPPY** life. The desire of happiness is innate. We all love it—we all seek it. Now can we be happy, and at the same religious? Most certainly; indeed there is no true happiness without religion. There is no source of real enjoyment denied the Christian; while there are springs of the purest delight known only to the believer in Jesus. He only has peace of conscience and joy in the Holy Ghost. He is happy in the possession of the rational pleasures of this life,

and in his anticipations of the blessedness of the heavenly state.

It is, moreover, the **ONLY** life which ensures eternal life. The wages of sin is death. The rich man lifted up his eyes, being in torments, while Lazarus was in Abraham's bosom. The promise of salvation is only to those who live by faith. Every other way of living but this must end in eternal death. What folly, then, to walk in any of them for a moment!

But to the youth who do not fear the Lord, we desire to address a few reasons in favour of their becoming pious *early* in life.

1. Death may prevent your conversion at any later period. How many, who had fully determined to repent, have been cut off in their sins ere the set time came. Have you any assurance that God will spare you for a more convenient season?

2. Youth are ordinarily more susceptible to religious impressions than persons of a maturer age. Though your life should be prolonged to three-score years and ten, your heart might never be more ready to yield to the impress of Divine truth than at the present moment. If you are not converted soon, there is but little hope that you ever will be. To you, then, may be addressed, with special emphasis, those words of solemn admonition, "To-day if ye will hear his voice, harden not your hearts."

3. You have less to repent of now than you will have after living a longer time estranged from God. You have but commenced a course of folly and sin. Your transgressions are not as numerous nor as aggravated as they will be. Great as you would find the burden of your guilt to be were you now to feel truly convicted, its weight would be as nothing in comparison with the heavy load which would oppress you should you, perchance in old age, seek relief at the cross from the accumulated sins of a whole life.

4. You would have more time to grow in grace. Those who are converted late in life have but a short period for maturing their Christian character, and they rarely manifest any remarkable degree of piety. The most eminent saints are almost, without exception, those who sought the Lord in the dew of their youth.

5. You could do more good before you die. How often do persons on a

dying bed lament that they had not begun to serve the Lord at an earlier period of life. Then they might have been so much more useful. How many opportunities during their best years for labour had been lost! Will such be your regrets?

6. God is particularly pleased with young converts. He gives a special promise to those who seek him early. He says to the young, "Remember now thy Creator in the days of thy youth." Those persons mentioned in the Scriptures as his favourites, became pious in their earlier years.

Who is now ready to say, "I will begin from this time to fear the Lord?" Oh, do not fear man. Do not be ashamed to own Christ. Like Obadiah, you may be surrounded by the thoughtless and profane. Fear them not. Take your stand, at once, before the world, as the friends of God—the humble and faithful followers of the Redeemer.

REDEEMING THE TIME.

It is the end of one, the beginning of another year; the sealing up of the past, the opening of the future; an era in probation; a crisis, it may be, in life, of death, for eternity. How fit the season for beginning anew the great work of "redeeming the time!"

In devout thankfulness.—Another year our lives have been spared, and we surrounded with God's mercies. Life, health, food, raiment, society, friends, the joyous flowers, and ripening harvests—all these God has given. He has blessed us publicly, in our country, and personally, in our families; and continued to us Sabbaths and means of grace, and the offers of salvation through his Son. "Every good and perfect gift cometh down from him." "Bless," then, "the Lord, O our souls, and forget not all his benefits."

As a time of serious reckoning. Anticipating the final day, let us search and try our ways, and prepare for the account of our stewardship. Another year has fled. How have we spent it? It has given us time; have we redeemed it? Sabbaths; have we improved them? Divine truth; have we made it a savour of life? Mercies; have they led to repentance? Afflictions; have they been sanctified? Seasons for prayer; have they found us at the throne of grace? Opportunities; have we made the most of them? A continued probation; have we spent

it in working out our salvation, in blessing man, and glorifying God?

As a time of deep humiliation.—Side by side with the mercies of the past, rise up also its sins—sins of thought, feeling, motive, conduct, omission, commission; enough to humble us in the very dust before God. Let us not close our eyes to these sins; but, like Pharaoh's chief butler, confess, "I do remember my faults this day;" and, like the penitent Peter, as "we think thereon," let us "weep." Looking away from the failings of others, let us ponder our own; and let the burden of our grief be, that "against God we have sinned;" the burden of our prayer, that he would "be merciful to us."

As a time of solemn resolutions.—As God is turning over a new leaf in the book of judgment, how proper that we do the same in our plans of life! How becoming are new resolutions for a new year—solemn purposes for so solemn a season. With Elisha, then, let us resolve, "If we have done iniquity, we will do so no more." Let us aim, in the future, to be wiser, happier, holier, more humble, obedient, watchful, and prayerful, than in the past; more carefully to avoid evil habits, and form good ones, to seek for higher attainments and for greater progress in the Divine life. Knowing the uncertainty of all future time, let us resolve,

"To seize the present moment as it flies,
And stamp the marks of wisdom on its wings;
To let it not elude our grasp; but, like
The good old patriarch of God's holy word,
Hold the fleet angel fast until he bless us."

Let us "live with our might while we do live," and "continually do whatever is most for the glory of God, and our own good, profit, and pleasure, whether now, or never so many myriads of ages hence."

As a time of salutary fear.—"This year thou shalt die," may be written of us. Let us live as if it were; for "the time is short," and "we know not what a day may bring forth." Let us then fear, lest we fall into temptation or a snare, or be found idle and unprepared when our Lord shall come; lest a promise being left us of entering into his rest, any one of us should ever seem to come short of it. Do all that we can to stand, and then fear lest we fall, and by the grace of God we are safe.

As a time of earnest prayer.—Without this, all else is in vain—in vain our

thankfulness, self-examination, humility, purposes, and fears, if unattended with God's blessing. To him, then, let us send up the heartfelt petition, "So teach us to number our days, that we may apply our hearts unto wisdom." Standing between the unchanging past and the unknown future, let our language be,

"Thanks for mercies past receive;
Pardon of our sins renew;
Teach us henceforth how to live
With eternity in view."

Let us not so much pray to live long as well; not so much for the increase of our days as of our graces; for the extension of our time as of our usefulness; that we may live for the good of men and the glory of God. Such be our prayer, and effort, too; and we shall "redeem the time" to wise purposes, holy aims, and blessed ends. And whether another year find us in time or eternity, it will be well with us for ever. Our time will have been so redeemed that our eternity will be for ever blessed.

END OF THE YEAR.

THE approaching end of the year 1854 may well suggest appropriate reflections on the flight of time, and the rapidly passing away of all our years allotted to us on earth.

There is something melancholy in the end of almost everything. The evening is the most solemn period of the day. Saturday is the least cheerful day of the week. The termination of the year is the most melancholy season which it contains. The termination of a ministry, or the resignation of a civil office, long holden, is rarely met by any man, however desirable his judgment may pronounce it, without feelings of irresistible regret. The close of life is undoubtedly the most melancholy event through which we pass in the present world, and requires the brightest hopes of a glorious immortality to reconcile to it, however free it may be from pain and suffering, either the mind of the dying person, or the minds of those who surround his bed.

We are now about to bid farewell to another year. Its last suns are rolling through their circuit, and about to set for ever. Its day is spent; its evening is beginning to fade into never-ending

darkness. Many important events, joyful or melancholy, useful or useless to us, has it brought into being during its course. Its nature, continuance, advantages, or disadvantages, and the manner in which it has been employed, together with various other things, well deserve to be recalled, and reviewed by us, and may be made the means of real and lasting good.

The year, which we have almost finished, is a seventieth part of the life of man. How little does that part now seem! When it commenced, its end appeared to be distant; yet how soon has it arrived! How momentary the space between its commencement and its conclusion! How few, indistinct, and feeble, are the traces of it in our recollection! How faint an image of its varied events are we able to call up before the mind! How much does the flight of its days, weeks, and months, resemble a tale that is told!

Go to the man of grey hairs, and he will tell you that seventy such years seem to him but little longer than one, and that his own life, styled long in the customary language of men, is in his view more like a dream than a reality; that it has fled away before he was aware, and has scarcely left an abiding impression on his memory; that since he arrived at the age of twenty, every year has become shorter than the preceding; and that a month in his youth or childhood seemed to him as long as twelve in the decline of life. What, according to this unexceptionable testimony, is then the amount of the whole term allotted to man? How strongly does it resemble "a tale that is told!"

AN ADDRESS TO YOUNG PERSONS ON THEIR UNION WITH THE CHURCH.

MY YOUNG FRIENDS,—I congratulate you on the step which you have now taken. You have avouched the Lord to be your God. You have cast in your lot with his people. You have acknowledged your obligation to Christ, and have expressed your determination to live and die in his service, and you have done this, I should hope, from mature deliberation. As the result of intelligent conviction, you have seen what your duty is, and you have complied with it. May you never have occasion to regret the decision to which you have come. May your future course prove the sincerity of your present profession, and furnish to your brethren ground of increasing confidence in your Christian character.

And now, in offering a few words of advice and exhortation, I shall confine myself to such particulars as seem to me most appropriate to your present circumstances, viewed in connection with what lies before you.

I. First of all, then, let it be your concern to secure a thorough and practical acquaintance with divine truth. Nothing can be more important. In a sense, it lies at the foundation of all your future comfort and progress. From the truth the peace which you now enjoy has been derived. It is the great instrument of your sanctification. On it, under the teaching of the Holy Spirit, your progress in holiness and your defence against the manifold dangers to which you necessarily will be exposed depend; the more accurate and enlarged your knowledge of the word of God becomes, the better will you be prepared to answer the claims of your Christian profession. Guard against the mistake of satisfying yourselves with a superficial acquaintance with the mere elements of Christianity. Master them by all means, and then regard it as your duty to proceed from them to as full a comprehension as possible of the whole range of truth in its various connections and bearings. Revelation contains a great variety of doctrines which, though not arranged in systematic order, have a unity and coherence amongst them. They are capable of being constructed into a consistent whole. Every part, though not equally important, has its use, and may be made to contribute to your profit and improvement. Christ, in his person and offices and work, is the grand subject of revelation which gives interest to all its subordinate details, and an accurate knowledge of these details will be found to throw frequently unexpected light on the Saviour's work and make him more precious to your souls. He will ever be the most consistent and useful Christian who is established and nourished up in sound doctrine. It is not my intention to recommend a rigid and stiff adherence to any system or to the phraseology in which its peculiarities are expressed. There is a noble freedom in Scripture quite above this. While a compact unity belongs to the disclosures of revelation, it is not to be expected that in all cases the connection between its several parts should be discerned by us. A liberty is used and allowed by the sacred writers which we need not be afraid to imitate. It is enough that our views are conformed generally to the breadth of scriptural representation, even although there should be the appearance, and it can only be the appearance, of inconsistency. An intelligent attention to the workings of practical religion in your own hearts will supply you with the best means of reconciling what is seemingly at variance in your views of truth.

In seeking this enlarged acquaintance with Divine truth, your chief dependence must be placed on the word of God itself. There alone truth is stated fully, clearly, and accurately, free from any admixture of error. Regard the Bible as the infallible standard from which all your views must be derived, and by which all your religious opinions must be tested. Be it your business to study it with an earnestness of application corres-

ponding to the importance of its contents. Beware of a superficial perusal—of running over a chapter with whatever regularity as the mere effect of habit, or to quiet conscience. You may read in this spirit not only without benefit, but so as to acquire a callousness to impression which will be deeply and permanently injurious. Strive to understand it—to get a practical conception of its meaning, and to make it your own; compare its statements with each other. Observe how one passage confirms or modifies another. Accustom yourselves to form your views, not so much from particular isolated texts as from the connection in which they severally occur; and, as the result which may be apparent from the combination of all that relates to the same subject. Watch with jealousy any secret dislike which may arise in your mind against particular doctrines, and the tendency to handle Scripture violently as the consequence of that dislike. Never consider simple difficulties a sufficient reason for the rejection of any truth to which the Bible gives a clear testimony. In short, deal fairly and honestly with the word of God, and embrace whatever it reveals without fear or hesitation.

But, while giving this prominent attention to Scripture, you will be ever ready to take advantage of every help to the right understanding of it which may be placed within your reach. The ministry of the Gospel will materially aid you. It has been instituted for this very purpose; your attendance on it will be regular and devout; you will pay becoming regard to what is brought before you—not that you are to receive unhesitatingly whatever the preacher may say; but bringing all to the test of Scripture you must ascertain for yourselves whether these things are so. The most efficient ministry is not the one which supercedes the Bible and makes you the blind slave of human teaching, but the one which stimulates and aids you to search it for yourselves. The press, too, is not to be despised. It will furnish you with abundance of instructive and profitable reading, as you may have leisure to take advantage of it. I need not specify particular books. It may be enough to state that there is hardly any state of mind to which you will not find something peculiarly adapted. And, moreover, it may greatly assist you to obtain a connected view of Divine truth, and a distinct conception of its several doctrines, were you to select some compendious summary of the Gospel system for examination. For persons in your circumstances, I know few things better for this purpose than the "Assembly's Catechism." It is short and cheap. Though not a faultless, it is an admirable compend of Christian truth. With ordinary discretion, it may be used in our Christian families and by our young people with the best effect; as a whole, I know nothing superior to it, and for one, I should very much regret its disuse. You must, however, employ all these helps wisely in strict subordination to the infallible record. All human means have necessarily their measure of infirmity and mistake, and their proper value consists only in their power of prompting and aiding you in the profitable

study of the Scriptures for yourselves. The end which you ought steadily to have in view is a practical and experimental acquaintance with Divine truth, not making it so much the subject of intellectual apprehension as applying to your own case and making it subservient to the purposes of the Divine life. On a sound knowledge of the Gospel depend alike your individual profit and comfort, as well as your power to benefit others in any walk of Christian usefulness.

II. Attend, in the next place, to the cultivation of devotional habits. Live near to God. Prayer is a necessity of the Divine life, but it must be true prayer—not a mere form—not an engagement to which custom reconciles you. It must be the utterance of the desires of your heart, under the promptings of the Spirit of God, and offered through faith in the one Mediator. You will have need to exercise a constant jealousy over every thing which threatens to unfit you for this important duty; you may depend upon it that the spirit of prayer can never be attained and preserved without great watchfulness and circumspection; you live amidst a thousand influences unfriendly to it, the injurious nature of some of which you may little suspect. Whenever you are sensible of becoming cold and formal in your devotions, take the alarm instantly. There is no evil that so rapidly grows upon one as this, unless vigorously and promptly checked. When once you begin to treat it lightly, the deceitfulness of your heart will have little difficulty in reconciling you to it. The first indication of spiritual declension usually presents itself in the closet, and a man may contrive to maintain the form of prayer long after the life of religion in his soul has become seriously affected. Get your heart thoroughly engaged in your devotions. Do not overlook the mercies for which you ought to be thankful, as well as the sins which you have to confess, and the necessities which you need to have supplied. Praise and adoration are as important parts of this duty as supplication. Let your prayer be Catholic, directed to what concerns the interests of the church at large and the glory of Christ, as well as to what has reference to your personal condition. This enlarged and comprehensive spirit, which embraces all that affects Christ's honour in the world, is of far more importance to the earnestness, success, and life of our prayers, than is generally imagined.

Stated times of devotion, too, should be regularly observed, and nothing should be suffered to interrupt them. Engaged as you are in the active business of life, you will find it impossible to manage this aright without system and firmness in adhering to it; you may be in danger of satisfying yourselves with brief and perfunctory prayers, and you may be tempted to admit any excuse for hurrying them over. It is no doubt to be expected, that occasions may arise when extraordinary demands will be made upon your time, but be it your care to arrange accordingly. So order all your engagements, that you may be able to command leisure for stated communion with God, and generally speaking you will have no difficulty about this if you are in earnest. Never forget that,

when once the spirit of prayer decays, it is the sure token of feebleness and declension, and, perhaps, of approaching apostasy.

III. Further, your religion must be the habit of your life. Living and dying you are the Lord's. Your profession must not be a garb put on and laid aside according to circumstances, but part of yourself. Wherever you are, and whatever your occupation, you must act in character; you are not to suppose that your secular duties are so distinct from your religion, that they may be well enough performed irrespective of it altogether. This is a false and dangerous notion, and, should you entertain it, will be found productive of great mischief to you. Diligent and industrious you ought to be, and more so than ever; not, however, under the influence of any sordid or inferior motive, but from a desire to please Christ, whose servant you have become. In all your duties, however common or menial they may be, a strong element of Christian principle must be infused; you are not your own, but bought with a price, and therefore bound to glorify God in your soul and body, which are his; you serve the Lord Christ, from whom you are to expect the recompense of reward. In your worldly calling you are not at liberty to conform to practices, however sanctioned by general custom, which your conscience tells you God will not approve. In acting on this simple principle, you may have to suffer inconvenience—you may be derided and scoffed at—you may be called rigid and precise—you may have to forego advantages which others readily secure by a less conscientious course. No matter, you must learn to be firm, and to preserve your own purity at any cost; your religion is worth nothing if it does not enable you cheerfully to submit to these evils. In short, your Christian principle must permanently affect every manifestation of your personal character. It must teach you self-control. It must give a new direction to your aims. It must regulate your intercourse in society. It must preside over and govern you in your place of business. It must adorn you in the family, as well as influence you in your strictly religious services. This is the law of your profession, which you cannot alter if you would, and which, if you are rightly imbued with the spirit of the Gospel, you will not wish to be other than it is.

IV. Give sedulous attention to the cultivation of personal piety—to the firm correction of any evils of which you may be conscious, and to the increase of the principles and graces of your Christian character. Strive to gain a practical knowledge of yourself. Avoid dwelling morbidly on your infirmities and shortcomings; while not insensible to them, let it be your endeavour to feed on Christ, the grand source of all inward strength, and the sure means of enabling you to overcome every evil to which you may be exposed. Give free play to your Christian principles. Be on your guard against everything that threatens to enfeeble them. Let your reading be select and profitable; eschew what is trifling—the mere ephemeral trash so plentiful in the present day. A taste for this is vicious, and perverts the manliness and

vigour of Christian principle. Be prudent in the choice of your associates; see to it that they are persons of sure character, from whose intercourse you may derive some permanent benefit. Do not attempt more in the way of service for the good of others, than you have strength and ability to accomplish. You are but young, as Christians, and however warm your feelings may now be, your principles may be much feebler than you are aware of. There is danger that you may be induced to undertake what may prove a source of entanglement and perplexity to you. Useful you ought to be, but you must take care that your efforts in this direction are adapted to your spiritual condition: that what you take in hand may be well done, and be made to contribute to your spiritual improvement. Many young persons, I fear, err in this respect. They are prevailed upon to engage without reflection in services which rob them of the little leisure which they can command, and which their own spiritual necessities require them to appropriate to themselves; and the consequence is that their spiritual state suffers, and the work which they have undertaken is slovenly and imperfectly done. Their progress is arrested. They continue feeble and uncomfortable. Their piety is for a long while doubtful to themselves, and unsatisfactory in its manifestation to others. Be on your guard against this snare. Remember that your growth in grace is your first concern, and that what you do for others must be that only which is suited to your leisure and strength. This is the course of safety, and by pursuing it prudently, you will in time find yourselves in a condition to undertake more important services with advantage to yourselves and with benefit to others.

V. Further, by the step which you have now taken, you have associated yourselves with Christian brethren towards whom you have important duties to discharge, just as they owe corresponding duties to you. Never think lightly of your church connexion. Look upon it as sacred and permanent not to be dissolved, save for an adequate and necessary reason. Your removal in the providence of God to a distance, or perhaps measures taken by the church to which you belong, to create a new interest in some other locality, and which from convenience or some other good reason, it may appear to be your duty actively to sustain, may justify and require the termination of your connection with them; but do not allow whim or caprice, or any trifling matter, to sever it. When removal to a distance renders it impossible for you any longer to worship with them, let no time unnecessarily elapse before you seek union with some other fellowship. The way in which many trifle with their church privileges is greatly to be deplored, and indicates some serious defect in their Christian character. Never be guilty of any thing so unbecoming and discreditable, and the best means of removing all temptation to this will be found in an earnest endeavour to understand and to discharge the duties which your position as a member of the church imposes. Be zealous in this matter, Let your attendance on all the means of grace

be regular. Whenever your brethren assemble for worship, make it your business to be present, if at all possible. Submit to any reasonable sacrifice for this purpose. Take a warm interest in the prosperity of the church. Let your prayers be offered without ceasing on this behalf, not forgetting him who ministers to you the word of life. Cultivate a friendly feeling towards all your fellow members. Without expecting too much from them, be ever ready to reciprocate all that is kind and affectionate in your intercourse with them. Do not easily take offence; a morbidly sensitive and exacting temper, ever disposed to magnify trifles and to discern slights where none are intended, is the bane of fellowship. Be prompt to sympathise with any of your brethren when distress and affliction overtake them. Be condescending to the poor. Let love, in short, rule in your heart, and give it full and appropriate expression on all suitable occasions. By adopting this course, you will soon find yourselves bound to the church with a strength of attachment which will make the very idea of the severance of your connexion inexpressibly painful to you. The church will become your home, and fellowship will prove a reality to you, ministering to your comfort and improvement to an extent which they alone who thus act can adequately estimate.

These hints, for they are nothing more, will, I trust, receive your candid and careful attention. May your profession be honourable and consistent, worthy of Him who has called you by his grace, and a source of strength to the church of which you are a member. May the Lord bless you and keep you. May you be useful and happy in the connexion which you have chosen; and after your course is run, may an abundant entrance be ministered to you into God's everlasting kingdom. K.

SCRIPTURE ILLUSTRATIONS.

"The feast of the dedication."—JOHN x. 22.

THE import of this feast of dedication has been differently understood by different writers. Some think that it commemorated the dedication of Solomon's Temple; others, that of the Temple built after the captivity. But the evangelist says that "it was then winter;" which enables us to determine that it was neither of these, as Solomon's Temple was dedicated in the autumn, and Zerubabel's in the early spring. Besides, we do not know that any annual festival was held to commemorate either of these events. The festival here intended must therefore have been that feast of dedication appointed by Judas Maccabeus and his brethren, on occasion of the purification of the Temple, and the renewal of the altar after the profanation of Antiochus Epiphanes (1 Macc. v., 2 Macc. x.) This feast lasted eight days, and commenced on the twenty-fifth of the month Chisleu, which answered to parts of December and January. Although this feast was thus only of human institution, it was observed as religiously as it could have been if of

Divine appointment. Josephus informs us that it was a festival much regarded in his time. Although the feast was principally kept at Jerusalem, it was not, like the other annual feasts, confined to that city; for the Jewish writers mention the feast of dedication as being kept at other places also. This feast was otherwise called the "Feast of Lights," from the illumination which attended its celebration, and which was progressively increased with the continuance of the feast. Thus every house was expected to light up a lamp on the occasion, whether its inmates were many or one only; one lamp was added every day, until, on the eighth day of the feast, eight lamps were burning. Less than this could not be done; but there was nothing to prevent more from being done by persons whose circumstances allowed, and who wished to do honour to the festival. These sometimes provided a lamp for every inmate, for every one of whom a lamp was added every night, so that a house which began with ten lights would end with eighty. This festival, with some variations, continues to be celebrated by the Jews of the present day.

"Whom the men of Gath . . . slew, because they came down to take away their cattle."—1 CHRON. vii. 21.

HERE is an interesting passage of the history of the Hebrews while in Egypt, which we nowhere else find. That the circumstance occurred before the Hebrews left Egypt, is very evident, but it would not appear to have been any great while before. The Chaldee Paraphrase says it was thirty years previous; but the precise period is uncertain. We learn from it that the patriarch Ephraim lived to a very advanced age; and that the Hebrews, whatever at that time may have been the nature of their subjection to the Egyptians, retained their pastoral character, and in it acted with a considerable degree of independence. There have been many explanations of the particular transaction; most of them intended for the purpose of explaining away its obvious meaning, in order to relieve the Ephraimites from the apparent blame attached to a warlike excursion against the Philistines, for the sake of plundering their flocks. But all these explanations proceed on mistaken ideas as to the real character and position of the Oriental nomades. They are not such persons as those shepherds, known in poetry, who pass their time in harmlessly piping by the water-brooks. They are rather "men of war from their youth"—skilful in the use of

arms, and prone to use them; and who consider no undertaking more lawful, or even more honourable, than an expedition for the purpose of plundering the flocks and herds belonging to the inhabitants of towns, or even to other pastoral tribes which may not happen to be on terms of strict alliance with their own. That the expedition of the pastoral Ephraimites against the Gathites was of this nature, we think in the highest degree probable; and we really cannot see the least necessity for supposing that the Hebrew herdsmen were different from other Asiatic nomades, and influenced by a class of ideas concerning property which *we*, with our different habits, think they ought to entertain, but which are quite unknown to the desert shepherds of the East. The shepherds who attend the flocks of a settled people are, of course, different from these, even in the East.

PRACTICAL ILLUSTRATION OF I. COR. XVI. 2.

A shoemaker, residing in the State of New Jersey, in very moderate circumstances, yet remarkably benevolent, was asked how he contrived to give so much. He replied that it was easily done, by obeying St. Paul's precept in I Cor. xvi. 2, "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him." "I earn," said he, "one day with another, about a dollar a day, and I can, without inconvenience to myself or family, lay by five cents of the sum for charitable purposes; the amount is thirty cents a week. My wife takes in sewing and washing, and earns something like two dollars a week, and she lays by ten cents of that. My children, each of them, earn a shilling or two, and are glad to contribute their penny; so that, altogether, we lay by us in store about forty cents a week; and if we have been unusually prospered, we contribute something more. The weekly amount is deposited every Sabbath morning in a box kept for that purpose, and reserved for future use. Thus, by these small earnings, we have learned that it is more blessed to give than to receive. The yearly amount saved in this way is about *twenty-five dollars*, and I distribute this among the various benevolent societies, according to the best of my judgment." Reader, do you admire and commend this systematic benevolence? Go thou and do likewise. Soon thy opportunities of doing good will terminate, and thy property be resigned to the hands and disposal of others. "It is more blessed to give than receive."

Lessons by the Way; or, Things to Think On.

GEMS FROM MATTHEW HENRY.

God's favour is the only favour that is satisfactory to the soul, and puts true gladness into the heart.

Those that do the will of God heartily will do it speedily; while we delay, time is lost, and the heart hardened.

If those that should be our helpers in the way of our duty prove hindrances to us, let not that drive us from it.

All good men lay the interests of God's church nearer their hearts than any secular interest or concern of their own.

We lose Divine favours if we slight them.

It is good to belong to the family of a godly man; it is safe and comfortable to dwell under such a shadow.

Children often fare the better for the piety of their ancestors in this world, even though they may be themselves degenerate.

Our daily devotions must be looked upon as the most needful of our daily works, and the most pleasant of our daily comforts.

The tree of life is better than the tree of knowledge.

Serious godliness is the best learning.

The only way to be happy is to be holy.

God will dwell with those that prepare him an habitation.

As many as God loves he will remind of neglected duties one way or other, either by conscience or providence.

A good man desires to be acquainted with all the will of God, whether it make for him or against him.

Hearing must be in order to doing; knowledge in order to practice.

Promised mercies must be fetched in by prayer.

Retirement is a good friend to communion with God.

Consideration is the first step towards conversation.

A careful conformity to moral precepts recommends us to God more than all ceremonial observances.

They that are cut off from public ordinances are likely to lose all religion, and will by degrees cease from fearing the Lord.

God is pleased with willing worship, but not with will-worship.

When we cannot do what we would, we must make conscience of doing what we can in the acts of devotion.

As secret worship, the more secret the better; so public worship, the more public the better.

Most people would rather be told their fortune than told their duty; how to be rich, than how to be saved; so preposterous is the care of fallen man!

It must be a constant pleasure to us to think of God, to hear from him, to speak to him, and to serve him.

Those that would be religious must be very cautious, and walk circumspectly.

In all our choices this principle should overrule us, that *that* is best for us which is best for our souls.

We cannot expect the benefit of the promises unless we make conscience of the precepts.

Every business has both its conveniences and inconveniences; and, therefore, whatever Providence has made our business, we ought to bring our minds to it; and it is really a great happiness, whatever our lot is, to be easy with it.

Let those that think themselves buried alive, be content to shine like lamps in their sepulchres, and wait till God's time comes for setting them in a candlestick.

Faith in God's promise ought not to supersede, but encourage our diligence in the use of proper means.

We ought to bring our mind to our condition, when our condition is not to our mind.

Villages are cities to a contented mind.

They that are penitent themselves will be pitiful to others.

A FLIGHT OF LOCUSTS.

An Indian traveller thus describes the appearance presented by a flight of locusts.—After leaving the post of Desmuchados, or Gallegos, and at some considerable distance from it, the day being unusually clear, and not a cloud to veil the piercing rays of a mid-day sun, I perceived, all at once, far in advance of me, a cloud gradually spreading itself along the horizon, of a density so opaque that it ultimately dimmed the brilliancy of the sun, and made it appear as if partially eclipsed. Thinking that, probably, it was an approaching tornado, I began to take the usual precautions against it, when one of my men informed me that the extraordinary effect I saw was produced by locusts. I immediately applied my glass to my eye, and I could plainly distinguish myriads of these insects coming on towards us. Our course lay through the very midst of the flight, and as they drew near, each individual could be clearly recognised, the whole body of them forming what might be compared to a veil of gauze, through which the earth and sky were more or less obscured, as it was wreathed like large volumes of smoke by every zephyr or gust of wind. When we got into the midst of them, they came down upon us like hail, the coach being literally covered with them inside and outside. The earth, and every object on it, every tree or blade of grass, exhibited one living mass of these destructive insects. In size and appearance they resemble large grasshoppers, having four wings of a green and red colour. It was a painful reflection to me when I considered that they were spreading their devastating presence over so large a district, leaving famine and desolation in their rear; and that the beautiful country, over which my eye now ranged, should, in the course of a few days, become a barren waste, and that the fruits of the labour so frugally exerted, should be thus utterly destroyed. The time of their passing us in one dense and almost interminable cloud, was at least two hours and a half; and estimating from this circumstance the extent of the ground which they covered, I should imagine that it must have been a tract of many square miles.

THE PRAYER OF THE RIGHTEOUS.

Some thirty-five years since, there lived a man in the town of —, in Northern Vermont, having a companion, and four children of tender age. Their circumstances were not simply humble, but quite dependent on his daily earnings, and the scanty products of that uncultivated section of the State. A log cabin was their dwelling. Here he had commenced his manly toils, in expectation of prolonged life, and in earnest hope of years of plenty yet to arise. "A man's heart deviseth his way, but the Lord directeth his steps." At length he sickened and died, leaving a dependent widow, and her more dependent children. But the widow's God still lives, and never forgets the fatherless. Notwithstanding his treatment

of them, "his judgments" often become "a great deep." So they were seen to be in the case of those dwelling in that desolate wilderness-home. Forscarce had the grave of the father been made, ere the mother likewise fell a victim to the stern archer, leaving all the care of her tender and loved ones to Him who hears "the ravens cry." "And," said the Rev. Dr. C., now of Massachusetts, who, though then living at some distance, was called to officiate at the funerals of both parents, "I was greatly concerned for the orphans; and if ever I prayed, it was for them. A few weeks after the mother's burial, I saw the select-men of the town, and inquired after the orphans, and being informed that they had all been provided with good homes, I exclaimed, 'This is wonderful—it has been done so quickly.' 'Oh,' said they, 'we remembered your prayer for them.' We see how 'the effectual, fervent prayer of the righteous availeth much.'"

THIS IS MY FIG-TREE.

A minister says, "In one of my visits to a poor and afflicted family, I was much encouraged by the simple narration of the mother of a dear boy, one of our 320 poor children who attend our Sabbath and daily schools; he was not quite eight years old. The poverty of our villagers is such, that scarcely any provision can be made for the purchase of fuel. Twenty-five cents a day (in some cases less), is all that a man, his wife and family, have to subsist upon. The children are, therefore, sent out upon the hills to gather sticks to boil the potatoes. Upon the hills are caverns, from whence stones and gravel are dug. After making some inquiries of the mother, as to her children, she said, 'I must tell you what gave me so much delight. I sent out my son to gather a little fuel on the hill; he remained longer than usual. I went out to seek him; he had got his bundle of sticks, and his Testament spread upon the fuel, and was kneeling down to read. "What are you doing there, my boy?" I said. The child replied, "You know, mother, Mr. H. preached about being under the fig-tree. This is my fig-tree." The eyes of the mother filled with tears as she told me of her dear child. May he grow in favour with God and man! How encouraging to parents, ministers, and Sabbath-school teachers, are facts like these!"

SACREDNESS OF TEARS.

There is a sacredness in tears. They are not a mark of weakness, but of power. They speak more eloquently than ten thousand tongues. They are the messengers of overwhelming grief, of deep contrition, of unspeakable love. If there were wanting any argument to prove that man is not mortal, I would look for it in the strong, convulsive emotions of the breast, when the soul has been deeply agitated, when the fountains of feeling are rising, and when the tears are gushing forth in crystal streams. Oh, speak not harshly of the stricken one, weeping in silence! Break not the deep solemnity by rude laughter, or intrusive footsteps. Despise not woman's tears—they are what make her an angel. Scoff not if the stern heart of

manhood is sometimes melted to tears—they are what help to elevate him above the brute. I love to see tears of affection. They are painful tokens, but still most holy. There is a pleasure in tears—an awful pleasure. If there were none on earth to shed a tear for me, I should be loath to live; and if no one might weep over my grave, I could never die in peace.—*Dr. Johnson.*

BUNYAN'S ESCAPES.

Bunyan had some providential escapes during his early life. Once he fell into a creek of the sea, once out of a boat into the river Ouse, near Bedford, and each time he was narrowly saved from drowning. One day, an adder crossed his path. He stunned it with a stick, then forced open its mouth with a stick, and plucked out the tongue, which he supposed to be the sting, with his fingers; "by which act," he says, "had not God been merciful unto me, I might, by my desperation, have brought myself to an end." If this indeed were an adder, and not a harmless snake, his escape from the fangs was more remarkable than he himself was aware of. A circumstance which was likely to impress him more deeply occurred in the eighteenth year of his age, when, being a soldier in the Parliament's army, he was drawn to go to the siege of Leicester, in 1645. One of the same company wished to go in his stead; Bunyan consented to exchange with him, and this volunteer substitute, standing sentinel one day at the siege, was shot through the head with a musket ball. "This risk," Sir Walter Scott observes, "was one somewhat resembling the escape of Sir Roger de Coverly, in an action at Worcester, who was saved from the slaughter of that action by having been absent from the field."—*Southey.*

AN INDIAN BURIAL.

"Beside the two huts and the chapel, there was another cabin on the bank of the river, a little concealed from view, and close by a rancho. Three deaths had recently taken place in this hut, and the inhabitants had abandoned it. In the middle of the hut were three graves, and as we entered, it was dark and gloomy, the sun being hidden by the rising clouds. The mode of burial among the Jurúnas, Padre Torquato told us, is very simple: the dead body is wrapped up in the rede and placed upon a mat made of palm-leaves (tupé); a second mat is then covered over it, the grave is filled up with earth (which must be fetched from the depths of the forest), and a third tupé is finally laid over the whole. Upon a man's grave are laid his bow and arrows, and paddle; while at the interment of a woman all that she possessed is thrown into the river. Some time after burial, when only the bones remain, these are taken by the relatives out of the earth, and hung up in a mat or basket under the roof of the hut. Thus in every dwelling of the Jurúnas (except the deserted one just mentioned) we found the bones of the dead preserved in the abodes of the living. During the first twelvemonth the survivors go every morning and evening to the grave, to weep and wail; and it is the first duty of any

member of the family who has been absent, on his return to the village, to begin a lamentation for the dead."

BE GENTLE.

"I walked," said Henry Martyn, "into the village where the boats stopped for the night, and found the worshippers of Gali by the sound of their drums and cymbals. I did not speak to them, on account of their being Bengalese. But being invited to walk in by the Brahmins, I walked within the railing, and asked a few questions about the idol. The Brahmin, who spoke bad Hindostan, disputed with great heat, and his tongue ran faster than I could follow, and the people, who were about one hundred, shouted applause. But I continued to ask my questions without making any remark upon the answers. I asked, among other things, whether what I had heard of Vishnu and Brahma were true, which they confessed. I forbore to press him with the consequences, which he seemed to feel, and so I told him what was my belief. The man grew quite mild, and said it was *chula bat*, (good words), and asked me seriously at last, what I thought—was idol worship true or false? I felt it a matter of thankfulness that I could make known the truth of God, though but a stammerer, and that I had declared it in the presence of a devil. And this I also learned, that the power of gentleness is irresistible."

CONTENTMENT.

In Vienna a magnificent house was built by a nobleman, on the front of which is a stone with this inscription:—"This house was erected by Count D—, to be given to the first man who can prove that he is really contented." One day a stranger knocked at the gate, and desired to speak with the master. "I am come," said he, "to take possession of this house, as I find you have built it in order to bestow it upon the man who is really contented. Now I am in that state, of which I am willing to make oath: you will therefore please, sir, to give me immediate possession." The count did not interrupt him till he had finished his speech, when he replied, "You are quite right, sir, with respect to my intentions; but, as I do not discover the least pretension you have to the character of a contented man, I beg you will retire. If you were quite contented, you would not want my house!"

THE HEAVENLY REST.

"Rest! how sweet the sound! It is melody to my ears! It lies as a reviving cordial at my heart, and from thence sends forth lively spirits, which beat through all the pulses of my soul! Rest—not as the stone that rests upon the earth, nor as this flesh shall rest in the grave, nor such a rest as the carnal world desires. O blessed rest! when we rest not day and night, saying, 'Holy holy, holy, Lord God Almighty!' When we shall rest from sin, but not from worship; from suffering and sorrow, but not from joy! O blessed day! When I shall rest in the bosom of my Lord! When I shall rest in knowing, loving, rejoicing, and praising! When my perfect soul and body shall together

perfectly enjoy the most perfect God! When God, who is love itself, shall perfectly love me, and rest in his love to me, as I shall rest in my love to him; and rejoice over me with joy, and joy over me with singing, as I shall rejoice in him!"

THE WORLDLING'S FOLLY.

And is this rest so sweet and so sure? Then what means the careless world? Know they what they neglect? Did they ever hear of it, or are they yet asleep, or are they dead? Do they certainly know that the crown is before them, while they thus sit still, or follow trifles? Undoubtedly they are beside themselves, to mind so much their provision by the way, when they are hastening so fast to another world, and their eternal happiness lies at stake. Were there left one spark of reason, they would never sell their rest for toil, nor their glory for wordly vanities, nor venture heaven for sinful pleasures. Poor men! O that you would once consider what you hazard, and then you would scorn these tempting baits! Blessed, for ever be that love which hath rescued me from this bewitching darkness!

ORIGIN OF LESS CONSEQUENCE THAN DESTINY.

When Philip Henry sought the hand of the only daughter and heiress of Mr. Matthews in marriage, an objection was made by her father, who admitted that he was a gentleman, a scholar, and an excellent preacher; but he was a stranger, and "*they did not even know where he came from.*" "True," said the daughter, who had well weighed the excellent qualities and graces of the stranger, "*but I know where he is going, and I should like to go with him;*" and they walked life's pilgrimage together. How different would be the world's estimate of men if they were judged less by their origin, and more by their destiny!

THE FARMER AND THE FOX.

A farmer had discovered that a fox came along a beam in the night to seize his poultry. He accordingly sawed the end of the beam nearly through, and in the night the fox fell into a place whence he could not escape. On going to him in the morning, he found him stiff and, as he thought, lifeless. Taking him out of the building, the farmer threw him on the dunghill; but in a short time Reynard opened his eyes, and seeing all was safe and clear galloped away to the mountains, showing more cunning than the man who ensnared him.

ON LISTENING TO EVIL REPORTS.

The longer I live, the more I feel the importance of adhering to the rule which I have laid down for myself in relation to such matters.—1. To hear as little as possible whatever is to the prejudice of others. 2. To believe nothing of the kind until I am absolutely forced to it. 3. Never to drink into the spirit of one who circulates an ill report. 4. Always to moderate, as far as I can, the unkindness which is expressed towards others. 5. Always to believe, that if the other side were heard, a very different account would be given of the matter.—*Carus's Life of Simeon.*

Sunday-Schools.

THE YOUNG MEN OF OUR SENIOR CLASSES.

"THESE young men are my hope for the future, but they are to me a source of constant anxiety and deep concern." So said a teacher of some experience, who had under his care a band of young men about nineteen or twenty years of age. These young men may be similarly situated as other young men, and the subject suggested is an important one. We turn to our classes, and ask, What of their history, their temptations, their encouragements and prospects? Many of them have long sat in the Sabbath-school, and others have been attracted to the class through the influence of companions. Some are very regular in their attendance, and take a lively interest in the prescribed duties of the class; whilst others are frequently absent, and, when present, manifest considerable indifference.

There sit a band who are inseparable companions, living in each other's neighbourhood, all at trades, and some of them in the same shop. Their parents are decent, church-going people; although not pious, yet, having a high sense of the morality of life, they enjoin attendance in the house of God on their sons, and watch with particular care over their choice of companions and regularity of evening hours.

There sit another band, equally bound to one another in companionship: but the homes of some of them are scenes of dissipation and riot. Their parents never cross the threshold of the house of God, except at the half-yearly communion season. They are left at will to go where they please, and choose any one for a friend. Among them are a few whose ears are constantly assailed with oaths and cursing, and sometimes taunted with "saintism," because they frequent the house of prayer, or jeered because they can "waste time in attending a Sunday class." To counteract this the influence of the teacher is comparatively trifling, being only an hour or two against a whole week. Yet, in spite of many drawbacks, they are under the perfect control of the teacher; they respect and love him, and by all he is looked up to as a friend and counsellor. So far, so well; but the question requires to be solved, Why is it that religion,

and, through it, the Church, is not more loved and sought after by our young men than it is? and why does every other enterprise receive their co-operation than Christianity?

With our young women it is different. We find them more susceptible of religious impressions, and a greater proportion of them, from time to time, seek admission to the Lord's table, in token of discipleship, than our young men.

Why is this? The question demands serious consideration. There appear to be two points from which the subject may be viewed; the one referring to matters without the Church, and the other to matters within the Church.

How is the welfare of our young men affected by matters without the Church? This age is a bustling age, characterised by its varied enterprises, and its restless activity on all subjects, civil and sacred. The mechanic, for instance, must be more energetic than his predecessors, else one will step up before him. If a youth, to use a slang term, is not "far a-head" of his father, he is pushed aside by another; and whilst he, to use the imagery of Bunyan, is still groping with "the muck-rake" in his hand, the other is onward. In all branches of trade, competition is very keen, and no stone is left unturned, sometimes even at the expense of right, to attain more work, and gain a competency as fast as possible.

Such a state of things has induced, in very many of our large towns, a system of working, in one place called "factory labour," in others and more generally, "piece work," in opposition to wages per day, which has materially cheapened labour, under whatever phase it may be placed. Into this system our young men are thrown. They begin their apprenticeship, and gradually become initiated in the secrets of their different trades. They must do as others around them, and be content to drive on at one or two fixed kinds of work, and measure their pay by the quantity of work they can produce. The temptations which surround them are many and strong. In some trades there are great temptations to thieving, and this is carried on to a

large extent. Take an example: A boy enters a tailoring establishment. The wages are comparatively small; but in some instances the youth is urged by older men to the pilfering of small pieces of cloth, and from these to larger pieces, which are regularly sold to small bootmakers and ladies' cloth shoemakers, who are ready to buy of them at a cheaper rate than market value. The lion's share of the produce is retained by the man, whilst the youth has only his small share; but the system works well, and he tries the plan on his own account, and often succeeds. Many a youth, taught better things at our Bible-classes, has been ruined by temptations like these, practised more or less under every branch of trade.

Again: we have known of repeated instances where the apprentice has been forced to go for strong drink for the journeymen, and if he should have the courage to refuse, he is beaten. Articles are missing, and the blame is placed against him. When he leaves his bench, his work is destroyed or injured, and all plead innocence. When he goes to his meals, his apron and working cap are sometimes nailed to the bench, and rendered useless. In short, all manner of ways are tried to enlist them into evil courses, with, alas! too often, good success. Under these influences, our young men are induced to run down the broad road to destruction, and if they escape happily these greater dangers, they are so led on by the spirit of emulation, that, in the long run, they become so far carried away with it, that they settle down into a rigid worldliness, and are lost to the Church, sometimes irrecoverably.

Another matter having a most pernicious influence on our young men is the immorality and scepticism of a large mass of London cheap literature. We have "Mysteries," "Journals," and "Miscellanies;" "Secret Advisers," books "in sealed envelopes," and "Fly-leaves." These works, in number and circulation, far exceed the publications of the Religious Tract Society. Their readers are the young men of our factories and workshops, our servant maids and milliners' girls. The themes they illustrate, the fictitious tales they relate, and their odd-and-end scraps, are of a character which no pure-minded man or woman would read.

Everything which pleases the carnal mind is there; morality is despised; religion is sneered at, and doubts are suggested regarding the more consolatory truths of Christianity.

Bitter is the thought that this is the food devoured by thousands, thereby undermining the labour of years, and filling the minds of our rising youth with thoughts to which they should be utter strangers.

If these are the purchasers, who are the vendors? Not altogether those men whose characters are on a par with these publications; but it is within our observation and our perfect knowledge of fact, that many professing godliness, and not a few Sabbath-school teachers, are found "doing a large sale" in these serials. We remember being in the shop one afternoon of a man well known for the part he took in religious things, when a young lad entered, and asked for that week's number of —, and got it. We took up a similar copy, and observed its pages filled with the lowest ribaldry, and statements grossly blasphemous, caricaturing some of the most sacred events of our religion. We asked a few questions, but the bookseller never read them, would not allow them to be read by his family; and yet this lad was his regular Sunday-school scholar!

Oh! when will the time come that Christian men shall in these matters act agreeably to their high calling! when gain will be despised if it is obtained at the expense of that religion which Christ came to establish; and when one united effort will be made to sweep from our land those infamous attempts to ruin the souls of our fellow-men. It is revolting to our best feelings to know that such things exist and are tolerated; that men who thus co-operate with the avowed enemies of the Redeemer, and pollute society with these publications as with a pestilence, should be recognised as the followers of the Saviour whose blood was shed to raise man from the pollution and curse of sin—should be found at our communion tables, and be found among the defenders of the faith. Truly Christianity has been wounded in the house of its friends!

The pleasures of literature and science have combined in leading away the energies of our young men from the Church. This has been fostered by

our Young Men's Societies. These societies deserve all respect. Perhaps the majority are based upon proper principles. They have done a great deal of good. Many young men have been protected from the paths of sin, and cared for. Their discussions, their conversations, their essay writing, have led their members to thirst after more knowledge, have given to many a love for literary pursuits, and others have found profitable recreation in science. All honour to their promoters! But the principle on which they have been founded is a false one. By far the great majority have been instituted *without the cognizance of the Church*. The young men *themselves* have found their deficiencies, have discovered how that, by combination, results would be obtained which could not have followed individual exertions. Plans were framed, the attempt was tried, and succeeded beyond the fondest expectation. They have done well, and many men now holding high positions in society, owe much to the fostering care of these institutions. But all this should have been found and arranged for them by the Church.

Here we are led to the other point of view—to look at *matters within the Church*. What has the Church done to interest and engage her young men? Some individual churches have organised measures to benefit and employ the youth rising up in their midst; but these have been the exception to the general rule, that the Church has done nothing. The Church has confined its attention, and the greater part of its operations, to the element of preaching and worship. All measures for the spiritual welfare of others have, to a great extent, been instituted and promoted by Christian men as such; the Church, as a Church, in its full sense, having been content to support and countenance them when instituted. Hence the formation of our Sunday-schools, our Bible and Missionary Societies, our Young Men's Literary and Self-Improvement Societies, and other institutions, have all been originated by Christian men, irrespective of denominational differences, who united together to do that which the Church ought to have done for them.

We have known instances where societies had to struggle on without receiving timely support from the Church, because their mode of pro-

cedure did not square with the ecclesiastical notions of certain sections of the Church.

The Church has a threefold duty to perform—the edification of saints, the care of the families of God's people, and aggressive operations on the dominion of Satan. The young of Christian families stand in a peculiar and interesting position. They cannot be classed with the congregation of unbelievers; they more resemble "the proselyte of the gate." The doctrines, precepts, and practice of the Gospel are not new to them; from infancy they have been accustomed to them, and in many instances know as much as their parents. When they come openly to declare themselves for God, how numerous are the instances where no certain time could be specified when the Divine truth first dawned in their souls, but that it appeared as a gradual bursting forth, like the morning twilight proclaiming the approach of day.

To be effectual, therefore, in its influence over the minds and energies of our young men, the Church must awake to a sense of its true destiny in regard to her rising youth, and elevate them to their proper position. These young men are the very sinews of our strength. To them our eyes are directed. Their fresh blood and youthful ardour must sustain all our institutions. On them will devolve the prosecution of our works of benevolence when we are no more; and, as our last bequest, we shall commit into their hands the banners of our faith.

How many blunders would have been avoided, and how many efforts would have been healthfully and efficiently sustained, had our young men been gradually introduced to these institutions before those who long guided the helm had ceased from their labours! On the other hand, how many gems have been lost to the Church and society, because, having a rough and unpolished exterior, they did not shine out to attract particular attention. But had the Church done her duty to her young men, these would have been found out by means of the general oversight, and there would have been less cause for lamentation.

A leaf may be taken from the practice both of the Jews and the Church of Rome. In the ancient service of the Jewish Church, it was an acknowledged principle that the youth, so soon

as he attained age, was to take an interest in the service of their holy things; and therefore the Divine precept enjoined, that at their service, the youngest was to ask, "What meaneth this?" signifying that it was not to be considered a service for the fathers merely, but one in which the old and young were to take an equal share. The principle still remains in the Jewish worship. Lately we were introduced to the synagogue of an influential body of Jews. At one part of the service the officiating rabbi called on a youth of about seventeen years of age, to come forward, and read a portion of the law. We asked our Jewish friend the meaning of this; he replied, "We consider it of the greatest importance to retain the sympathies and enlist the energies of our young men. It is done at every service, and is found useful in showing to them that we respect them, and look forward to their co-operation."

So also, in the Roman Catholic Church, they take every precaution to give some kind of employment in all their churches to their young men. None are, if possible, allowed to be idle, lest their attention should be called away to the Protestant faith. Macaulay strikingly illustrates this in his Essay on "Ranke's History of the Popes," and shows how that a great part of the success of the Romish Church has been their constant and incessant efforts to attract and engage their young men. If they have no definite work on which to exercise their energies, they will create it, and spare no exertion to captivate and allure the newborn energies of their rising youth.

If the abettors of other systems have found the secret of success, why should the only true source of good content itself with only pulpit duties, when fields so rich lie before it? The young men arising up in the midst of the Church, as they develop themselves, must be sought out and cared for, and their opinions respected, instead of being despised as the offshoots of a youthful and inexperienced mind. The fathers of the Church, who have borne the burden and heat of the day, and who are now laying aside their armour, must be found side by side with the youth who are only preparing for the conflict. Our brethren of age and experience must be found ready, with right goodwill and all friendliness, to guide the inexperienced, countenance the efforts of youth, and make ample and liberal allowances for the overflowings of first love.

From the aspect and condition of things without the Church, the young men of our senior classes are exposed to fearful temptations, and suffer many enticements, to win their hearts' love and engage their efforts apart from that holier and better way which is held up to them by the Church of the living God; and if they have been but little esteemed within the Church, let such times roll away, and be forgotten; but let coming time be distinguished by a revival in our midst, caused by an increasing superintendence, watchfulness, and attention to our young men, by enlisting them in the best of causes; and bright days will yet dawn, and great will be the increase.

S.

Leith.

Ecclesiastical Affairs.

ECCLESIASTICAL RAMBLES.

Tuesday Evening.—I have been to-night to the Baptist Meeting House. I learned the fact of service there from the public notice on a board in front of the chapel; a plan well worthy of imitation, especially in places frequented by strangers. The building is nearly new, and in point of architectural pretensions, quite up to the mark. The situation is excellent; and, from what I saw of the visitors in the place, I expected to find a large congregation. To my regret, it did not exceed fifty persons. At this I was not surprised when I found how matters were conducted. The chapel was only half lighted

—the burners nearest to the pulpit were lighted, but the lower part of the building was left quite in the dark. The minister did not go into the pulpit, but stood in the table-pew, surrounded by a corps of singers, like the leader of the band in the Sydenham Palace Gardens. The pulpit lamps were not lighted, and the book-board and pulpit drapey were covered over with a common calico or brown holland covering. Altogether, the appearance of the whole seemed to say, that only a few persons and no visitors were expected. This is undoubtedly a great practical mistake. Some people may possi-

bly attach too much importance to these kind of things; but we, as Dissenters, do not make enough of them. I believe that three-fourths of our week-night services would be much better attended, if we only showed by our arrangements and preparation that we expected they would be. If we virtually say to the people that we do not expect them to come, we need not wonder that they do not put themselves out of the way to prove us mistaken.

As the service proceeded, I found that it was intended to combine the prayer-meeting and lecture into one. Three of the brethren were called on to pray, and then a short sermon followed. The prayers were appropriate, though one of the good men prayed that we might be favoured with the Divine presence while we cultivated a devout spirit; with a few other pronunciations of this kind, which seemed pretty clearly to tell where he came from. This blending of the prayer-meeting and the lecture into one is, I find, becoming somewhat common. I cannot say I rejoice in it. I fear it betokens something wrong. If meant to save the minister the labour of preparing a sermon, it is bad; if it results from the unwillingness of the people to attend a simple prayer-meeting, it is worse. The Jews living among us voluntarily give up one whole working-day every week for their religion. Roman Catholics and Puseyites give an hour in the morning and another in the evening every day. Quakers in some instances entirely suspend business in the middle of some working-day, to repair to their place of meeting. Is it too much to expect that Baptists and Congregationalists should be willing to take an hour and a-half, twice in the week, from the pursuits of Mammon or of pleasure, to give it to God and the welfare of the soul? I say *willing*, for in very many cases the willing mind would soon create the practicable way. There are thousands of our people who can find time and leisure for concerts, popular lectures, political meetings, and evening parties, who are not seen at a week-evening service half-a-dozen times in the year. Whenever a people are roused from their slumbers, and stimulated into active Christian life, they always find time and convenience for week-day services, and cannot be satisfied without them.

In the course of the sermon, the preacher observed, that "to look," in Scriptural language, means, to pray. So it does, in some cases, no doubt, and so it does in the text from which he was preaching; but in confirmation of his assertion he quoted the case of the bitten Israelites, who were required to look at the serpent of brass (not, certainly, to pray to it); and the passage, "Look unto Me, and be ye saved, all ye ends of the earth." In other respects the sermon was well arranged, to the point, well delivered, and well adapted to secure the end at which the preacher aimed. My predominant feeling was that of gratitude and joy that such a minister should be located in such a place; and my main regret was, that a chapel so good should have had so few people in it, and a sermon so good so few persons to profit by it.

Wednesday.—This evening I went to the

Wesleyan chapel. The preacher was a young minister, with a good voice, which was miserably abused by a mouthing manner and monotonous tones. The singing was loud and lively. The "Amens" in the course of the sermon very few.

The sermon was about justification by faith—text, Rom. v. 1. In describing justification, the preacher said it was "a forensic, or law term;" and yet he went on to declare that it was "the complete forgiveness of sin, and nothing more nor less." In order that the audience might be satisfied with the preacher's orthodoxy, he closed his description with a quotation from "Mr. Wesley," in which justification was described as including adoption into God's family, and several other things besides the forgiveness of sin. When speaking of faith, as the means by which man is justified, he said that "a man may believe the Thirty-nine Articles, and the Apostles' Creed, and the Word of God, and yet not be justified." This was explained to mean, that a man "may exercise intellectual faith, and yet be a stranger to that faith which is of the operation of the Spirit." Towards the conclusion of the sermon we were exhorted "to go on to perfection, as essential to our *retaining our justification*;" since, if we did not, we should come again into a state of condemnation."

On the whole, there were many good things in the sermon, blended with a great deal of loose expression, which appeared to be the offspring of indistinct views.

The preacher took for granted, throughout, that his audience was composed of justified persons. The only sentence that implied a doubt of this was, "Do you ask yourselves—Am I justified by faith?" This, by the way, was the only time in which the *second* personal pronoun was used. The congregation and the preacher were invariably lumped together and addressed in the *first* person. This is better than the practice observed by some preachers, of addressing their hearers in the *third* person only. I have heard sermons delivered *before* an audience, with not a single word addressed to it; if those present failed to find out for themselves that *they* had anything to do with the subject, or the subject with them, they were allowed to remain in ignorance, so far as the preacher was concerned. Our Lord preached to his hearers, the apostles preached to theirs; and so have preached all the successful ministers that have ever roused a slumbering church or an indifferent world. A great amount of the third-person preaching falls on an audience as pointless as a wool-sack, and leaves multitudes who hear it as little affected by it as if they had been hearing a lecture on the mountains in the moon.

Thursday Evening.—We have found our way, this evening, to the Independent chapel. The building is modern, light, airy, cheerful, excellently situated, and well lighted. There was no pew-opener to conduct strangers to a seat, so that we had to choose for ourselves, and thus to run the risk of taking a pew whose owner might want it five minutes after we had taken possession. The congregation was not numerous, which might in part be accounted for by the fact that the minister

of the place is from home. The officiating minister stood in the table-pew, with the shabby-looking covering over the upper part of the pulpit hanging down and almost reaching his head. This absurd relic of vulgarianism is bad enough where all is mean and untasteful; but it is especially offensive in the midst of everything which, but for it, would bear the stamp of elegance.

The service was of the united kind, though the prayer-meeting feature preponderated, so far as that the part taken by the minister was more of an address than a lecture or sermon. This address consisted of a recapitulation of and welding together of the prominent points of three sermons that had been delivered in the same place before, two on the previous Sabbath, and one at some other time. The speaker was a young man who is by no means wanting in ability. He possesses naturally, or has acquired by design, a facility in putting things before his audience in a novel and therefore striking way; as, for instance, he maintained that "obedience to God's will is Christian fasting," from the fact that our Lord refused to eat of the meat brought by his disciples from Samaria, because he had other meat to eat of, which he explained to be doing the will of his Father in heaven. An answer to the millenarian theory, he discovered in the declaration, "And I, if I be lifted up from the earth, will draw all men unto Me;" putting the Saviour's representation of the attractive power of his being *lifted up from the earth* in opposition to the theory that he is to draw the world to him by *coming down to the earth*.

In the delivery there was some degree of hesitancy between the sentences, and the speaker stood in a most undignified posture throughout, if standing it could be called, for he was leaning upon his elbows, both of which rested upon the Bible. There were, however, many good and pointed things in the address. It was really calculated to be useful, and was spoken directly to the audience. If the preacher do not labour too much after novelties (*originality* is, I think, the dignified way of putting it), and will but deliver what he prepares with a little more fire and energy, I have no doubt that he will prove a useful man in the body. He has the elements of power in him: may God give him grace, and wisdom, and zeal, to make a good use of them.

Saturday Evening.—About five o'clock this afternoon, I took a stroll, and having heard the tolling of the church bell, I made my way to the churchyard. At the gate I saw a bier resting on the ground, bearing upon it a coffin covered over with an old faded flag. Four sailors, with their "sou'-westers" and blue worsted waistcoats on, were standing at the four corners of the bier, and one person, wearing a black coat, which looked as if it had been borrowed for the occasion, and a piece of crape round his hat, was standing by in the capacity of a mourner. The officiating clergyman had gone up the lane just before me, and had gone into the church to put off his hat and to put on his surplice. The corpse could not, of course, be carried within the precincts of the consecrated

ground until the minister returned, and began to say, "I am the Resurrection and the Life," etc. While waiting for his return I went up to the little silent party, and asked them of the person they were carrying to the tomb. In reply to my inquiries, I was told that it was the body of a poor sailor, who had died in one of the ships then lying off the beach. The vessel to which he belonged had left London on Wednesday. Yesterday, they were weather-bound. On the morning of that day the poor man was at his work. This morning, at two o'clock, he died; and this evening, at half-past five, he was screwed down in his coffin and on the way to the grave.

There was something affecting in the whole scene and circumstances. The church stands a little way out of the town, surrounded on every side by fields, lanes, trees, and hedges. No human being was to be seen, save the clergyman, the clerk, the grave-digger, the four men who carried the bier, and the one solitary mourner, whom I found to be the captain of the vessel. And here, amid the silence so appropriate to this city of the dead, this poor fellow, who had braved the fury of many a tempest, was about to be laid to rest, far away from his friends, in the midst of those whom he knew nothing of, and who knew not him, without a single relative to drop a tear in his grave. Poor fellow! scarce thirty hours ago, he was mounting the rigging of his vessel; and now, done with rigging, vessel, ocean, earth, and every created thing, he is lying in his plain, narrow box, six feet below the surface of the ground.

The clergyman, in all probability, had never seen the poor man in his life, and knew not a single page of his history; and yet he went and called him his "dear brother;" thanked God for taking him to Himself; and committed his body to the grave in the "sure and certain hope of a joyful resurrection." I suppose the power of habit, or the power of sophistry, must blind these good men to the manifest improprieties of such a course, or must so far blunt the susceptibilities of conscience as to make it tolerable, though they see it to be wrong. I thank God that I am not a clergyman of the Church.

Sunday.—This morning and evening I have worshipped among our own people. As there was no afternoon service in the chapels, I went in the afternoon to church. Instead, therefore, of saying anything about the morning and evening sermons, I will confine my remarks to that I heard in the afternoon. The church is large; the congregation was numerous; and the early part of the service the same as usual, as that does not admit of variation.

The preacher having ascended the pulpit, and offered prayer, gave out for his text 1 Cor. xv. 58, "Therefore, my beloved brethren, be ye steadfast," etc. After a few sentences of introduction, he gave out his plan, which, with the principal points in the filling up, I will give in his own words.

"I. The persons addressed in this exhortation.

"They were true believers, as is evident

from chap. i. 2. It was their blessed participation in the first resurrection which entitled them to the blessings of the second. They who believe in Christ now, shall be his hereafter. They are his now; his as the gift of his Father; his as the purchase of his own blood; his by the willing surrender of themselves to his service and glory.

"II. The ground of the exhortation.

"Your labour shall not be in vain in the Lord. It may not always appear to you to prosper. It may not prosper at the time when you wish. But it shall not be in vain. 1st, With respect to God, 'He is not unrighteous to forget your work of faith,' etc. 2nd, With respect to your fellow men; they shall surely be the better for it. 3rd, With respect to yourselves, 'The liberal soul shall be made fat;' 'He that watereth others,' etc. How often, when the heart of God's servants has been cold and dull, have they been quickened when seeking to do good to others. Sunday-school teachers learn many important lessons in giving instruction to others. District visitors get good in seeking to do good. Every holy disposition, every spiritual gift, every bestowment of grace is improved and strengthened by employment. The very nature of our religion renders it certain that the active Christian will reap a reward. Is it said these rewards are not enjoyed? Why? Because godliness is at so low an ebb amongst us. Were professing Christians now as much above the world, and as truly laborious as the apostles were, they would be as successful in the work of the Lord. When we look upon the professing Christian world, how inadequate is the labour compared with what is required to be done. It is as if the Lord had not given us any command to work. We can work for temporal prosperity, for creature comforts, for personal gratification; but how little do we do for the Lord! The work required of us is first to secure our personal salvation, and then to seek the extension of the Saviour's kingdom by the salvation of others. This labour must be *in the Lord*. It is only when we labour in him that we shall be competent to the work—that we shall pursue it from right motives—that we shall keep the right end in view—that we shall persevere in the work.

"III. The subject of the exhortation.

"It includes three duties.

"1. Be ye steadfast. It is important that we have a firm foundation for our own hope for eternity. We take no account of that man's religion who is serving God to-day and the world to-morrow. The steadfastness required of the believer in the present day is such as that a man might as well try to move the sun from the firmament as to move him from his faith and hope in Christ. My brethren, do you not only make a Christian profession, but *exhibit* it. A steady, bold, holy, unflinching attachment to Christ, so needful in these days of laxity and half-heartedness in religion. Press onward through opposing men, and overcome opposing devils.

One victory will give boldness to undertake another conquest. Oh, for the bold confession of the apostle St. Paul, 'I am not ashamed of the Gospel of Christ.' Ashamed! What, of that Gospel in which all the wisdom, and power, and grace of God are so gloriously displayed! Ashamed of that which forms the theme of adoration and wonder to all the heavenly host! Never!

"2. Unmovable. You must maintain a constant stability, an abiding firmness. Constantly may you meet with temptation to allure you aside into the world; but be like the Rock on which your faith is built—unmovable.

"3. Abundant in labour. This includes all the duties incumbent on the Christian. The love of Christ must constrain him, and the glory of God must be his aim. The kingdom of Christ is to be advanced by the labours of his people. The issue is not doubtful. Success is certain. Your labour shall not be in vain. When gathering around the throne of God you may perhaps see one there conducted thither through your own labours, prayers, admonitions, advice. Be industrious, if in anything, in religion. Eternity is approaching. How awful to think of a lost soul—lost through our neglect! The halting step will never bring us to the kingdom; the feeble and fitful effort will never do the work of God. Ye children of God, shake off the dust of sloth!

"The work of the sinner will be productive of terrible consequences to him. He is working for another master, and from him he will receive other wages. Do you, my brethren, ever think of the eternal consequences of a life of sin, carelessness, and indifference? Do not let the God of this world blind your eyes by leading you to think that all will be right at last, though you take not one step now to make it so. If you die without a personal, close, and intimate union with Christ, your case will be hopeless. Arouse yourselves. Seek diligently the only refuge—Jesus, the Lamb of God, who taketh away the sin of the world."

Just in this style did the good man preach for about thirty-five minutes. His elocution is defective; his logical arrangement is sadly at fault, as any one may see by looking at the relative position of his II. and III. general divisions—each of which ought to change places. Among us he would rank only as a third or fourth-rate minister; and yet, there he was, with a large building, well attended, holding in attention and interest all classes, from those who had been driven in their carriages by liveried servants, down to the humble fisherman. And why is it that such a man is able to command such an audience in the afternoon, when there is a morning and evening service beside in the parish? It is because his sermons, filled with such truth as the above, are sent directly home to the conscience and the hearts of the people by being delivered in a warm, earnest, and energetic manner.

Statistics.

COLLEGES.

CASTING our eye over the American Colleges, we have been particularly arrested by the following, which present a curious and interesting illustration of the results of statistical inquiry. We have had scarcely anything on this side the water of the same kind; but we hope the following may stimulate our Academic Authorities to think of the matter.

LIVING GRADUATES OF YALE COLLEGE.

The following Table is framed from the Triennial Catalogue of 1853, corrected by the Reports made to the Alumni at the late commencement, and is interesting for the light it throws on the extraordinary longevity of our educated men. It may be assumed that the average age of students in Yale College at the period of graduation is about twenty years. The Table shows the year of each class, the number graduated each year, the number now living, and the per centage of those living.

Years.	Graduates.	Living.	Per cent. living.
1783	42	1	2 3
1784	52	—	—
1785	70	3	4
1786	51	3	6
1787	58	5	9
1788	35	3	9
1789	30	—	—
1790	24	2	8
1791	27	4	15
1792	34	5	14
1793	37	6	16
1794	22	6	27
1795	33	5	15
1796	34	10	29
1797	37	17	46
1798	21	3	14
1799	26	5	19
1800	36	9	25
1801	38	18	34
1802	56	20	36
1803	58	20	34
1804	66	22	33
1805	42	17	40
1806	70	27	38
1807	63	30	47
1808	50	24	48
1809	43	21	49
1810	54	26	48
1811	49	30	61
1812	50	20	58
1813	70	40	57
1814	82	46	56
1815	70	42	60
1816	61	39	64
1817	61	40	66
1818	67	50	75
1819	39	23	59
1820	58	36	62

Years.	Graduates.	Living.	Per cent living.
1821	69	51	78
1822	76	47	62
1823	72	58	73
1824	68	45	66
1825	70	59	74
1826	101	75	74
1827	80	56	70
1828	82	55	67
1829	77	55	71
1830	69	53	77
1831	81	63	79
1832	58	45	85

For the ten years ending with

Years.	Graduates.	Living.	Per cent. living.
1792	423	26	6
1802	340	94	28
1812	545	247	45
1822	632	427	65
1832	753	559	74

The largest proportion living of those who graduated in the first decade is in 1791 (15), being 1 more than the smallest proportion in the second decade. Three of the four survivors of that class are clergymen, Revs. M. Gelston, R. Harrison, and J. D. Perkins. Of the classes of 1784 and 1789, there are no survivors. The oldest living graduate is Rev. Payson Williston, of East Hampton, Massachusetts, of the class of 1783. He took his degrees 71 years ago.

Of the second decade, the residuum is in the class of 1797, of which Dr. Beecher is a member. It is an extraordinary fact that 46 per cent. of a class of scholars should survive at the end of 57 years. This proportion is not equalled by any other class until that of ten years later, the class of 1807. The class of 1798 has the smallest proportion in this decade, only 14 per cent.

In the third decade, ending with 1812, the class of 1811 is the earliest which shows one half of its members surviving, and this is the largest of this 10 years. No class after this shows less than one half surviving. The smallest proportion is in 1804, being 33 per cent.

In the fourth decade, the largest proportion of survivors is of the class of 1818, being 75 per cent.; and no subsequent class shows three-fourths of its members still living but that of 1821, till we come to 1830 and the succeeding.

In the fifth decade, the smallest proportions are in the classes of 1824 and 1828, showing 66 and 67 per cent. The largest proportion is in the last year of the ten, 1832, which has 85 per cent. living.

It has not been deemed necessary to extend this table so as to include the classes of the last 21 years.

AMHERST COLLEGE.

The candidates for the degree of Bachelor of Arts, and who received their diplomas, are

37. The degree of A.M. was conferred upon 14 alumni.

There was a meeting of the class which graduated 30 years ago at this college, before it was incorporated by the legislature—the class of 1824. Of the original number of 20, 16 survive; 9 of whom were present, as follows: namely, Rev. George Shepard, D.D., of the Congregational Church; Rev. George C. Shepard, D.D., of the Episcopal Church; Professor Charles U. Shepard, M.D.; Professor John A. Nash; Rev. Messrs. Spencer F. Beard, Charles Bentley, Jairus Burt, Leonard Johnson, and Mr. Elisha L. Fuller. Of this class was also the late lamented Professor Bela B. Edwards, D.D.

The college is in a prosperous and advancing position. In its life of 33 years, it has graduated 1,094 students, of whom 931 are now supposed to be living; and of these 418 are ministers and 47 missionaries. The several classes of undergraduates now number 54, 58, and 56 respectively, and the new freshman class promises to be no less.

ON RAILWAYS.

THE Report of the Proceedings of the Railway Department of the Board of Trade, during the year 1853, by Captain Galton, R.E., was lately issued.

The amount of capital invested in railways at the end of 1852, was £264,166,680, of which £161,400,256 consisted of ordinary capital, £38,700,755 of preference capital, and £64,064,668 of loans. The amount of capital raised for railway purposes in 1849 was £29,574,720; in 1850, £10,522,967; in 1851, £7,970,151, and in 1852, £16,398,993; thus increasing the amount invested in railways at the end of 1849, from £229,747,779 to £264,166,680 at the end of 1852. The amount of money which was raised by railway companies during 1853 has not yet been returned to Parliament; but it may be assumed not to have been less than that raised during 1852, and it is therefore probable that the whole sum raised by railway companies to the end of 1853 is not less than £281,000,000, of which about £42,000,000 may be assumed to have been preferential capital, and nearly £70,000,000 would appear to have been borrowed on the security of the undertakings.

The total number of passengers conveyed on railways in the United Kingdom, in the year 1853, amounted to 102,286,660; the number in 1852 had been 89,135,729. The total receipts from all sources of traffic amounted in 1853 to £18,035,879, and in 1852 to £15,710,554.

In England, the mean length of line open during the year has been increased from 4,355½ miles in 1849, to 5,730½ miles in 1853; and the total number of passengers conveyed has increased from 49,879,362 in 1849, to 84,212,961 in 1853, being an increase of from 11,450 per mile in 1849, to 14,695 per mile in 1853. The numbers conveyed of each class bear very nearly the same relative proportion to each other in each year. In 1853, the number of first-class passengers was 12·76 per cent., the number of second-class was 37·8 per cent., and the number of third-class

49·42 per cent. of the whole number-carried. The receipts from passengers have increased from £5,446,518 in 1849, to £7,326,106 in 1853, being an increase of from £1,255 per mile to £1,279 per mile (the amount received during 1851 having amounted to £1,330 per mile). The receipts per mile from each class in 1849 were—first class, £406; second class, £518; third class, £331. In 1853, the receipts per mile had diminished on the first and second class to £403 and £474 respectively, and had increased on the third class to £378.

In Scotland the progress of traffic on railways has been similar. The mean length of railway open during the year has increased from 795½ miles open in 1849, to 987 miles open in 1853. The number of passengers conveyed in 1849 amounted to 7,902,228, and in 1853, to 10,999,224, which represents £9,993 per mile in 1849, against £11,246 per mile in 1853. The relative number of passengers of each class conveyed would appear to have slightly varied, the number of first and third-class passengers having increased, and the number of second passengers having diminished; the number in 1849 being 729 first-class passengers per mile, 2,035 second-class passengers per mile, and 6,997 third-class passengers per mile, against 1,107 first-class, 1,971 second-class, and 8,165 third-class passengers per mile in 1853. The receipts from passengers having increased from £540,770 to £697,712; or from £680 per mile in 1849, to £713 per mile in 1853; and the proportion of receipts from each class conveyed having been, in 1849, £149 per mile for first-class, £196 per mile for second-class, and £331 per mile for third-class passengers, against £181 per mile from first-class, £179 per mile from second-class, and £345 per mile from third-class passengers in 1853.

It would, therefore, appear that in Scotland the third-class traffic preponderates considerably both as regards numbers and receipts. There is also in the Scotch lines a preponderance in the receipts from goods traffic over the receipts from passenger traffic.

The amount received from goods in 1849 was £650,640, and in 1853 it was £1,068,016, representing £818 per mile in 1849, against £1,075 per mile in 1853. The relative proportions of the two descriptions of traffic were, in 1849, passenger traffic 45·38, and goods traffic 54·62; and in 1853 the receipts from goods traffic amounted to 60·48 per cent. of the whole traffic.

In Ireland the progress has also been marked, but a considerable increase has taken place in the number of miles open for traffic, which increase (as was the case in this country a few years ago) has been at a greater rate than the increase of the traffic, and hence the receipts per mile do not exhibit a similar progress.

The mean length of railway opened in the year 1849 was 428 miles, and in the year 1853 it was 771 miles.

The total number of passengers conveyed in 1849 amounted to 6,059,947, or 14,142 per mile; and in 1853 it amounted to 7,074,475, or 9,175 per mile. The increase in the number of passengers has taken place chiefly in

the first and third classes, the number of second-class passengers having diminished. The number of passengers of different classes per mile was in 1849—first class, 1,226; second class, 7,138; and third class, 5,776; and in 1853—first class, 1,044; second class, 3,691; and third class, 4,436. The receipts from passengers have increased from £290,804 in 1849, to £537,259 in 1853; the receipts per mile having been £678 in 1849, and £696 in 1853, divided between the different classes in the following proportion: in 1849—first class, £150 per mile; second class, £273; and third class, £255; and in 1853—first class, £168; second class, £264; and third class, £251. The receipts for goods amounted in 1849 to £127,462; and in 1853, to £294,310; equivalent to £297 per mile in 1849, and £387 per mile in 1853. The relative proportion of receipts from the two classes of traffic was, in 1849, 69·51 from passengers, and 30·49 from goods; and in 1853 it was 64·02 from passengers, and 35·38 from goods.

The general summary of the result is that since the year 1849, whilst the number of miles over which the traffic is conveyed has increased 34 per cent., the number of passengers has increased 60 per cent., the receipts from passengers 36 per cent., or from £1,125 per mile in 1849, to £1,143 per mile in 1853; the receipts from goods have increased 71 per cent., or from £990 per mile in 1849, to £1,265 per mile in 1853; and the total receipts have increased nearly 53 per cent., or from £2,115 per mile in 1849, to £2,408 per mile in 1853. And the proportionate increase of the traffic of 1853 over that of 1852 was greater than that of 1850 over 1849.

It is worthy of remark that, as regards the passenger traffic, the proportionate increase in the number of the lower class of passengers conveyed by railway is greater than that of other classes, and the proportion which the receipts from that class bear to the receipts from other classes is greater for 1853 than it was for 1849.

The receipts from goods are also largely increasing, and they bear every year an increasing proportion to passenger traffic.

With respect to accidents, it appears that in 1852, 216 persons were killed, and 486 injured on the railways in the United Kingdom out of a gross total of 89,135,729 passengers; of these persons 181 were killed and 413 were injured in England; 24 were killed and 71 injured in Scotland; and 11 were killed and 2 injured in Ireland. In the year 1853, out of a gross total of 102,286,660 passengers conveyed by the railways of the United Kingdom, 305 were killed and 449 injured; of these, 243 were killed and 369 injured in England; 37 were killed and 68 injured in Scotland; and 25 were killed and 12 injured in Ireland.

It would appear that in the year 1852, the proportion of the number of passengers killed and injured from causes beyond their own control, to the total number of passengers carried on railways, reduced for the purposes of comparison to the standard of 1,000,000, was, in England, 14 killed and 43 injured per million passengers conveyed; in Scotland none killed, but 5·8 injured per million; in Ireland, none killed, but 3·2 injured per

million; and for the United Kingdom, the proportion of killed was 11, and of injured about 4·2 per million of passengers conveyed.

But in the year 1853 the proportion of the number of accidents to the number of persons conveyed by railway was greater. For reducing the numbers to the same comparative standard of 1,000,000, the proportion of the number of passengers killed and injured from causes beyond their own control to the total number of passengers carried on railways in that year was, in England, 23 killed and 26 injured per million of passengers conveyed; in Scotland, 09 killed and 4·5 injured per million; and in Ireland, 2·4 killed and 1·6 injured in every million; whilst in the United Kingdom there would appear to have been 35 killed and 28 injured in every million of passengers conveyed by railway.

GLIMPSE INTO PENTONVILLE PRISON.

THE Report of the Directors of Convict Prisons on the state and condition of this Establishment and the convicts confined in it, has been printed for the year 1853.

In 1850 the prisoners numbered 1,222, and 996 of them were not punished; in 1851, 997 out of 1,202 prisoners were not punished; in 1852, 993 out of 1,278 prisoners were not punished; and in 1853, 742 out of 981 prisoners were not punished.

The difference in favour of the three preceding years is, however, too small to indicate the existence of any serious extent of misconduct, and we may safely report our opinion that, on the whole, the conduct of the prisoners has been satisfactory. There has been also a remarkable absence of complaints to the visiting director, when periodically seeing each prisoner in his cell.

The number of prisoners punished with three days dark cell and bread and water appears unusually large. Many of these punishments were ordered by the governor in consequence of prisoners repeatedly breaking the rules by communicating with each other. The number of prisoners remaining 31st December, 1853, was 521, and 460 were admitted during the year 1853, making a total of 981.

From a statement of the expenditure for the financial year ending 31st March, 1854, it appears that the total cost, exclusive of buildings, was £15,470 9s. 9½d. The earnings of the prisoners amounted to £2,702 2s. 8½d.; and a sum of £190 15s. 7d. was paid by the officers for their houses. The total net cost of the prison, therefore, has been £12,577 11s. 6d., and the net average cost of each prisoner has been £25 7s.

The following is the net average cost of each prisoner for the last seven years: 1847, £33 7s. 4d.; 1848, £28 14s. 7d.; 1849, £23 19s. 7d.; 1850, £20 6s. 6d.; 1851, £18 19s. 2d.; 1852, £17 16s. 7d.; 1853, £25 7s. No credit is taken in the accounts for the value of the labour of prisoners employed in cooking, baking, or washing the prison linen.

Pentonville continues to manufacture nearly all the cloth, as well as a portion of

the shirting and towelling, required for the prisoners in the several convict establishments. The articles made up by the tailors and shoemakers, beyond the wants of the prison, have been supplied for the use of the convicts on public works, where but little in-door work is carried on.

Mats continue to be made and sold by the establishment. No other article, however, is manufactured for general sale.

The following table of the average daily percentage of sick for the year 1853, compared with 1852, and the preceding eight years, is remarkable, as it shows the last year to have been the healthiest since the prison was opened. The average daily sick for eight years, to 1851 inclusive, was 3.34 per cent.; 1852, 2.27 per cent.; 1853, 2.18 per cent.

Three deaths occurred in the prison, but none were referrible to the prison, or to the treatment the prisoners had received while in it.

Three prisoners were pardoned on medical grounds.

One prisoner committed suicide. He had nearly completed his time in the prison. What induced him to do so did not transpire, but certain grounds existed for supposing that there had been previously some unsoundness of mind.

There were four attempts at suicide. Of these, one seemed to be real, the convict at the time dreading punishment for misconduct. The other three are believed to have been feigned.

Two cases of insanity are related in the medical officer's report. One occurred when the prisoner had been five and a half months in the prison. Happily he was restored without being removed, and he has shown no tendency to relapse during the last six months. He had been confined in a lunatic asylum some years before. In the other case, the prisoner's mind was noticed as unsound three weeks after his admission, and insane delusions followed. He was not, however, removed, and subsequently he recovered. On mental grounds, seven prisoners were removed from the prison, and the discipline was relaxed with respect to 25 others. Great care has been taken to observe the first symptoms of a prisoner being in the least degree affected in his mind; it being, as was remarked in the last report, almost always impossible to pronounce when mental disease commences, or whether the first symptoms be feigned or real.

It appears, from the governor's report to the directors, that on the 1st of January, 1853, there were 521 prisoners in the prison, and 460 were admitted during the year, making a total of 981, of whom 468 remained at the close of the year. For prison offences the number of reports was 719, which resulted in 65 admonitions, 72 dismissals, 63 cases not punished on special grounds, and 486 punishments. 185 of this number were punished once, 49 twice, 16 three times, 19 four times, 14 five times, 3 six times, 1 seven times, 1 eight times, 1 twelve times, and 1 fourteen times. As compared with the preceding year, these punishments show an increase of 128 per cent.

Statement of the average Number of Prisoners employed in each Trade, the estimated Amount of Earnings, the average Earnings per Prisoner, and average Number of Hours employed per diem:

Average Number of Prisoners employed.	Trade.	Total Earnings.	Average earnings per prisoner
		£ s. d.	£ s. d.
150	Tailors	553 7 7	3 13 9
109	Weavers	1033 3 0	9 9 6
103	Shoemakers	544 3 9	5 5 8
78	Matmakers	864 1 0	4 17 0
89	Bricklayers, carpenters, & smiths	221 8 6	5 13 6½
10	Sick	Nil.	Nil.
484		2716 3 10	

The average number of working hours per day was six and a half.

The expenditure for the whole establishment during 1853 was £15,470 9s. 9½d. From this amount the earnings of the prisoners, £2,702 2s. 8½d., and £190 15s. 7d., rent paid by officials, must be deducted. The net expenditure was, therefore, £12,577 11s. 6d.

It is curious to observe how few are the classes of trades, and how large are the numbers in each in the foregoing table. The whole subject is one which furnishes an affecting subject of contemplation to Christian men. How costly is crime! Only mark the figures: Gaol Expenses, £15,470 9s. 9½d.; Prisoners' Earnings, £2,716 3s. 10d.

Thus, while these miserable men are doing nothing for themselves, they are an enormous burden to the industry of the country. The Gospel will one day put an end to these and all other evils.

QUARTERLY RETURN OF THE MARRIAGES, BIRTHS, AND DEATHS, REGISTERED IN THE DIVISIONS, COUNTIES, AND DISTRICTS OF ENGLAND.

THIS Return comprises the births and deaths registered by 2,191 registrars in all the districts of England during the spring quarter ending June 30, 1854; and the marriages in 12,039 churches or chapels, about 3,504 registered places of worship unconnected with the Established Church, and 625 superintendent registrars' offices, in the quarter that ended March 31, 1854.

All the returns present a favourable view of the state of the country. The marriages in the first quarter of the year exceed the average proportion. In the quarter ending June 30, the number of births that have been registered greatly exceeds the numbers returned in any previous quarter; and the mortality has been below the average.

MARRIAGES.

33,144 marriages were celebrated in the quarter ending March 31, and in proportion to the population, this number exceeds the average of the ten corresponding quarters; but it is less by 1,870 than the marriages in the winter of 1853. The pressure of the high

price of provisions has had some effect in depressing the marriages. On comparing the numbers in the corresponding quarters of 1852 and 1853, the decrease is found to be greatest in London, in Devonshire, in Shropshire, in Lancashire, in the West Riding of Yorkshire, and in Westmoreland. In Staffordshire, Warwickshire, Durham, and Northumberland, where the iron and coal districts abound, the marriages exhibit no sensible decrease.

BIRTHS.

172,420 births were registered in the quarter ending June 30, or 13,702 births in excess of the births in the spring quarter of 1853. On an average the births were at the annual rate of 3.45 per cent. on the population in the ten spring quarters, 1844-53. In the spring quarter of 1854 the rate was 3.72 per cent. The increase is observable in every division of the country.

INCREASE OF POPULATION.

The number of children born last quarter

was 172,420, and in the same period 102,666 men, women, and children died; therefore the registers discover a clear gain to the population of 69,754. But the increase or decrease of a people is not dependant entirely on the facts recorded in its registers; immigration and emigration materially modify the result. The number of emigrants who left English ports where emigration officers are stationed, as furnished by the commissioners, was 99,545. They are not distinguished in this Return as regards the parts of the United Kingdom from which they came; but a large proportion were Irish, and many Scotch, who came hither only for embarkation. Of 116,861 persons who left the ports of the United Kingdom, the United States was the place of destination for 67,668; British North America, for 26,600; the Australian colonies, for 21,998; and 595 set out for other places. In the preceding three winter months the number who left did not greatly exceed a third part of the above number.

Biography.

BIOGRAPHICAL SKETCH OF MR. WILLIAM FONTAINE,

Late of the Old College, East-street, Hoxton.

AMONG the many sources of instruction and consolation provided for the disciples of Christ in this vale of tears, must be reckoned the treasured, faithful memories of the righteous dead. Being dead, they speak. Carried by angels to their glorious rest on high, they seem often to revisit us in the hours of lonely thought and sorrow, bidding us to set our "affection on things above, where Christ sitteth on the right hand of God." They join the cloud of witnesses. They share in angel ministries. They are present with the Lord. Blessed are they that follow them, in faith and patience, to their inheritance of joy!

WILLIAM FONTAINE, late of East-street, Hoxton, was descended from an ancient family of French refugees, who settled in this country at the time of the great Huguenot persecution. He was born at Carmarthen, August 11th, 1811, and died August 16th, 1854; having just completed his forty-third year.

It was the privilege of our departed friend to be trained under Christian influences; and it pleased God to lodge deep in his mind, when he was very young, the incorruptible seed of the word of life. His father dying, he left his home and his widowed mother when little more than twelve years of age,

and found himself a lonely boy in this great metropolis, with only a few shillings and his Welsh Testament in his pocket. The world was before him, and presented no very inviting and hopeful prospects; but he had a heart in him to brave both its dangers and its toils. He engaged himself as an apprentice to a tallow-chandler, where he achieved for himself a high reputation for talent, industry, and honesty. Possessing more than common sagacity, with great energy of spirit and perseverance, he worked his way up, by slow degrees, to a position of considerable influence: acknowledging at every step, as his memoranda as well as his liberal offerings testify, that it was the good hand of God which prospered him, and gave him power to get wealth.

He married Emma Anna, daughter of Mr. James Bacon, one of the officers at the New Tabernacle. He found in her a helpmeet, who took a willing part in his efforts to rise in the world, sympathised in all his thank-offerings to God for success, and solaced him with her unwearied, kindly attentions during his last long illness. She survives, mourning over his loss, yet "trusts once more to have full sight of him in heaven."

During the last five years of his life,

Mr. Fontaine was a member and officer of the church at the New Tabernacle. In this connection, his conduct was uniformly upright and pure. He was an intelligent and responsive hearer of the word of God; its echoes were in his soul; he walked and rejoiced in its clear Divine light, and was actuated by its spirit of love and power. He was a man of clear and liberal views, which he firmly held. His creed was to him a conviction, and all his convictions beliefs. He was a staunch Nonconformist, and a lover of good men. He was a generous friend of Scriptural education, and of the great institutions for the spread of the Gospel, such as the London Missionary Society, the Bible Society, and others. He won the confidence and esteem of his brother officers and of the whole church by his manly zeal and Christian kindness. The minister found in him a steadfast friend, the poor a benefactor. He supported the societies of his own place with no illiberal hand, and, on more accounts than can be named in this brief memorial, the name of William Fontaine will long be fragrant at the New Tabernacle.

Our friend's last illness was a very painful and tedious one, extending from January to August. Wearisome days and nights were appointed to him. In all his afflictions, he felt the hand of his Father upon him, and he held his peace. All that medical skill and tender affection could do to effect his recovery, or alleviate his sufferings, was done. All his wants and wishes were cared for. His ample means were not spared, if possible, to realize the desire which was prevalent, that his life might be prolonged. All efforts proved abortive; and, foreseeing the issue, he said, "I did not think my God intended so good a thing for me as to take me to heaven so soon." His mind firmly grasped the doctrines of grace; and his hopes, which seemed never to grow dim, and will not make him ashamed in the day of the Lord, were built upon the sacrifice, promises, and all-prevailing intercession of the Lord Jesus. Speaking to his minister of his approaching dissolution, he said, "All I wish to be said of me is that I am a sinner, saved by grace." He was gladdened by many bright visions and sweet foretastes of his heavenly home. He said one day, "If I am gone before you come again, you will know where

I am." The words of Christ were music to him. He frequently desired to have the fourteenth and seventeenth chapters of John read to him, on which he would sometimes make very wise and edifying observations. Once he said in conversation, "The best thing the great and good Paul could wish for his friend Onesimus was that he might find mercy of the Lord in that day;" and the night before he died, as his minister stood by his bed, he fixed his eyes upon him, and, with an emphasis and tenderness never to be forgotten, he said, "May *thy soul* find mercy of the Lord in that day!" He was particularly placid during the day of his decease. He appeared to be asleep when the messenger came. He suddenly turned his eyes upon his wife, as if to speak, but ere he could utter a word the spirit took its flight to God.

The mortal remains of our friend were interred in the Abney Park Cemetery, to await the day of glorious resurrection, where many hundreds assembled to testify their esteem and affection for him. On the following Sabbath evening, the mournful event was sought to be improved at the New Tabernacle, when the Rev. Isaac Vaughan addressed a crowded and deeply affected audience from Rev. xiv. 13: "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit; that they may rest from their labours; and their works do follow them."

It is the office of affection, which will not be reluctantly undertaken, to raise his monument, and inscribe his epitaph; but justice requires it to be recorded, that he is far more clearly imaged than on canvass, and more indelibly impressed than on marble, in his "work of faith and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God, even our Father."

"The Evangelical Society," at the New Tabernacle, novel, but admirable, in its constitution, was the offspring of his genius and liberality. He watched its progress with untiring solicitude, and cherished its growth by his wise counsels, his courteous and kindly treatment of its agents. It has been instrumental of good to many; and, if zealously worked, will yet expatiate healthily and lovingly through the locality around us.

His home—what a chasm is there!

where his cheerfulness shed smiles of joy, his devoutness a prevailing sanctity. His numerous household, male and female, will long remember his prayers and faithful admonitions. He instructed, warned, and encouraged them as a father, well knowing the dangers and difficulties which encompass the path of the young, of both sexes, in this metropolis. Together with the distinctive doctrines, facts, and blessings of Christianity, upon which he often enlarged with considerable unction and power, pointing out the way of salvation by Christ the crucified, he would frequently select a great Scripture character, as that of Paul, Daniel, Solomon, David, Abraham, indicate its leading features, its excellences or defects, and gather from the whole practical and useful lessons. Samuel was one of his favourites; he often pictured him standing in the convention of the Jews, an old man, challenging the strictest scrutiny of his whole life—"I am old and grey-headed, and I have walked before you from my childhood unto this day; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe?" etc. 1 Sam. xii. 2, 5. His earnest, searching exhibitions of truth were well adapted to arrest attention and affect the heart; and though good is known to have resulted in some instances, it must be left to be determined at the great day, to what extent, and in whom, through God's blessing, his efforts were made useful.

The proprietors of large mercantile establishments and manufactories in this metropolis, would do well, in this and many other particulars, to follow the example of William Fontaine. Let it be shown that a man can be a thriving tradesman and a consistent Christian; that the interests of the present and of the future world, to be properly adjusted, need not be pursued by separate individuals; that the just claims and rightful prerogatives of the heavenly Lord, and those of human masters, come at no point into collision; that the worthy ends of human life and being, immediate and ultimate, can be all carried on at once; that while it is true nothing but Christianity can guide us, it is equally true nothing but sin can hinder us in the way to holy and eternal rest.

Farewell, dear friend! Be the consoling thought within reach of all who loved thee, and now deplore thy loss, that by how much thy departure has lessened the pleasures of this world, by so much has it enhanced and multiplied the attractions of Heaven!

J. V.

REV. WILLIAM ROBINSON.

THE REV. WILLIAM ROBINSON, Redbourn, Herts, was a zealous, devoted, useful minister of Christ, and his memory will long be fragrant to his bereaved and sorrowing people, and to the brethren of the Herts Union, with whom he stood in honourable association.

Mr. Robinson was a native of Grantham, Lincolnshire, and born in March, 1807. His parents were of respectable standing. His mother was a holy, consistent member of the Congregational Church in that town, and passed to her reward in 1846. His aged and venerated father still survives. The subject of the present notice was, at an early period, brought under the influence of religious impressions, which matured into deep and decided piety. He was admitted into fellowship with the church, at Grantham, in the year 1822, and from that period to the termination of his earthly career, was held by that church in the highest esteem, and was a "brother beloved."

With the incidents which led to his introduction to the Christian ministry, the writer is not sufficiently acquainted. It is believed that his preparatory studies were pursued under the direction of the Rev. Charles Williams, whilst that gentleman was pastor of the Congregational Church, Newark, Notts.

In the year 1833, Mr. Robinson settled at Carlton le Moreland, near Newark, and continued his valuable and useful labours there and in the surrounding neighbourhood, for sixteen years. During his residence at Carlton, by his holy living, his amiable deportment, and by his pacific and Catholic spirit, he endeared himself to a large circle of friends of various religious denominations; and upon his retirement from Carlton, the same friends, including the highly-esteemed vicar of the parish, presented him with a substantial token of their Christian love and esteem. In the year 1849, by his friend the Rev. J. Barfitt, the attention of the officers of the Herts Union was directed to Mr. Robinson, as a minister suitable for, and likely to revive, the languishing church at Redbourn, then destitute and under the guidance of the Union. Accordingly, Mr. R. was invited on a few weeks probationary labours. This led to his acceptance of the pastorate, at the unanimous request of the people, and with the full and cordial concurrence of the trustees and the members of the Union.

Mr. Robinson removed to Redbourn in the early part of 1849, and was ordained September 17, 1850. In those services, the Revs. Messrs. Harris and Upton, of St. Alban's; J. J. Davies, of Luton; J. Barfitt, of Plymouth; T. P. Bull, sen., and J. Bull, M.A., of

Newport Pagnel, took prominent parts. His labours at Redbourn, for the spiritual benefit of his flock, were abundant, nor were they in vain. On his taking the oversight of the church, he found *three* members, and left *thirty*; he found no Sabbath-school, and left a flourishing one; he found the chapel wretched and dilapidated and nearly empty; and left it respectably enlarged, and well attended. This faithful servant of God could never be said to have enjoyed robust health. On the contrary, frequent interruptions of health was his lot, though seldom, for any length of time, laid aside from his wonted labours. The last year of his valuable life was one in which the apprehensions of his friends began to be awakened. Indistinctness of vision, loss of memory, and some difficulty in articulating, but too plainly indicated an affection of the brain, and the symptoms of paralysis. By rest and judicious medical treatment, those symptoms were partially subdued, and our friend was enabled to pursue his ordinary labours. On the day (being the Sabbath) when the summons of departure arrived, Mr. R. was observed to be in more than usual health, and in the happiest frame of mind. One of his friends observes, "his animated look reminded me of Moses' appearance when he came down from the Mount; and I felt assured that our dear friend had that morning been favoured with very close communion with his heavenly Father." In the morning of the Sabbath, August 6th, he preached from Habakkuk iii. 17, 18—"Although the fig-tree, etc.," remarking, on his return home, that he had felt greater enjoyment in preaching than usual, and added, "I see beauties in that text that were never unveiled to me before, and should wish to preach two or three sermons from it." In the afternoon, he administered the Lord's Supper to the Church in his wonted solemn and affectionate manner. Before leaving the chapel, he expressed a wish that the Sunday-school children and teachers would, in the evening, sing, "The Christian's hope," ending with the beautiful line, "We all shall meet in heaven." He took tea with a few Christian friends, and at five o'clock left them, saying he "had to prepare for the evening service."

The congregation assembled at the usual hour; and the pastor not having arrived in time, a friend was sent to his house to remind him, when he was found lying on the floor in a fit of paralysis, which was soon followed by apoplexy. Skilful medical assistance was immediately called in, and every effort made to restore him, but in vain. His end was come; and in about seven hours after the attack, the happy spirit was dislodged from the earthly tabernacle.

When our friend was found in his room insensible, there was found lying by his side, evidently dropped from his hand, the sermon he was about to deliver to his people that evening. By a remarkable coincidence, it proved on examination to be upon Philippians i. 21—"To me to live is Christ, and to die is gain." Mr. R. was accustomed very fully to write his sermons, and this sermon was very carefully written, and closed with the passage, "Blessed are the dead that die in

the Lord," etc. On the following Friday, his remains were consigned to their silent resting place, in the little burial ground adjoining the chapel, where our friend had desired his mortal dust might be interred.

The greatest respect was shown on the mournful occasion, by all classes in the village.

On the succeeding Sabbath evening, the event was sought to be improved by the Rev. W. Upton, of St. Albans, to a crowded congregation. In a note to the writer of this paper, Mr. Upton observes, "You will not wonder that I preached the funeral sermon from the text on which he, Mr. R., was about to preach, Phil. i. 21." To my own people in the morning, from Gen. v. 24: "He was not, for God took him." We had a most solemn and impressive season at Redbourn. Many were unable to obtain admission, etc. The poorest children in the school wear some habilitment of mourning. The grief was real, deep, and general. "And who (wrote a friend) can wonder at this? for surely, there never lived a more devoted, affectionate pastor, nor one more attached to his charge than he whose loss we now lament."

Thus died this amiable, unpretending, devoted, and useful minister of Christ. May the event be sanctified to the bereaved flock, and be the means of inducing them to rely more implicitly on the great Shepherd who ever lives—"the same yesterday, to-day, and for ever." "Precious in the sight of the Lord is the death of his saints."

MRS. JEMIMA DAVIES.

MEN and women who have signalled themselves in the spheres in which they have been called to move, deserve public notice, because the excellencies of their characters produce a powerful influence on those who move in similar scenes of action, or are of the same rank and age. Yet few readers are pleased with the memoirs especially of private individuals. Hence fault is often found by public characters, who vainly suppose that society could not proceed without them, though, perhaps, they have never excelled in anything that would dignify their situations. The Bible pays great regard to the record of circumstances, bodily form, beauty of countenance, remarkable wickedness, and the like, as well as to the narration of the excellencies of men's moral characters. But such accounts seem repulsive to some of this age. If the excellencies of individuals are pointed out, they will think it all untrue, though the writer may believe that he has passed by many of the distinguished virtues of his friend. The things mentioned may enable us to behold the goodness and wisdom of God, and lead us to glorify him, to hate evil, and to cleave to that which is good.

The subject of this memoir was of the same name as one of the daughters of Job, of whom it was said, "In all the land there were found no women so fair." With regard to her comparative merit, it may be said, there was no woman so fair as Mrs. Jemima Davies in the neighbourhood in which she

resided. She was born in Presteign, the principal town of Radnorshire, March 9th, 1824. Her parents were greatly respected in the town. Her father was a tanner, who, through his diligence and honesty, acquired considerable wealth, and brought up his children respectably, both as to literary education and moral probity. Her father was a lay preacher among the Primitive Methodists, her mother also being a faithful member of the same connexion. They and a few other friends were instrumental in forming a religious society in Presteign, so that Jemima was instructed from her youth in the ways of God. Her parents' instructions produced the desired impressions upon her. When she was about twelve years of age, she became a member of the church. Her youthful conduct henceforth manifestly showed that religion influenced her mind; she ever panted to receive fresh light upon subjects of religion; and as soon as she was convinced of any duty, she resolved to perform it. The work of Daniel Defoe led her to determine not to be unequally yoked with unbelievers, and she withstood all temptations to act differently.

Young females, who bear the name of Christ, examine yourselves as to whether you have yielded to the influence of religion so much as to be directed by it in all the various circumstances of life; if you have not so yielded, doubt your religion.

In the summer of 1846, she visited the seashore at Aberagron, Cardiganshire, and became acquainted with Mr. Timothy Davies, of Glynneath, who was an active member of the Independent church there, and who, like herself, had visited Aberagron for the benefit of his health. During their stay there, they often conversed with each other about religion, and this produced a strong attachment on both sides, though Mr. Davies did not then make her acquainted with his feelings and intentions. But after their return home, they corresponded with each other for about two years, and then got married. They lived very happily together for four years at Glynneath, and about two years at Aberdare, Glamorganshire; after which time death caused a separation. She suffered a heavy affliction for more than six months with the greatest patience, and entire resignation to the will of God. In her sickness she sought of the physicians a gift they were unable to bestow. She was fond of reading the Bible when in health, but more so when ill, and read much of it every day, till the task became too great for her to bear. She suffered from doubts frequently. A visit from her uncle, Mr. Edwards, of Kingston, a lay preacher among the Primitive Methodists, was much blessed to the relief of her troubled mind. This happened about a fortnight before she died. On the night previous to her death she appeared to enjoy great consolation from meditating upon the sufficiency of Christ's atoning sacrifice for poor, lost sinners, and said, "He is able to save to the uttermost, even that drunkard" (a drunkard happening to pass by at the time). Nothing can give peace to an awakened mind in the hour of death but the doctrine of the cross. For if we reflect upon our past lives, we find not

only nothing to boast of, but many things which demand preparation, for which we must look to our dying Saviour on Calvary. Who knows how much joy and happiness Mrs. Davies had in reflecting upon the forbearance of God in the face of Jesus Christ, when bearing with the drunken blasphemer referred to above. Oh, what a glorious view of the atonement of Christ she had at that moment!

"The cross! the cross! oh, that's my gain,
Because on that the Lamb was slain;
'T was there the Lord was crucified;
'T was there my Saviour for me died."

On the morning she died, she appeared to be engaged in a hard struggle for some time. After it past, she said, "I heard the terrible roar of the devouring lion; he was for snatching me away, but he cannot take me." Her husband said to her, "Look to Calvary." "Yes," said she, with a joyful smile, "glory to Jesus who redeemed me!" In a few hours after, enjoying the same happy feeling, her soul took its flight to God who gave it, about noon, Sunday, April 23rd, 1854.

I would refer all young females and wives to two excellent traits in Mrs. Davies' character. *She was a good housekeeper*; she had received good instruction, and made use of it to the best advantage. She had an eye to perceive her work, and was careful to do it well, and at the time it should be done. There was no need to remind her of it. She also would attend to many things which many housekeepers are too indolent to think of till necessity compels them to do so. She was an excellent needlewoman, and employed herself in doing all the sewing for the use of her family. She excelled in the management of the table; usually kept sober drink in her house. In domestic economy in general she fulfilled our Saviour's command, "Gather up the fragments, that nothing be lost." She had great delight in cleanliness, and neatness of house and dress; these things are elements of domestic happiness. It is a great pity that many wives are obliged to pay others for making, and even mending, their own and their children's clothes—she spared this. Happy are the men who have no need of pointing out household duties to their wives, and of warning them against gin-shops, etc., but have to enjoy a comfortable home, and a happy family. Let the careless reform. Indolence brings many to misery. *She was religious.* When young, she would go out to the streets and to the houses of the poor, to bring children to the Sabbath-school, and would apply herself diligently to instructing them, though many of them were filthy and ragged. In her marriage state, when the Vale of Neath Railway was being made, she would visit the Irish navigators, when ill, and read and pray with them, not, indeed, for the sake of being seen of men, for she was blamed rather than praised by many for so doing. She delighted in frequently retiring to her chamber for private communion with God, and prayed regularly in her family, not forgetting to supplicate the success of the Gospel, and that its ministers may be clothed with power from on high. She was very fond of praising God in the use of solemn and devotional tunes, which tended to raise her soul to God,

and to our Saviour and Advocate in heaven; and often did her soul delight to reflect upon the song of the redeemed above.

Female readers, do you endeavour to teach children the ways of the Lord? Do you pity the poor, oppressed Irish, when sick and dying? do you seize every opportune moment for going to read and pray with him? Alas! some have hissed him, and suffered their children to pelt him with stones and dirt. Consider that he is our brother, and that our kind God cares for him too. Those of you who delight in singing, do you also pray? Do your children witness and hear your prayers for them? Do you retire to hold immediate converse with the Invisible? Your children will meet you again on the day of judgment. Have your families, and the ministers of the Gospel, been profited by your prayers? If you neglect prayer, you are destitute of the spirit of life.

In all her actions Mrs. Davies appeared to have been moved by a strong desire to do good and make all around her happy. She endeavoured always to make her husband happy, and studied how to secure this object; this is one of the essential qualities of a good wife. As far as her Christian principles allowed her, she contributed to the happiness of her neighbours; but she always discountenanced the idle and vicious habit of gossiping; she knew of many broils occasioned by it, and that it had set the whole course of nature on fire of hell. Her prayer was, "Hide me from the secrets of the wicked." She was tender to brute creatures, and the fowls of the air were fed with crumbs that fell from her table. But she was particularly anxious about the welfare of the rising generation; she often exhorted a neighbouring mother, who was in the habit of

visiting her, to bring up her children in the fear of the Lord.

Notwithstanding all these excellencies, it is not here maintained that she was perfect. Being delicate in health, she was often obliged to keep a servant, with whom she was too liable to be irritated; also she was evidently too indulgent to her only child; she was too prone to yield to it, by granting it every little thing it cried for, so that it soon learned how to obtain from her anything it wished.

Mothers, consider that this indulgence leads to intemperance in riper years. The toys she bought for her child were not always wisely selected. The formation of the young mind greatly depends upon the kind of toys put in the child's hands. The pictures given to a child should tend to the cultivation of a good temper, by showing what God has done to good, obedient children, and how he has acted towards the stubborn and disobedient; Mrs. Davies had one suitable picture, namely—Noah's Ark; by this she could explain to her child the cause of the deluge, the evil of sin, God's care of his people, etc. On the morning she died, she called her husband and child to her bed-side, put her hand upon the little one's head, intreating her husband to take care to bring him up in the nurture and admonition of the Lord, saying, that that would make the child happy in himself, and useful to others. She has departed, and her removal was a great loss to her beloved partner, who deeply feels it, but does not sorrow as those who have no hope; for those who fall asleep in Jesus, God will bring with him in his second appearing, and they will be for ever with the Lord.

C. R.

Essays, Extracts, and Correspondence.

A MODERN ENCOURAGING EXAMPLE FOR MISSIONARY ENTERPRISE.

OUR blessed Lord directed his chosen apostles, when they should be baptized with the Holy Ghost, to go into all the world, and to preach the Gospel to every creature; and, to encourage their hearty and persevering devotion to the service, he assured them, "Lo! I am with you alway, even unto the end of the world;" thus, also, certifying to them most clearly, the perpetuity of his cause, until the final consummation of all things.

The history of "The Acts," after the opening of the kingdom of heaven to the Gentiles, at Cæsarea, is occupied almost exclusively with the travels and labours of the new apostle (Paul), who, in the course of time, was enabled to testify, that from Jerusalem, round about to Illyricum (a compass of coun-

try as large as the whole extent of Europe from North to South), he had himself, personally, fully preached the Gospel; and there can be no question that the other apostles, and their coadjutors, were also diligent in their vocation, so that within forty years before the destruction of Jerusalem, the Gospel was more or less proclaimed throughout the whole of the Roman empire, then commonly denominated the Whole World; and such were its extraordinary triumphs, notwithstanding all the opposition it encountered, that before three hundred years were expired, Christianity was substituted for Paganism, by the favour of the Emperor Constantine, as the State religion, to be indulged with all its honours and emoluments.

This, however, unhappily, after a little season, completely opened up the revelation of the Man of Sin, Christ's great adversary, under his most dishonoured name; and he became most fearfully rampant throughout the whole ten kingdoms, until the Reformation, in the sixteenth century; since which time, the genuine Gospel has made more or less progress, until we have been privileged to witness what is not inaptly called the Age of Missions, particularly since they became pioneered by Carey and his companions in 1792.

Mr. Fuller and his friends, in the Northamptonshire Baptist Association, had, for several previous years, held special meetings for prayer in reference to the heathen; and after Carey had preached his celebrated sermon, in which, from Isa. liv. 2, 3, he had encouraged his brethren to "*expect great things from God, and therefore to attempt great things for God,*" a little society was formed with this special object, and £13 2s. 6d. was subscribed towards a fund for the purpose; and it shortly afterwards coming to their knowledge that a surgeon of respectable character, who had been residing in Bengal, had come to England to solicit aid for the propagation of the Gospel in British India, and Carey being willing to devote himself to it, the two were engaged for the experiment; but the Governors of the East India Company upon the spot, were so averse to any interference with the religious superstitions of the Hindoos, that it was only by the favour of the Governor of the little Danish settlement at Serampore, that they could obtain permission to continue in the country; and it was not until seven years had elapsed, and the Scriptures had been translated, and printed, and widely distributed, that a single Hindoo was induced, at the close of the year 1800, to lose caste for Christ and the Gospel.

In 1801, five more were baptized; in 1802, seven; and in 1803, thirteen; and in 1806, the missionaries thus testify, in "Periodical Accounts," vol. iii., page 262: "We have availed ourselves of the help of native brethren ever since we had one who dared to speak in the name of Christ; and their exertions have chiefly been the immediate means by which our church has been increased."

Carey and Thomas had then been joined by Marshman and Ward, with a few others; and these were all intent in urging upon the new converts, that "the intention of the Saviour in calling them out of darkness into his marvellous light, was, that they should labour to the uttermost in advancing his cause among their own countrymen; and that if themselves, who were strangers, thought it their duty to come from a country so distant for this purpose, much more was it incumbent on them to labour for the same end; and this should be, therefore, the grand business of their mutual lives."

The good effects of the diligent carrying out of these recommendations was, by the Divine blessing, presently visible; and in Mr. Ward's excellent little volume, entitled "Farewell Letters," upon returning to Bengal, in 1821, of which a third edition was published by Allen, in Leadenhall-street, in 1823, after enumerating some of their peculiar difficulties, in page 149 he thus proceeds:

Did ever any cause appear to be more hopeless? I well recollect that this was the exact feeling upon this subject, when I arrived in Bengal, in 1799; everywhere we were advised to go back,—even one or two good men thought the attempt utterly impracticable. India, in short, had been long considered an impregnable fortress, defended by the gods. Many a Christian soldier, it was said, may be sacrificed in the intrenchments, but the fort never will be taken! The Mahometans, it was added, tried long to change the Hindoos; they even put multitudes to the sword, and converted their stone idols into steps, that every Mahometan, on ascending to the mosque, might set his foot upon a Hindoo god; but none of these terrors made them give up their idols, or change their customs.

"But," adds Mr. Ward, "it was predicted of the Messiah, that he should 'divide the spoil with the strong;' *all these difficulties have been overcome!* Six hundred Hindoos have renounced their gods and their priests, and have shaken from their limbs the chain of the caste! Fifty converted natives have become, in some sense, missionaries! Twenty-five of India's fifty languages have been conquered! The Hindoos, all over Bengal, are soliciting schools for their children at the hands of the missionaries; and the Government, and our countrymen, are affording the most important aid in the introduction of light and knowledge into India. 'He must increase!'

"Did distance and climate present serious impediments to the evangelization of India? Providence has raised up fifty native preachers upon the spot; the languages and the climate are their own; and with the manners and opinions of the people to whom they

preach they are perfectly familiar. Not an error amongst them which they cannot detect and refute. If the Holy Spirit pour upon these agents plentifully of his sacred influences, then each of them will become as an itinerant and a preacher, *equal to ten English missionaries!* Krishna, Rammohun, Sebuk-ram, Ramprasad, and other Hindoo ministers, possess very respectable talents; and the effects of the ministry of these, and other natives, have been *far more powerful than those attending the labours of foreigners.* Large societies or churches exist at Chittagong, Dinagepore, Calcutta, Serampore, etc.; and almost all these converts have been gathered by the Hindoo preachers; and the same may be said of at least 300 out of 400, of the 600 or 700 heathen converts connected with our mission; *they owe their conversion to their own countrymen!*"

Such was the testimony of the excellent Mr. Ward, the result of his own observation and experience, when he left Calcutta to revisit England, at the end of 1818; so encouraging had been the success of the mission at the end of *only eighteen years after the baptism of the first Hindoo.* Nor had the friends of Christ in England, of the other Christian denominations, been without a hearty endeavour in the same way. The London Missionary Society was commenced in 1795, and the Church Missionary Society in 1799; and in 1813, when the charter of the East India Company was renewed, the residence of European missionaries in British India was legalised by the government; and good Dr. Carey thus wrote to dear Christopher Anderson, of Edinburgh, May 17, 1831: "A great and glorious work has been wrought in India since the year 1793. How it has been wrought, and by whom, it would be difficult to say, but the fact cannot be denied. Allowing every drawback, all that detraction can say on the one hand to disparage the work, and all that vain-glorious boasting can do on the other to give all the glory to some individuals, or bodies of men, still it must be said, that a great work has been wrought, and that the state of the country, and especially the tone of public feeling, both among Europeans and natives, has undergone a great revolution."

It was the privilege of the writer to have the attention of his boyhood directed to the operations in India from their commencement; and it was his happiness to have imbibed very speedily something of a missionary spirit, and to have since devoted thirty years, from 1816 to 1846, to active labour in

and for Ireland; but he is this month completing his seventy-first year, and having been for a long period a confirmed invalid, through severe and complicated infirmity, he can only now commend the cause to the Divine regard, which he is happy to do in all his daily supplications; and he is exceedingly anxious that the example of the Serampore missionaries should be more and more followed, in the employment of converted natives, after the apostolical pattern, by all the Missionary Societies, *as the best method for the world's conversion.*

STEPHEN DAVIS.

24, Trafalgar-square, Peckham,
October 10th, 1854.

ADVICE TO A STUDENT.

THE following is the copy of a letter written by the late Rev. William Gregory to his brother-in-law, then in the 17th year of his age, on entering Spring Hill College. The excellent youth preceded his monitor to glory, being called to the worship and service of the upper sanctuary soon after the completion of a seven years' course of study. The letter is so full of plain, practical, and important advice, that we give it a place in the CHRISTIAN WITNESS, where we doubt not it will now and in after times be of service to those who may stand in need of such counsel.

11, Polygon, Clifton, Bristol,
Sept. 29, 1841.

MY DEAR BROTHER,—I rejoice that you have entered Spring Hill College, where you will enjoy the instruction and help of such distinguished men, and I feel assured that you will put forth every effort to avail yourself of their valuable aid, and to gain their affection and esteem.

One or two suggestions respecting your future course I wish to make. In the first place, my dear brother, take care to live very near to God, and to cultivate a high state of personal religion. I need not remind you that, without this, all other attainments however varied and splendid, will be of little avail for the solemn work of the Christian ministry. Avoid everything that would diminish your love to God, your reverence for his word, and your

estimate of the great work to which you have devoted yourself. In all colleges there is too much that tends to this. The nature of your studies—the books, particularly classic, you will have to read, the spirit and example that may sometimes surround you, the new and exciting scenes to which you may be introduced, the fact that religion is your business, *all* call you to be watchful and prayerful, lest you fall into temptation. Be, therefore, much in secret prayer to God. Have your stated seasons, and allow nothing to intrude upon them. Read your Bible much, and the lives of good men, particularly of ministers. All this will feed and sustain your piety, and in answer to prayer, the Holy Spirit will be poured out upon you from on high. Take care also how you choose your companions. Should you meet with those who are light, trifling, indolent, self-sufficient, have as little to do with them as possible. Their influence will never be good—always evil. Whilst you are affectionate and kind to all your brethren, and strive to possess the esteem of all, be not too ready to follow any. Look to yourself—depend on your own resources, and upon the grace of God,—this will give to your general bearing a meek independence, and a noble elevation, which will ever command respect. Then take care how you conduct yourself with the *ladies*. Like everything else, they are beautiful and beneficial only in their season, and their season with you will be towards the *end* of your studies. Keep your mind free to choose till then, because then you will be best able to judge of suitability. Remember that many a beautiful and fragrant flower carries *poison* in its composition, and that there are fabled creatures whose melodious strains only serve to draw silly men into floods of sorrow.

Let me advise you to pay great attention to the English language. Strange, that whilst many are daily instructed in classic, Oriental, and continental languages, they know little of their mother tongue, though in this tongue all their ministerial work is to be done. Do not be content with mere orthographical and grammatical correctness, but try to gain a selection of the best words to express your meaning. To secure this, I would advise you (even should your tutors not require it), to write an essay or a sermon

once a week. If an essay—first fix upon your subject, then read something good upon it, then think it over, and note down your thoughts as they occur; then sit down and compose. If a sermon—first choose your text, read and study every word in the original, and note down the ideas the original suggests; then draw out your plan, and dispose of your thoughts under each section of the plan, in the form of a full outline; then read on the text to see how your own views and those of others accord, and when you are satisfied that you have the mind of the Spirit, compose your sermon. Write every word. Remember you have two things to do—first to *explain* the word of God, and then to apply, or enforce, or persuade men to believe and practise it. Then there is the delivery of it—a very important matter, for *much depends upon delivery*. In language, in ease, in readiness, in *fervour*, you should give to your sermons as much the appearance of extemporaneous addresses as possible. I would advise you not to use notes in the pulpit. *Commit your sermons for the first years of your study to memory*, and deliver them from memory. This is the best plan. It strengthens the memory, it gives ease and confidence in public speaking, it leaves the minister at liberty to watch how what he says tells upon his audience, and eye (instead of being upon paper) meeting eye, a mutual sympathy is created and diffused; it leaves room for appropriate action and energy, as well as storing the mind with biblical and theological knowledge, for much of what is committed to memory is retained. Two things, however, you must mind in adopting this method—try deeply to *feel* your subject, and if a thought suggests itself in the pulpit, seize it and give it with the rest. You will at first lose some of the thoughts you have written, but never mind this. In public speaking study distinctness, be *natural* in the tones of your voice, speak loud enough, deliver what you have to say as if you felt it, let your hearers feel that you are not thinking about yourself, but their *salvation*. Before you go to the pulpit, go into some field where you cannot be heard, or a room, and repeat your sermon aloud to yourself. Do this the night before you have to preach; after sleeping upon it, you will find it impressed on your

mind in a clear and distinct manner. I would advise you to begin this plan *now*, though you may not be put on the regular preaching list for some time.

Your affectionate brother,
WILLIAM GREGORY.

To Mr. John Minshall.

THE PECUNIARY SUPPORT OF OUR MINISTERS.

"The labourer is worthy of his hire."

PAINFUL reference has been made from time to time in our denominational Magazines, relative to the small provision made by some churches for the pastor; and while it must be admitted that some are so small, feeble, and scattered, that they lack the means of adequate sustentation, it ought to be told that others (let us hope not many) lack the mind, the will, the heart, more than the means to do so, and thus some godly and devoted men, and some perhaps with delicate wives, increasing families and growing responsibilities, are kept in perpetual pecuniary anxiety and difficulty. Ah! were there more of genuine piety in our churches, more of the life and power of religion, more of the mind of Him who compassionated the people, and ministered to their temporal wants as well as spiritual necessities, cared alike for their present comfort and eternal happiness, there would be a corresponding diminution of this evil—this narrow, unkindly course; nay, were there more of intelligence and common sense, more of ordinary philanthropy as applicable to the spirit and manners of the age, this crying evil would be lessened: and glad will the writer be, if this paper, catching the eye of some of those cold, calculating, ungenerous congregationalists, should arouse them to consideration, shame them to a juster course, and constrain them to immediate liberality. And oh! this pious expansion of heart and hand, how it would come back upon their own heads as refreshing streams upon the thirsty earth—thus verifying that well known beautiful passage, "he that watereth shall be watered," whilst some poor godly minister would be relieved, consoled and helped on his way.

Now if it be deemed right and salutary to expose such narrow policy in connexion with the Church of Christ,

is it not also right and reasonable, and may it not be useful to submit cases of an opposite and a happier character?

In August, 1853, there was a separation in the Congregational Church of West Clayton-street, Newcastle-on-Tyne; from what cause this is not the time neither the place to ask; suffice it that the seceding party (who retained the minister), being feeble, and possibly regarding their position and permanency as doubtful, deemed it expedient to stipulate with the pastor for a reduction of salary for the first year. Under the circumstances it was mutually agreed. A new interest was established, the attendance increased, a number of hearers were favourably affected, and we hope divinely impressed. Several anxious inquirers were discovered, the people laboured and prayed, and committed the work to God. His presence was manifest, and his blessing vouchsafed. During the year thirty persons were added to the church. The Sunday School increased, district prayer meetings were established, and out-door preaching employed, and some steps taken to obtain a new chapel. Amid all this, home and foreign missions were remembered and aided, and, what is not a little remarkable, the surplus funds of the church enabled the brethren to render the pecuniary remuneration of the pastor the same as when officiating in the former place—the large chapel of West Clayton-street; and this they did cheerfully, promptly, and voluntarily, in testimony of the high character, consistent piety, and faithful labours of a devoted pastor.

Thus again, by the good hand of God has been adduced good out of seeming evil. The change has tended to the furtherance of the gospel. The word of life has been proclaimed in a dense and destitute locality, and let us hope that ultimately there may be two thriving, friendly sister churches—all which expression of feeling, we hold compatible with a meet rebuke of whatever of wrong or rancour may have been associated with second causes identified with the change.

E. R.

Newcastle-on-Tyne, Oct. 4th, 1854.

ORIGIN OF NEGRO SLAVERY.

MR. BANCROFT, in the first volume of his *History of the United States*, gives an account of the early traffic of

the Europeans in slaves. In the middle ages the Venetians purchased white men, and Christians, and others, and sold them to the Saracens, in Sicily and Spain. In England, the Anglo-Saxon nobility sold their servants as slaves to foreigners. The Portuguese first imported negro slaves from Western Africa into Europe in 1442. Spain soon engaged in the traffic, and negro slaves abounded in some places of that kingdom. After America was discovered, the Indians of Hispaniola were imported into Spain, and made slaves. The Spaniards visited the coast of North America, and kidnapped thousands of the Indians, whom they transported into slavery in Europe and the West Indies.

Columbus himself enslaved five hundred native Americans, and sent them into Spain, that they might be publicly sold at Seville. The practice of selling North American Indians into bondage continued for nearly two centuries. Negro slavery was first introduced into America by Spanish slaveholders, who emigrated with their negroes. A royal edict of Spain authorised negro slavery in America, in 1503. King Ferdinand himself sent from Seville fifty slaves to labour in the mines. In 1511, the direct traffic in slaves between Africa and Hispaniola was enjoined by a royal ordinance. Las Casas, who had seen the Indians vanish away like dew before the cruelties of the Spaniards, suggested the expedient that the negroes, who alone could endure severe toils, might be still further employed. This was in 1518. The mistaken benevolence of Las Casas extended the slave-trade which had been previously established.

Sir John Hawkins was the first Englishman that engaged in the slave-trade. In 1552 he transported a large cargo of Africans to Hispaniola. In 1557 another expedition was prepared, and Queen Elizabeth protected and shared in the traffic. Hawkins, in one of his expeditions, set fire to an African village, and out of eight thousand inhabitants, succeeded in seizing two hundred and sixty. James Smith, of Boston, and Thomas Keyser, first brought upon the Colonies the guilt of participating in the African slave-trade. In 1655 they imported a cargo of negroes from Africa.

Throughout Massachusetts the cry of justice was raised against them as

malefactors and murderers; the guilty men were committed for the offence, and the representatives of the people ordered the negroes to be restored to their native country at the public charge. At the latter period there were both Indian and negro slaves in Massachusetts. In 1620 a Dutch ship entered James river, and landed twenty negroes for sale. This is the epoch of the introduction of negro slavery in Virginia. For many years the Dutch were principally concerned in the slave-trade in the market of Virginia.

CONGREGATIONALISM IN NORTHUMBERLAND.

At one of the Union Meetings, held for the Exposition of Congregational Principles, in Newcastle, on October the 18th—the Rev. Walter Scott made a statement, which has been the subject of much remark since the newspaper reports have appeared—exciting at once surprise, that a tutor of an Independent College should not have been better informed; and regret that so excellent a man should give expression to a statement so essentially erroneous. That such an avowal was made, we have the concurrent testimony of several newspapers—as the *Newcastle Courant* and the *Gateshead Observer*. We quote the former:—

“Professor Scott said, that when he visited Newcastle fifty years ago, there was not, as far as he knew, a single Independent in the town; he did not think, indeed, there was one in all Northumberland. Great was the progress which Congregationalism had made in this district since that period.”

What Mr. Scott, at that early time of life knew, or thought, we cannot tell; but that there were Independents, both in Newcastle and Northumberland then, and long before, is matter of well authenticated history. A reference to three churches of that order—two in the county, and one in the town, which had existence fifty years ago, may suffice to expose such an egregious error.

Our local historian, Richardson, records, under date 1789, May 26:—The “foundation stone of the Independent meeting house at Hexham was laid, and an excellent sermon preached on the occasion by the Rev. Thomas Robinson, of that place.” He was the pastor during several following years, and had many successors.

How long the Independent church at Horeley-on-Tyne had been established before this, we are not just now prepared to say; but the late Rev. John Heslop was a venerable minister there five-and-forty years ago.

Then, for proof, that there were Independents at Newcastle fifty years since, and very much earlier, we need only at present name the fact that, the preaching of Mr. John Knipe, an Independent minister of Newcastle, led to the formation of the church of that order at Hexham, as above recorded.

It is, perhaps, due to the respected tutor of Airedale College, to apprise the reader, that in many cases, students from Trevena College, under the auspices of the excellent Countess of Huntingdon, became pastors in Independent chapels in these parts, about the time referred to; but they enunciated the same doctrines which were commonly received by all Independent churches. Whether the

Rev. Walter Scott had this in view or not, we cannot tell; but his statement, not only made verbally to hundreds of hearers, but through the periodical press to myriads of readers, was exceedingly unhappy—conveying what is proved to be erroneous, and assuredly making a false impression.

JOS. RIDLEY.

Hexham, Oct. 24, 1854.

Popery.

TO THE NONCONFORMISTS OF ENGLAND AND WALES.

GENTLEMEN,—You are not given to nervousness, yet the position of Popery in this land ought to excite your thoughtfulness, if not to awaken your fears.

The Government has so long conciliated the Irish priesthood, that the power of refusal has vanished. Larger demands are made every day, and the demands, however large, are granted. "Make the annual grant to Maynooth perpetual," and it is done. "Give precedence to our bishops at council boards, and acknowledge their jurisdiction in local acts," and it is done. "Hold our convents sacred to the Papal authority: let no Queen's officer have any admission to set any of their prisoners free," and it is done. "Treat your laws as to Jesuits, in the confidence of which you threw open Parliament to us, as a dead letter," and it is done. "Break your contract with the nation, and free us from the oaths by which you sought to guarantee your safety," and it is attempted to be done. "Appoint our chaplains to prisons, lest these wretched culprits should escape our influence, and learn to obey the Queen," and it is attempted to be done. "Send priests to your troops, who shall keep them faithful to their supreme lord the Pope," and it is done. "Send nuns, as nurses, to be our missionaries to your invalids," and it is done. Gentlemen, disguise it as you may, Popery is at this moment the master of our Government, and the tyrants of Europe rejoice.

Whatever adds strength to the papal hierarchy in one part, adds strength to the whole. If England remain true to its protesting traditions—if it protect the worship of Catholics without showing partiality to priests—if it extend its sympathy in practical forms to pious sufferers on the Continent, then is the papacy held in check through all lands.

If England prove treacherous to her own Reformation—if she take an absolutist priesthood into her patronage and pay—if she acknowledge the titles and enforces the jurisdiction of her prelates, then is Rome glad, and her princes through the whole earth encourage one another in their crusade against the freedom of human conscience. "Let us tread religious liberty in the dust; England will not say No; she is herself a foster-mother to the Church."

Assuming infallibility, and the consequent eternal destruction of all who wilfully refuse submission to her dogmas, she is compelled by a logical necessity to destroy, wherever she has the power, those who, in her judgment, are eternally destroying others. Hence she appeals to the King and Senate of Sardinia to prohibit the liberty of preaching enjoyed by the Vaudois missionaries there. In Rome, and Naples, and Tuscany, and wherever else she possesses sway over the magistrates, she makes Protestantism a crime to be punished by the State. In Ireland, where British law is not quite dead, though it bleeds with many a wound, the mob serves the purpose of the magistrate, and the Scripture reader is visited with death.

Gentlemen, how long is this to continue? *Till you determine that it shall cease.* The power is in your hands. You constitute the body and strength of the Liberal party in this country. Were you to stand aloof from it, the Conservatives would be triumphant to-morrow. If, therefore, true to your instincts, and true to your principles, you require of your candidates a pledge to keep Popery in its proper place, to deal with it as you wish to be dealt by yourselves, to do it no injury, but to show it no favour, the work will be done. No Government can stand against the general convictions of the

House of Commons. Make the Liberal party English and Protestant, and the country may yet be saved. Gentlemen, will you not? Shall it ever be said that the Dissenters of England are indifferent to the political growth of the monster tyrant of the human race? Will you also, the true-hearted Liberals of England, aid in giving your power to the Beast, and thus share in the folly and doom of the absolutist monarchs of the Papal empire?

I appeal to you as *intelligent lovers of religious liberty*. You have received the precious heritage from your fathers, hallowed by their martyr sufferings. The impertinence of a priesthood presuming to stand between you and God; or of a Government striving to impose opinions and practices by physical penalties, you alike repudiate with generous scorn. That which you possess you desire to impart. To earth's remotest bounds you long that all men should be free to worship God, and speak their thoughts abroad.

Can you then stand by, and see, without emotion, the steady advance to political power, of the hierarchy, which denounces religious liberty as a sin, and punishes its exercise as a crime? Let the priest *worship*, but let him not *reign*.

Gentlemen, I appeal to you, as *Englishmen*. In things pertaining to God, you obey God, as He speaks in his word, by prophets, apostles, and by Christ Jesus the Lord. In things pertaining to earth, under the guidance of that very word, you acknowledge no other authority than the law of the land—no foreign power, priestly or kingly, has any control over your conscience. In any question relating to the nation, you have not to inquire the will, or consider the interests of an alien priest-king.

Popery turns the truth of God into a lie. The summons to yield a primary obedience to the revelation from Heaven is changed into a summons to yield an implicit, unquestioning submission to a helpless creature, professing to be a *Deus in terris*. The first thought, therefore, of a thorough Romanist is, What does the Pope say? A British legislator has deliberately written, that any law passed by the Imperial Legislature, which wants the sanction of the Pope, has not the value of a tenpenny nail. A Sardinian Senator did not blush to proclaim before his

country that the state should obey the Church as a child obeys its mother.

The spiritual must ever dictate our course in relation to the temporal. Whoever owes a religious allegiance to Pius IX., must legislate in the spirit of that fact. The Papist cannot rid himself, in the House of Commons, of his convictions, that the highest of all conceivable interests is the Papal, before which, all that is national must hide its diminished head. Even our Romanist ancestors were not insensible to this danger. Cardinal Beaufort was refused a seat at the King's Council board, because he was of the Council of the priest-King of Rome.

Can you, Gentlemen, true Englishmen as you are, prepared to shed your blood to uphold the independence of your country from all foreign control, be indifferent to this fact—that a packed body of your legislators are as much the slaves of Pius IX. as if they spoke in Italian, and had been trained in the Vatican?

It is not necessary to exclude Roman Catholics from Parliament. Such an exclusion would be perfectly consistent with religious liberty. If a person's religion render him the liegeman of a foreign power, and thus incapacitates him for true service to an independent State, he must abide by the consequences of his conviction. The State will not interfere with his worship, but it cannot justly be charged with the denial of religious liberty, because it does not give the alien-inallegiance the opportunity of playing the traitor to itself. Exclusion, however, is not necessary. Let both the great parties combine to counteract their influence, and the brigade would soon dwindle into harmless insignificance. Your duty is simply to instruct your representatives that they must prove as true to the nation and the Crown as the Papal members show themselves to their foreign priest-monarch.

Gentlemen, I appeal to you as *Voluntaries*. You are anxious to witness the separation of the Church from the State, not that you may share in national spoils, but because you believe that true religion is most energetic when free from the control of Government, and the influence of place and pelf. In these views it must be remembered the Roman Church has no sympathy. If the Irish prelates appear to be voluntaries in refusing the State

pay which has not yet been offered, it is only because they see looming in the distance the property of the Irish establishment.

Gentlemen, if you deem it your duty to oppose a Protestant establishment, with how much more energy and vigour should you resist a Papal?

Remember that it is easier to prevent than to cure. The Church of England is established, and nothing but a change of mind in the majority of the members of that Church itself can ever effect its separation. The Romish Church is only reaching after establishment, and you can nip its efforts in the bud.

The Church of England is not chargeable with idolatrous worship, and, therefore, its support involves no national sin. The Romish Church is just completing its idolatry in decreeing the immaculate conception; thus placing a creature on a moral par with the Creator, and, therefore, to sustain or teach its priesthood is to awaken against us the righteous anger of the God of Israel.

The Church of England teaches a pure morality. The Church of Rome, by adopting *Liguori* as the manual of her confessors, has filled up the cup of her iniquity—establishing transgression by a law.

The Church of England acknowledges no foreign jurisdiction. It is our own, subject in all respects, like yourselves, to the law of the land. The Church of Rome submits to the canon law of the prophetically denounced "man of sin."

In relation to the Church of England, therefore, you can afford to wait. In relation to Rome, not an hour is to be lost.

Gentlemen, I implore you, by your love of your liberties, by your desire to hand them down uninjured to your

posterity; by your right loyal allegiance to your Queen and nation; by your fair consistency, stand no longer aloof or indifferent rank yourselves amongst the foremost and most determined adversaries of the aspiring papacy, and England, our beloved England, will yet be secure under the smile of Him, who has hitherto been the wall of fire round about us, and the glory in our midst.

I have the honour to be,

Gentlemen,
ONE OF YOURSELVES.

CATHOLIC STUDENTS.

THE following table of the Catholic theological students in the various dioceses of the UNITED STATES, discloses, according to the *Catholic Herald*, a considerable increase of numbers over that of any preceding year; whether owing to an actual increase, or to the less accurate reports of former years, is doubtful. Last year the number was 217; this year it is 267. The number, says a contemporary, though quite considerable, would not be large, considering the extent of the church in this country, if the whole clergy were to be drawn from their ranks. Probably these, when fully fledged, will bear but a small proportion to the number sent over the waters to take care of the faithful. But Popery will need them all. Catholics in this country, to be kept within reach of the standard of fidelity which prevails in Europe, need twice the ghostly care and watch that suffices abroad. It is an up-hill work to promote so uncongenial and ill-assorting a system as Popery in a country like this. The statement showing the comparative number of clerical-students in each diocese, is as follows:

Baltimore, 56; New Orleans, 10; Louisville, 5; Philadelphia, 24; New York, 30; Charleston, 3; Richmond, 10; Cincinnati, 10; St. Louis, 32; Mobile, 5; Detroit, 7; Vincennes, 7; Dubuque, 4; Pittsburgh, 21; Little Rock, 4; Chicago, 18; Cleveland, 16; Buffalo, 8.

Review and Criticism.

Evenings with the Prophets. A Series of Memoirs and Meditations. By the Rev. A. MORTON BROWN, LL.D. John Snow.

THIS volume, in a high degree, combines novelty with utility. The mass of the great facts there exhibited, are, of course, familiar to students of Scripture; but they are here presented in new combinations, while there is thrown around them an amount of sagacious remark, practical observation, and

devout sentiment, which imparts a peculiar attraction. Such books speak well for the spirit, the habits, and the studies of their authors, and betoken great privileges, on the part of the churches to which such men minister. It can scarcely be doubted that the church over which Dr. Brown presides

at Cheltenham, have abundantly shared in the "Meditations" of their minister, and these "Evenings with the Prophets," have materially contributed to profitable evenings with the flock.

The author's object here, is, not simply to write a biography of the Old Testament Prophets, but also to recall and enforce the most valuable lessons of their lives, as well as to present an outline of their most remarkable predictions. There is here no vain attempt made to prophecy on the Prophets; the judicious author satisfies himself with recording their predictions, and ascertaining their import, so far as one portion of Scripture throws light upon another, or history—the best interpreter of prophecy has thrown light on their fulfilment.

As the simple terms of the title page indicate, the work is one of "Meditation." It will be found, that nothing has been suffered to pass lightly from under the author's hand; he may, in a great measure, be said to have thought out the matter for himself; the book is one of thinking, and will materially contribute to make others think. This is, at all times, a high quality of a work; and in the present age, it is specially seasonable. Dr. Brown, while looking at prophecy through the glass of history, has also gone backwards in his inquiries, to times long since gone by, availing himself of every light tending to illustrate the condition of society in those days. He has strenuously endeavoured to realize the state of the world during the prophetic era, especially in connection with God's ancient people. In connection with this, he has sketched records of some of the kings and leading men of those times, glancing at a few of the more prominent cities and countries, and directing attention to the elements, both of their strength and weakness, their rise and fall. In particular, ever faithful to the glorious Gospel, the predictions of the Advent of Messiah, which, as he observes, run like a stream of molten gold from the commencement to the close of the Old Testament dispensation, are specially pointed out. Dr. Brown has found that the Prophets, as well as the Apostles, had a Gospel for mankind, full of the mercy of God, and of rich provision for the demands of Divine justice.

The work is noticeable for its fullness; it abounds in substantial matter.

Dr. Brown's prime concern has been, to instruct his readers by bringing together, within the smallest compass, the largest measure of information on the several topics which have come before him; thus greatly economising the labour and the time even of the studious reader. The author seems to compassionate the over-wrought generation of his contemporaries, rightly judging that, in this practical and pushing age, the most remarkable discoveries are only valued in proportion as they do much work in little time, and with little labour; and applying the principle to works intended to further knowledge and piety, he expresses the well-founded hope, that the knowledge collected and condensed in these pages may not be without interest, and can scarcely fail to be useful in assisting devout parents in the instruction of their households; students, in searching the inspired page; the Sunday-school teacher, in preparing for his useful vocation; and the general reader, for acquiring a familiar acquaintance with the Prophets. We unite with him in the hope, that these "Evenings with the Prophets" may become a handbook of many a happy and useful hour, both with young and old.

We may, in conclusion, just exhibit an outline of the volume. The author starts with Moses as the Prophet of the law, descanting with great intelligence and fervour on the various facts of the Prophet's history; to this succeeds Samuel, the Prophet of the Altar, whose birth, boyhood, leadership, resignation, and retirement supply the theme of a series of beautiful dissertations. David, the Royal Prophet, follows, furnishing materials for much that is excellent in wisdom, and wise in counsel. Elijah, the Prophet of Mount Carmel, immediately follows, contributing his full share of intelligence and interest. Elisha succeeds, and is exhibited in the many lights in which it is delightful to look on his magnificent character. Isaiah, the Evangelical Prophet; Jeremiah, the Weeping Prophet; Ezekiel, the Prophet of the Captivity; Daniel, the Prophet of the Court; Jonah, the Prophet of Repentance; Zachariah, the Prophet of the Restoration; and Malachi, the Prophet of the Second Temple, occupy the remaining part of the Work.

Little as we have said, and during the present month, can afford to say, we trust there has been enough to give

some idea of the fulness, variety, and value—doctrinal, experimental, devotional, and practical—of this invaluable volume. We need not say with what confidence and cordiality we commend it. It is worthy the name it bears, and does great credit to the community which that name adorns. It is many a day since we have met with any volume which has furnished us with more real and unmixed pleasure, and from the circulation of which we augur so large an amount of spiritual good.

An Account of the Printed Text of the Greek New Testament; with Remarks on its Revision upon Critical Principles; together with a Collation of the Critical Texts of Griesbach, Scholz, Lachmann, and Tischendorf, with that in common use. By SAMUEL PRIDEAUX TREGELLES, LL.D. Bagster and Sons.

THIS is one of the few erudite Biblical publications of the present age, and it will go some way to redeem that age from the charge of being an age of novels, trash, and light reading. The object of the work is, to give a correct statement of facts and principles, brought down to the present time, for the use of Christian Biblical students. The learned author rightly concludes that it is of great importance for such to be thoroughly and fundamentally instructed in subjects of criticism as a department of Biblical learning, which can never be safely neglected. He holds, that if the Holy Scripture is valued as being the revelation of God concerning his way of salvation through faith in the atonement of Christ, then, whatever is needed for wisely maintaining its authority, even though, at first sight, it may seem only to bear on the subject indirectly, will be felt to be of no mean importance. The author displays a thorough acquaintance with the character of the present antagonism to the inspired volume. There have been those who, with tortuous ingenuity, charged the inspired writers with deception and dishonesty, and who first devised the term "Bibliolatry," as a contemptuous designation for those who maintained that it was indeed given forth by the Holy Ghost. These opponents, our author thinks, might well have been refuted by the contrast presented between what they

were, and the uprightness and holiness inculcated by the writers of the Bible, whom they despised. The first and, with him, the last question to be determined is, whether or not God hath spoken; that settled, all is settled. Nothing more remains than, by means of the grammar and the lexicon, to ascertain the import of the Divine communication. This, however, is a species of study for which the bulk of these opponents of the truth have but little taste; from them, therefore, there is nothing to hope, and, happily, not much to fear. The author well and truly asserts, that "the truth of God is a rock assailed by waves; each in succession may seem to overwhelm it, but the force of each is, in a measure, spent upon that which has preceded it, and modified by that which follows. Each wave may make wild havoc amongst the detached pebbles at its base, while the rock itself is unmoved and uninjured. It is thus, knowing our grounds of certainty, that we have to maintain the Scripture as God's revealed truth." In this book, the author has betaken himself in right good earnest to clothe with an ample literature the grand elements of Biblical science, and to sweep away the cobwebs of a self-sufficient but shallow scepticism.

Unhappily, many people, by no means religiously indisposed, are yet averse to critical studies, as things dry and unedifying, or minute and trifling; only as the chaff compared with the wheat of Gospel doctrine. This is a great mistake. Everything is right in its place. Far be it from us to recommend a profusion of such disquisitions in the pulpit; but it is of essential importance that public teachers shall be thoroughly conversant with critical principles. These studies contain the elements of that which is to be used practically for the most important purposes. They are the basis on which the visible edifice must rest. The more we rightly regard the Holy Scripture, as the charter of that inheritance to which we look forward, and which we know was given at the price of the Saviour's blood, the more shall we be able to estimate the importance of textual criticism, by which we know, on grounds of ascertained certainty, the actual words and sentences of that charter.

Such are the grounds on which Dr.

Tregelles rests the claims of this book—grounds which can never be shaken. It is not easy, in a few words, to give any very correct conception of the materials of this learned volume. It opens with what is called the Complutensian Edition, to which succeed the editions of Erasmus, of Stephens, Beza, and the Elzevir. The discussion of these points is replete with exact learning. We have first the earlier collections of critical materials, comprising more especially Walton's Polyglot and Bishop Fell's Greek Testament, after which Mills, Bentley, Bengel, and others are successively brought forward. To this succeeds a discussion on our estimate of manuscript authorities in accordance with comparative criticism. After a great deal of multifarious matter, we have a dissertation of great length, on Remarks on Principles of Textual Criticism, which is, perhaps, one of the most important portions of the work. We have here a flood of learning blended with a large amount of specific and accurate statement. This is followed by notes on some passages of dogmatic importance, which will be read with deep interest by the student of Scripture. The volume, as a whole, may be pronounced a treasury of Scriptural knowledge.

Edward Irving; an Ecclesiastical and Literary Biography. By WASHINGTON WILKS, Author of a "History of the Half Century," etc. William Freeman.

If a man be known by his company, or a worshipper by his God, Mr. Wilks will be found keeping company with men of mark. The volume is dedicated to Thomas Carlyle, who is proclaimed, "the most trusted of philosophers, and the most admired of historians." Is this so? Who trusts Mr. Carlyle's philosophy? That it is trusted, is not disputed, but regretted; but our question is, to what extent are the trusters men thoroughly enlightened and intimately conversant with the sacred Scriptures? Then as to Carlyle's being the "most admired of historians," we were not aware of the fact alleged. In the matter of history, he has not performed great things, and what he has done entitles him to but very qualified praise. Combined in the Dedication, however, with Thomas Carlyle, is the Rev. F. D. Maurice, who is pronounced "an eloquent preacher, and eminent religious reformer." We are not sure of the exact idea intended to be conveyed by this phrase "religious reformer." For our own part, we scarcely understand the meaning of the words as here applied. Mr. Maurice has written much, written eloquently, and beautifully; he has, both in view and statement, deviated from the track traced by the

footsteps of his fathers; but we have yet to learn that the deviation is entitled to be considered as "eminent reformation." Mr. Wilks, however, proclaims himself "their common friend," and "their common disciple." We much regret to meet with such a confession, and all the more since Mr. Wilks, in his own literary walk, is a decidedly able man. But if he is disposed to call any man master, we think England could have supplied him with at least a thousand men more entitled to his confidence.

But let these things pass. Although far from light considerations, as referring to a man still in his early prime, and who, with his talents, may yet live to do the state some service, they are yet but accidents, having but little essentially to do with the book before us; and yet, to some extent, they shed a tint over its interesting pages.

Mr. Wilks states that the late Edward Irving was his father's last best friend; and he intimates that, in the fulfilment of his task, he has received essential aid from the family and some friends of Mr. Irving. If we cite the contents, it may give the reader some idea of the performance. Here, then, we have, the Man in Preparation; the Man made Manifest; the Preacher; the Orator for God; Opinions of the Press; Seeds and Scenes of Change; in Labours abundant; Glimpses of Home; Controversy; Heresy and Supernaturalism; the Lesser and Greater; Excommunications; Baptism for the Dead; Posthumous Prayer. These headings sufficiently indicate the character of the book; while they can give but a very imperfect idea of its abundance and variety. It is a remarkably readable and interesting publication. Mr. Wilks has succeeded to combine a multitude of facts, now but little known, and enriched his pages from the writings of Irving and others, of which it is not disrespectful to say, that the general public are wholly unacquainted with. The friends of the dead—in his day, a man of unusual might—will have no reason to regret that the present monument to his memory, has come into the hands of the historian of the "Half Century." We may just observe, that the volume is characterised by superior vigour. It abounds in passages of superior eloquence, exhibiting a great command of language, and a facility of forcible English.

Our Friends in Heaven; or, the Mutual Recognition of the Redeemed in Glory demonstrated. By the Rev. J. M. KILLEN, M.A. Shepherd, Edinburgh; Hamilton and Co., London.

THIS is a book, of a class, which will never fail to be interesting. While the fourth or fifth of various magnitude recently published, it is by far the most comprehensive and complete. In the first part of the volume, the author deals with the evidence and argument in favour of mutual recognition in the world to come: in proof of this, he appeals both to the Old Testament and to the New,—and here we have a vast amount of very interesting observations. The thinking of Mr. Killen is strongly distinguished by origin-

ality; there is, moreover, a dash of poetry in him which enables him to depict objects so vividly as deeply to impress.

The second part of the work deals with objections to future Recognition, comprehending the Change undergone at Death; the Nature of the Resurrection of the Body; the Answer to the Sadducees regarding Marriage, that it alone will engage attention in Heaven. These various objections are discussed with candour and conclusiveness, and clearly shown to be without force.

The third part of the book exhibits the Influence of Mutual Recognition after Death. And this, perhaps, will be the most attractive portion of the book, since it comes home at once to the heart of the reader. It is here shown that recognition in Heaven will be a source of comfort. After descanting with beauty and tenderness on this, we have a dreadful chapter, entitled, "Our Friends in Hell." This is one of the most awful pieces of thought ever mixed up with such disquisitions. The heart will be hard, and the courage high, that shall be unmoved, or unsubdued, by the frightful particulars here presented. Let no light heart turn away with the sneer that it is a fancy picture: fancy is here the handmaid of fact. We have nothing in this section that is not substantially based upon, or legitimately derived from, the pages of Inspiration. Mr. Killen next proceeds to discourse on Heavenly Recognition, in reference to the Selection of Friends, and the Formation of the Nuptial Union, and Godly Company; Saintly Associates; Separation from the World; the Law of Marriage; the Evils of Tempourising; Ungodly Unions; and much besides, are here discussed with edifying emphasis.

The remaining portion of the work urges the cultivation of heavenly mindedness, as a preparation for the felicity above, at the same time showing that the prospect of recognition and companionship in heaven, ought to prove conducive to mutual forbearance amongst Christians on earth.

Such is a glimpse at a book which is entitled to a cordial reception from those who are concerned about a condition to which all are pressing on.

A Collection of Sanctuses, Chants, and Anthems. Arranged by J. TURNER. Ward and Co.

THIS elegant, and every way superior collection, is prefaced by the Rev. James Spence, M.A., of the Poultry, who tells us, that "specially with a view to promote the intelligent and accurate conducting of this service, that it may be done with the 'spirit and with the understanding' also, this little book has been arranged and sent forth. I know something of the labour and pains which it has cost, and I trust the compiler will have his reward in manifold proofs of its acceptability and adaptation for the purpose intended." Thus much for Mr. Spence. The Introduction, by another hand, though brief, is full and excellent. Mr. Turner prefixes certain Notes, one of which touches on the matter of chanting, in which he points out the manner in which that species of service ought to

be performed. We have frequently referred to this point; and although we certainly doubt whether the feelings of the majority of the Nonconformists will be soon reconciled to it, we yet observe little to which the judgment can take up a suitable objection. It is, as Mr. Turner very properly observes, "merely musical recitation. It differs from a *tune* in the exclusion of all idea, or attempt to render the words more exciting or beautiful by musical expression. It simply changes the utterances of the words from a lower to a more rich voice, or more musical and melodious tones." If such be the fact, it seems an operation of a nature to exclude all serious objection. But in making this concession, we must be suffered to contend that the subject of chants ought to be devotional Scriptures, a condition not always observed in books of chants, and overlooked, we regret to say, by Mr. Turner himself. We have here, for example, a portion of the Sermon on the Mount chanted, for what reason we cannot tell; we submit, however, it had been quite as congruous with the spirit of worship to chant the Ten Commandments! Does the reader smile? Where is the difference? Again, we have a chant on the fourteenth chapter of John's Gospel,—a chapter full of beauty, but certainly never meant to be sung. Everything is well in its own place, but out of it not to be defended. We heard, for example, chanted a chapter in Isaiah, not a bit more suited for chanting than a chapter in Proverbs. The thing is not worship! What is it, then? Will it be replied, instruction? We utterly deny it. Let a good reader read the fifty-third chapter of Isaiah, and let the best-trained body of singers in England chant it, and we vouch for it one reading will make more impression, communicate more instruction, tend more to devotion, than a hundred repetitions of the chants. Times innumerable has the word of God, read or recited, proved quick and powerful; but we exceedingly doubt whether there ever was, or ever will be, a conviction effected through the chanting of the Sacred pages. It does appear to us preposterous; and we hope that if there is to be chanting, the subjects will be properly selected. In this there is no difficulty. There are numerous appropriate inspired passages which require nothing but attention and common sense to fix upon.

Sunbeams in the Cottage; or, What Women may do. A Narrative, chiefly addressed to the Working Classes. By MARGARET MARIA BREWSTER. Constable and Co.; Hamilton, Adams, and Co.

WE have already expressed our admiration of Miss Brewster, whom we consider an ornament of her sex and country. Her "Work; Plenty to Do, and How to Do it," is a book for high and low; and the present may be taken either as a companion, or a supplement. It is the fruit alike of strong sense, and philanthropic genius. Its assumed object is, by sketches, to indicate, in Scottish character, the "needs and failures of the working classes, and of the remedies required for them." The fair writer tells us that these sketches have been taken partly from personal observation,

and partly from other sources. We have here disquisitions both on individuals and events. The following is an index to the chapters.—Mary Graham; the Rowan Burn; Woman's Influence; Failures; Events of the Village; Cookery and Household Work; Children; the Factory Girl going out to Service; Contentment; the Village Children; Duties; Conclusion. In the hands of Miss Brewster, these topics are worked out with great success, and no ordinary effect. We find her very frequently touching on the province of the political economist, and the moral philosopher. There is in every chapter much to instruct the mind, as well as to mend the heart, and to mould the manners. The volume has all the charms of romance; while every page is stamped with utility. Not only has Miss Brewster her eyes, but her ears open; and she has made herself intimately acquainted with the movements of society on both sides of the Channel. She talks of London men and things, as if she had taken her morning walks, and conducted her evening meditations in Kensington, spending an hour occasionally in the cheering and enlightened society of the Earl of Shaftesbury. The chapter on Cookery and Household Work is exceedingly worthy of separate publication; and the distribution of a million copies of it, amongst that most important class, the Servants of the land, might contribute more than a little to further the comfort of innumerable families. Miss Brewster is completely up to the mysteries of the Kitchen, and the economy of the household; while profoundly descanting on pat-pies, sweet puddings, jelly soups, and macaroni rice, she comes gravely forth with a valuable extract from the *Times* newspaper. Here we have eel broth for invalids, mixed up with methodical plans for washing; washing without bleaching; the doings of Peggy Dickson and Maggie Macnab. The chapter "on Going Out to Service," is one of great worth and beauty; while "Contentment" has more real moral and religious value in it, than half-a-dozen homilies, such as are preached by the bench of bishops. The volume bids fair to have an enormous circulation. If we mistake not, it will, in the course of a year or two, overtake her other book, "Work; Plenty to Do, and How to Do it," which is now in the Seventeenth Thousand, and the Second Series in the Eleventh Thousand. We need not say it has our very cordial commendation.

The Tricolour on the Atlas; or, Algeria and the French Conquest. From the German of Dr. Wagner, and other sources. By M. FRANCIS PULSZKY. Nelson and Sons.

It is a rare thing now-a-days to meet with a volume possessing substantial claims to novelty; the present, however, is such a Volume. Dr. Wagner is eminently qualified for the work of description, and he has here exerted his capabilities with considerable industry. He remained three years in the Regency, and in 1841, he published his own amusing and instructive account of his journey. In this railroad age, however, even that recent work has become somewhat antiquated, and hence Mr. Pulszky has deemed it good

to condense the Doctor's first volume, to translate his second, and to add an account of future events, from the capture of Constantine to the surrender of Abd-el-Kader, and gives a general view of the present state of the French possessions on the North Coast of Africa. The Author has spared no pains to render his work complete, availing himself of the official blue books, published in France, by Imperial authority, last year, and other sources which have been available. The work consists of three Parts, the first presenting a description of the Regency of Algeria, in which we have a great deal that is of a captivating character, touching the City of Algeria, Algerian life, the Eastern Coast, and the Province of Constantine; and a good deal besides. For moral purposes, however, Part II is by far the most important, since we have here vivid descriptions and delineations of the Arabs, the Moors, the Turks, the Jews, the Negroes, the Kabyles, and the Mozabites. There is much in these several sections entitled to attention, as calculated to enlarge the reader's views of human nature, and to illustrate the state of society in one of the darkest portions of the habitable globe. Part III is of less interest to Englishmen than to Frenchmen, as it is devoted to a history of the Regency. The most interesting portion of the work is, that large section devoted to the catastrophe of the noble Abd-el-Kader, and his conquerors. The treatment of that noble man for a period reflected the deepest disgrace on France, and it was almost the first good deed of Louis Napoleon to soothe his sufferings, to remove his fetters, and to assign him a salary for his support during the rest of his life.

Voluntarism in England and Wales; or, the Census of 1851. Society for the Liberation of Religion from State Patronage and Control. Simpkin, Marshall, and Co.

THOUSANDS, with ourselves, will rejoice in the appearance of this digest. We set special store by it, as eminently calculated to meet the case of multitudes, who have not time to travel through the State Documents. All they are materially concerned to know is here in a manner at once comprehensible. Slippery Sam, the Bishop of Oxford, as is met, receives due attention. The chasticism inflicted on his lordship is well merited, and it may serve as a warning both to him and his brother bishops, to mind how, for the time to come, they use their monopoly and position in the House of Lords to bespatter their fellow citizens.

The plan of the work will at once show its object; we have here first, then, the statement of increase of accommodation, provided by all sects; the increase provided by the Church of England, and the rate of increase in different localities. Industrial changes, as affecting the growth and distribution of population, are next considered. The religious position of Churchmen and Dissenters in 1801 is brought forward, as also in 1831, and in 1851. This is a portion of the work which is little calculated to comfort high and dry churchmen, such as the Bishop of Oxford. The provision made by all religious bodies in 1801 and 1851, is specified. We have next

the attendance at places of worship, and the number of services, together with certain facts established by the census. One of the first deductions drawn from this is the failure of the State Church principle, and the growth of Voluntaryism in the Church Establishment itself. The success of Voluntaryism in Wales next succeeds; after which we have the Changed Position of the Church of England, and "Dissent a Great Fact."

Such is the substance of a work which we should like to be in the hands of every Non-conformist, since it is calculated to fortify principles, to encourage confidence in truth, and to prompt to great exertion. We think our Church friends will do well to ponder it, since it may somewhat temper their comfort, and show them there is a power in truth greater than the power of privilege and monopoly.

The Outlines of Theology; or, the General Principles of Revealed Religion briefly stated. Designed for the Use of Families and Students in Divinity. By the Rev. JAMES CLARK. Ward and Co.

THIS, which purports to be the first of three volumes, presents three courses of lectures; the first, touching Revelation and its Evidences; the second, the Most High God, his Character and Government; the fourth, intermediate subjects, comprising Man as created; as fallen; of Moral Truth; of the Covenants. Volume II. has to deal with the Person and Office of Christ; the Person and Offices of the Holy Spirit. Volume III. will set forth the Doctrine of Conversion, and discuss matters touching the Christian Church, the Invisible world, and a Future State.

Such, when completed, will be the substance of the work. The present volume, we presume, supplies a fair specimen of what is to be expected in those which are to follow. Here, then, we have excellent sense, sound judgment, enlightened views of Gospel doctrine. Several of the subjects, such as those touching the Character of God, the Fall of Man, the Moral Law, and the Covenants, are such as to test the Author and his system, and that test he bears well. The views set forth are those commonly known as moderate Calvinism. Mr. Clark rises to the height of the subject, without going beyond it. The books he cites at the close of the several Lectures, from which further help may be obtained, show that he has kept excellent company. The divines, both of past and of present times, with whom he is entitled to converse, are men whom the Church considers the lights of the world. The work, when completed, will constitute a very valuable publication. From the modest preface we learn, that these discourses were delivered at two different periods in the author's life in the form of Lectures, for which we consider them all the better, since they are not a hasty performance, but a deliberate, oft reconsidered, and mature exhibition of the views of a well-informed and judicious minister.

Calvary; or, the Cross of Christ. By MORTLOCK DANIELL, of Ramsgate. Third Edition. Hamilton and Co.

WHILE the subject of this work is the great-VOL. XI.

est known to mortals, its execution is such as to do not a little credit to the author. The volume is thoroughly evangelical; the Scriptures are the author's guide in all his views and representations. The thinking is sound and vigorous; the expression always clear, generally terse, and often eloquent. The book is one which will constitute excellent reading for the Christian, and which will endear its author's name to many in the generation to come.

Mr. Daniell has been peculiarly successful in the selection of the views he aspired to represent. We have presented to us the Innocent Sufferer; the Atoning Sacrifice; the Affectionate Saviour; his Filial Solitude; his Pardoning Mercy; his Sinless Infirmities; his Soul Desertion; his Fervent Intercession; his Fixed Resignation; his Triumphant Death; his Glorious Resurrection; his Godlike Ascension; the Christian till he comes; his Second Appearance.

Each of these topics forms the theme of a separate chapter, which will constitute valuable reading for hours of leisure, or to house-keepers on a Sabbath evening. The volume is a very valuable addition to our religious literature, whether domestic or congregational.

The Manse of Sunnyside; or, Trials of a Minister's Family. Shepherd, Edinburgh.

THE title of this very interesting volume has clearly been suggested by the recent American publication, entitled "Sunnyside," or setting forth the comforts of a minister's life. But, from the second title, in which trials are brought forward, it strikes us that "Shadyside," also an American publication, would have been the more appropriate. Those very interesting, and we fear too truthful, as well as instructive volumes, differ in almost all respects from that before us. The vein, theme, and object, is the same; but pastoral life is here presented in new aspects, lights, and shades. It may be viewed as either an appendix or a companion to those volumes; and we shall not be sorry to hear that the three shall be printed in one combined edition, since this, as well as those is equally calculated to correct serious and abounding evils, and work out a more healthful tone in the Church of Christ. The inference one would be driven to draw from these books is, that of all human occupations the most trying is that of the Christian ministry in the United States. While ministers are, of all classes, pre-eminently the world's best benefactors, they are just the class least rewarded; the life of very many would appear to be one long course of pressure, privation, and affliction. It is surely not much to be wondered at if, under such circumstances, there is a great and still increasing dearth of ministers.

The Poetical Works of William Shenstone With Life, Critical Illustration, and Explanatory Notes. By the Rev. GEORGE GILFILLAN. Nichol, Edinburgh; Nisbet, London.

WE are here furnished with a complete edition of the works of a man famous in his day, not so much for his poetic power, as for the
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variety of his verse, and his other peculiarities. He stands distinguished beyond all his contemporaries for his power in Elegy, while he is not wanting in humour; his odes are respectable, and his smaller pieces interesting. His songs and ballads are above the average of that class of lays, often frivolous composition. All that the critic has to say of his works generally, is confined to four or five pages; but that suffices. His niche in the temple of English poetry has long since been determined, and nothing that can be now said will either place him higher or lower. He appears to have been an easy, comfortable, humble gentleman, who made poetry not his business, but his amusement, scarcely ever putting forth his strength. The total of his productions here presented, may be likened to his first efforts, and the harvest to which, had he been faithful to his talents, he was quite capable. Without claims to poetical glory, he nevertheless deserves to be remembered; and the splendid pages of Mr. Nichol, while they will impart to the effusions of his genius a sort of resurrection, will send him down to posterity respectably attired.

Scenes of the Bible; or, Scripture Sketches.
By the Rev. W. CLARKSON, late Missionary to India. John Snow.

MR. CLARKSON is already most favourably known to the Christian public by his excellent publications, "India and the Gospel," "Missionary Encouragements," "Life of Christ," etc. Many of our readers will regret to learn that that excellent missionary has been driven home again by bad health; but they will be delighted to find that, ever alive to the claims of the Gospel, and concerned to promote the welfare of his fellow men, he has been redeeming the time for the series of very valuable Essays presented in this volume. The title indicates the character of the production: the Essays are headed thus—The Preaching of John the Baptist; The Baptist's Testimony to Jesus; The Night of Prayer on the Mount; The Healing of the Sick; The Sermon on the Mount; Jesus receiving Little Children; Jesus' last Journey into Jerusalem; the Eve of Jesus' Betrayal. Such are the themes; and at the hands of Mr. Clarkson, we need scarcely say, they have received great justice. The whole is stamped by elevation of thought, purity of language, and fervour of spirit, while a vein of peculiar pathos runs through the whole. The volume deserves, and we doubt not will command, extensive popularity.

The New Testament Seer. A Companion to the "Coming Crisis." By the Rev. N. C. F. YONGE. Partridge and Oakley.

THIS odd sort of title will prepare the reader for an odd sort of book. It is impossible, by any description, to give the slightest idea of it. It differs in all its aspects from everything of the sort that has ever come before us. It abounds in facts, dates, and epochs; it is the result of extraordinary labour, and of towering enthusiasm, on behalf of the subject. As the last work of the sort, it is certainly the most curious. According to Mr. Yonge, events and new relations are

surely arriving to show that prophecy must be upon a wider basis than comparatively private or local interests have caused. "The Persian Empire is indicating its surviving for a season—the apostacy of the Eastern Church seemed to be as flagrant as that of the Western, and the fellowship between the Political and Ecclesiastical seemed to be alike in both. Common sense will say that religious views are not, with Jews or Gentiles, to interfere with civil position and put religion to shame, that ever it said otherwise."

Sacred Studies; or, Aids to the Development of Truth. A Second and enlarged Edition of Discourses on important Subjects. By the Rev. ROBERT FERGUSON, M.D. Ward and Co.

DR. FERGUSON is one of the favoured few authors of sermons who have met with large acceptance. It is not always easy to account for the difference which obtains between the success of one author over another. We know some volumes, of first-rate ability, that have commanded but little attention; and others, far inferior, that have leaped at once into popularity. There, for example, is Dr. Wardlaw's volume, published about some five-and-twenty years ago, which ought by this time to have been at least in the seventh edition, while, to this hour, the first has not been sold. Dr. Hamilton, without being more meritorious, was greatly more successful. His two masterly volumes both met with a measure of acceptance—very small, indeed, compared with their merit—but still they sold. Dr. Ferguson eminently deserves success; and we are glad to record the fact of his obtaining it. We remember no volume from the pen of a Dissenter, for many years, of the same magnitude, so speedily attaining to a second edition. Now that the admirable volume is fairly afloat, we trust it may hold on its way, and that edition may follow edition, for a long time to come. The present edition, while enlarged, is somewhat diminished in size, constituting a beautifully-printed and portable volume.

Truth's Conflicts, and Truth's Triumphs; or, the Seven-headed Serpent Slain. A Series of Essays, with an Allegorical Introduction on some Chief Errors of the Day. By STEPHEN JENNER, M.A. Longman and Co.

MR. JENNER is a man of thought, with a dash of original genius in him. While the subject of the present work is one of the first importance, there is something fantastic in the mode of dealing with it. The introduction, comprising a dream in the form of an allegory, supplies a fair specimen both of the Author and the Volume. We have here a serpent, who had by some means crept into a house, where it coiled itself under a couch on which a man laid down, and, for a length of time, was unaware of his danger. At length he dreamed, and a vision opened upon him,—a vision which would have done no discredit to the tinker-dreamer of Bedford Gaele. It presents a most vivid and appalling picture of the present position of the Church of England, with respect to the juvenile Popery which is over-

spreading the land. Dreams past, and figures apart, Mr. Jenner proceeds in good earnest, and with great zeal and force, to descant on the style of error; the *ideal* of the Church; Sacramental Efficacy; Symbolism tested; the True Cross; the Power of Faith, and other matters of a kindred character. The book is marked by superior information.

The Great Journey. A Pilgrimage through the Valley of Tears to Mount Zion, the City of the Living God. Third Edition. Paton and Ritchie.

THIS work proceeds from the pen of the Author of the "Faithful Promiser," "Morning and Night Watches," etc., etc. We are glad that he has been induced to exert his pen in this direction, from experience of the power which allegory possesses of interesting and instructing youth. Undoubtedly infancy is poetry; and hence figures, pictures, portraiture of all sorts, have always a charm for youth. That great preacher for children, Dr. Alexander Fletcher, deals very largely in the article of illustration; and it was undoubtedly a source of the very great popularity of the late Mr. Jay, as such, indeed, was his own conviction. The present publication may be designated an Introduction to Bunyan. The subject is set out with simplicity and beauty, and the illustrations are everywhere striking and appropriate, better executed by far than the bulk of illustrations to be found in such publications.

The Coming Man; or, the True Deliverer. By the Rev. GEORGE HENRY DAVIS. Religious Tract Society.

WE are, indeed, very glad again to meet with Mr. Davis, whose admirable Lectures on Popery we had occasion, some year or two back, to recommend to our readers. We have not yet lost the feeling produced by the perusal of that vivid, vigorous, and admirable performance,—his *Essays on Popery*. If by that publication he did an essential service to Protestantism as a system, he has here extended his benefaction by six very valuable *Essays* on the greatest of all subjects. The details are thus indicated:—Jesus, a real Historical Personage; Jesus the Deliverer, proved from Miracles; the Argument from Prophecy; his Performance of the Office of Messiah, and his Teachings; his Teachings as to Man, and the mode of Reconciliation; his Discharge of his Mediatorial Office. In statement it is limited; in analysis it is very sparing; but it abounds in a fiery spirit, and in eloquent expression, resembling more a heated speaker in the midst of an assembly, than a cool divine, reasoning in his study.

The Daily Life; or, Precepts and Prescriptions for Christian Living. By JOHN CUMMING, D.D. Hall, Virtue, and Co.

IN the present work, Dr. Cumming descants, with characteristic ability and peculiarity, on Christian Joy, Prayer, Thanksgiving, Prophesyings, Business, and other matters, making up the Christian life. Having said thus much, we have little more to add. Each of Dr. Cumming's works in a great degree resembles the other,—all evangelical, practical, popular, and edifying. There is an airy,

elegant, and touching simplicity, and an endless vivacity, which never permits the attention of the reader to flag for a moment in everything that proceeds from his prolific pen. The present volume, for the author's characteristic charms, will admit of comparison with any of its predecessors.

Athens and the Peloponnese, with Sketches of Northern Greece. Hamilton and Co.; Constable and Co.

THIS is a volume of great present interest. The historical and biographical largely obtain, while it is thickly sprinkled with deeply-interesting incident. Next to a personal visit to Athens, we should consider the perusal of the present work. Hettner arrived in Athens in April, 1852, and immediately commenced his inquiries, studies, meditations, and composition, weaving up with his brilliant narrative everything he deemed of importance. The subject is peculiar, and it has found a man capable of adequately dealing with it. The volume is a valuable accession to the literature of Greece, in several material respects, excelling all our modern publications on that subject. It is specially a book for young men devoted to study, for men of letters, for the intelligent and inquiring portion of the public at large.

Lectures on the Epistle to the Romans. By THOMAS CHALMERS, D.D. Vol. II. Thomas Constable and Co.

HAVING already introduced this compact, beautiful, and cheap edition of the *Select Works of Chalmers*, it is sufficient that we announce the appearance of Volume II. The work is now complete. The public are presented, in two volumes of beautiful type, in a solid page, for a small sum, with the whole of the matter which originally occupied four. This, for the public, is a great achievement; and we hope the reception given to it may be such as to do no injustice to the spirited publishers. Having heard many of these lectures originally delivered, we can testify to their popularity and theological value. They are brilliant specimens of the author's method of lecturing, which, if it manifested not much erudition, yet displayed profundity and sagacity; of the splendour and power, we need say nothing, since the author's name is but another for these elements of composition.

The Invalid's Hymn-Book, with an Introductory Preface. By the Rev. H. WHITE, M.A. Robertson, Dublin; Marshall and Co., London.

THE present work purports to be in the twelfth thousand—a fact which speaks well for the character of the volume. The compositions are not merely selections: out of 200, 112 are original. The volume is especially directed to invalids; but it is more general than from that circumstance might be supposed. We have here one batch of hymns, suited to the awakened inquirer; and another to the humble, penitent, and the rejoicing believer. Others to the afflicted, and to the dying, with a number suited to particular occasions. We need scarcely say that a strain of evangelical sentiment pre-

vades the whole; and that the introductory Preface, with the "Address to the Invalids," considerably enhance the value of the volume.

Mornings with my Class. Questions on Passages of Scripture, to assist in Bible Teaching. Moodie and Lothian, Edinburgh.

THIS work is by the author of "Chapters on the Shorter Catechism;" and many of our readers will think well of the man who thinks well of that incomparable compend of Theology. The present publication is eminently calculated to be useful. It is, to some extent, analytical; placing strong stress on the interrogative; interspersing expository observations. It presents a good example of an effective method of instruction.

The Oxford Methodist; or, Early Life of John Wesley. Written for Young Children. Green.

IT was our privilege, several years back, to recommend this pretty volume, which gives an outline of the history of one of the most remarkable men of this or of any other country. Although more especially suited to the Methodist circles, it yet contains facts in which all are interested.

The Flower of the Family: a Tale. T. Nelson and Sons.

THE publications of Messrs. Nelson, it may generally be taken for granted, are always sound in sense and pure in spirit. The present volume is no exception to this high standard. The tale is one of ordinary life in respectable society, which, nevertheless, abounds in incident and variety. The book is chiefly one for young persons, who are the most likely to enter into its chapters on Homely Discipline, New Scenes, and New Friends; The Sixteenth Birthday, Life at School, The Holidays, and other chapters of a similar character.

Gethsemane. Lectures delivered in the Lock Chapel, in Lent, 1854. By the Rev. CAPEL MOLYNEUX, B.A. Partridge and Oakey.

AMONG all spots on the face of this our great globe, there is none which presents to the mind of the Christian stronger claims than Gethsemane. What ideas and emotions the very term excites and suggests! The present work possesses a real excellence—unity. We have here six most savoury sermons, sermons exhibiting the essence of the Gospel—"fat things full of marrow—wines on the lees well refined." These sermons are thus indicated: The Beginning of Sorrows; The Prayer; The Remonstrance; The Betrayal; The Surrender; and, The Desertion. The volume has strong claims upon the Christian individual and the Christian family. It is a fine specimen of unctuous, evangelical preaching.

The Post's Children. By PATRICK SCOTT, D.D. Longman and Co.

WE have here a series of pieces, the subjects

of which are well selected, and are well verified. The author is a poet born; and if he will only choose appropriate subjects, and take time to work them out, he may leave behind him a name in the literature of his country.

Jesus Tempted in the Wilderness. Three Discourses. By ADOLPHE MONOD. Partridge and Oakey.

THIS translation has been sanctioned and revised by the eminent author; and it may, therefore, be taken as presenting a complete embodiment of his views upon the great subjects on which he has treated. The theology is sound; the mode of discussion Gallic; and the lessons deduced such as will commend themselves to every section of the true Church. They are characterised by the author's usual eloquence, splendour, and power.

The White Shroud, and other Poems. By A. L. O. E. Gall and Inglis.

THIS pretty volume consists in a varied series of pieces on biographical subjects, taken from the Old Testament; together with four of large dimensions on *The White Shroud; The Spirit of Love; Peace; Thoughts.* The spirit of the volume is sweet and pure; the religious element strongly prevailing. The volume will form a suitable present to the young, more especially of the female sex, since all the characters are female.

Private Prayers. Haselden.

THIS is a volume of merit, since it will prove materially helpful to devout meditation. It will aid both in guiding and supporting the thoughts, when the mind is distracted and the heart depressed. It is an excellent pocket companion.

Hints on Study. By the Rev. THOMAS LIGHTBODY, of Sheffield, New Brunswick. Ward and Co.

THIS is one of the best fourpennyworths on the subject extant. Miracles must not be looked for within the small space of thirty-six pages; but within that space there is room for much sense, many facts, and a great deal of valuable counsel; and all this will be found here.

The Children's Hosannah: the Penny Sunday-school Hymn Book. Jarrold and Sons. THE cheapest publication of its class and magnitude. A great boon to schools of the humbler description.

What Auntie saw in Scotland. By Mrs. LOVECHILD. Nisbet.

AUNTY is an excellent gossip, a keen observer, a clear narrator, and a busy traveller. Her book will be welcome to many a child.

The War and its Issues. Two Sermons. By the Rev. JOHN CUMMING, D.D. Hall and Co.

DR. CUMMING has begirded himself with great zeal for the discussion of the subject of this interesting pamphlet. Both the Dis-

courses are vigorous, thoroughly informed, abounding with fact, and burning with emotion. The Discourses are among the best that Dr. Cumming has delivered for a considerable time, and are highly pertinent to the occasion.

A Memoir of Samuel R. Goodrick. By the Rev. F. PICKWORTH. Hamilton and Co. This volume presents an interesting and

candid narrative of the life of a remarkably good and useful man. From a bad beginning, Mr. Goodrick reached to a glorious end. The volume breathes a Methodist spirit, warm, and earnest; and presents an impressive illustration of Methodism in its primary hue, simple, single-minded, zealous, and persevering; bent on promoting the welfare of souls, and the glory of God, no matter at what cost of labour or of suffering.

Monthly Review.

THE month has been marked by little at home that requires notice. The one great subject of the War appears to have absorbed all thoughts; and movements on behalf of the Patriotic Fund to have eclipsed every other movement of a social character. The response made to the sighs of the widows and orphans of those who have fallen on the field of battle, have been, in a very high degree, both general and generous. In the present instance, the spirit of the Gospel has obviously united with the spirit of patriotism to produce the great results which, from time to time, have been recorded. The stream of bounty, which is so freely flowing, redounds to the honour of the English nation.

While rejoicing in the flood of benevolence which has thus burst forth throughout the land, our joy is somewhat damped by the aspect of things amongst the millions at home. There seems reason to fear that heavy demands may be made this winter on behalf of the poor. Symptoms of an early, perhaps a severe winter, are setting in, while provisions threaten to be high; bread, the staff of life, notwithstanding the abundant harvest which, in mercy, has been given us, is very dear. In many trades, in most places, there is a defect of employment. The War is, in a variety of ways, interfering with business, and damaging the condition of society. Everything indicates the necessity of a firm reliance on the Power which overrules the movements of nations, and calls on those that "make mention of the name of the Lord" to give him no rest till peace be established, the sword returned to its scabbard, and the warlike multitudes now met on the bloody battle-field returned to their countries and their homes.

Two great battles have been fought in the East, and both gained by the Allies, but at a heavy loss of valuable life. In one of these nearly all the Generals of the English

army are either killed or wounded. Three generals—Cathcart, Strangways, and Goldie, have fallen. The number of killed and wounded amongst the men was great, and by the result of that awful day many an English family has been filled with sorrow, and clothed with mourning! The Russians are being continually reinforced; and the probability of successive battles, with their concomitant carnage, with a view to raise the siege, is great. It seems, at the time at which we write, uncertain when the siege may terminate. From the diminished strength of the Allies, and the continued reinforcements of the Russians, it is thought it would be the height of infatuation to attempt an assault on Sebastopol; and from mere cannonading little is to be expected before the winter shall set in and terminate the campaign. The damage done in the day is always repaired in the night; and the lengthened conflict has produced but a small impression on the forts, notwithstanding the extent of the destruction of life and property which has ensued in the city.

The present state of things has been productive of alarm, both in England and in France, and has led to the adoption of the most vigorous means to reinforce the armies in the Crimea—a fact which has naturally excited serious fears in many an English home; and which threatens to increase the distress and dismay already so extensively prevalent.

Nothing particular has transpired concerning the more distant portions of the earth. The Colonies of Australia continue to prosper. In China, the Insurgents still advance. In the United States, the war of Slavery is being vigorously waged. In Canada, social progress is rapidly advancing. In the West Indies, the cholera is nearly extinct, and matters otherwise continue as heretofore.

Religious Intelligence.

ORDINATIONS.

SOUTHAMPTON.

ON Tuesday, October 17th, the services connected with the ordination of the Rev. William Roberts, as minister of Albion Chapel, Southampton, took place.

The Rev. S. S. Pugh, pastor of the Baptist church in East-street, opened the morning service by reading the Scriptures and prayer. The Rev. J. Woodwork defined the nature and constitution of apostolic churches. In the unavoidable absence of the Rev. E. Giles, of Newport, Mr. Woodwork also pro-

"Best of all," Mr. Poore says, "money offered to maintain four students for three years, at £30 per annum each, in our English colleges; the condition being that, at the expiration of their collegiate course, they shall, *if required to do so*, and approved by the Colonial Missionary Society, proceed to the exercise of their ministry in one of the Australian colonies. . . . We have begun to talk of an Australian Hymn Book, so as to have one instead of many; of an Australian magazine and reporter of Congregationalism; of an Australian Ministerial Provident Fund, so as to unite all the colonies,—so far, at least, as Independency is concerned,—in one bond; to give a unity of feeling and aim, and to show that though (in hackneyed phrase) 'we be distinct as the billows, we are one as the sea.' How many things in *nubibus* and *in posse*; but, we thank God, some are already in *esse*, actual realities, and we have not come 14,000 miles across the sea in vain. Yet our real, our great work is before us, and a mighty work it is,—Australasia, Borneo, New Guinea, the Celebes, Sumatra, Java, and a thousand isles besides. 'How long, O Lord, faithful and true!'"

An interesting and most important letter from Mr. Fletcher has just come to hand, of so recent a date as August the 19th, in which he says:

"The following summary will show that there are plenty of openings for labour:—Operations are commenced at Collingwood, Windsor, and Kew, but help is required to work these places. Nothing has yet been done by us at Emerald Hill, Sandridge, William's Town, Salt-water River, Brunswick, Hawthorn, North Melbourne, Gardiner's Creek, East Prahran, Cheltenham, all in this vicinity; Muckleburgh, near Castle-maine; and in more distant parts of the colony, at Gipps' Land, Portland, Belfast, and Warnambool, besides other places which have not yet come under notice."

What a field for missionary effort does this "summary" present! Oh! when will the churches of the fatherland awake to their duty, to care more intensely for their brethren, their kinsmen according to the flesh? Surely it is but a mere instalment of the supply needed, when the Committee propose to send ten Missionaries immediately. And yet it is impossible to estimate the amount of good that may be accomplished if, by the liberality of the churches, they were enabled to send so many. To enable the Committee to carry out their proposal, special contributions *must* be obtained. Their regular income, if it only equal the last two years, will be barely sufficient to meet the year's liability. They would, therefore, respectfully, but very earnestly, implore their friends to come promptly forward to their help. The matter is urgent. The case is most hopeful. *Let this be accomplished now, and it may be said that a work will be effected, in one year, that, in ordinary circumstances, would require ten years, to realize.*

It is of the utmost importance, however, to guard against a mistake which the unexampled liberality of our Australian friends may occasion. It may be supposed, that where such large sums are contributed, the British churches may be excused if they should withhold their help. Should this be the case, the fairest prospect for the spread of evangelical religion would be blasted. When our brethren relinquished their position in Manchester, where they were useful and happy beyond most, it was with the distinct assurance that they should be sustained in their efforts, not only by the sympathy and prayers, but by the contributions of the churches. Oh! let not their success occasion the forfeiture of the churches' pledge! *The money raised in Australia will not be more than sufficient for the purchase of sites, the erection of chapels, and the sustentation of the ministers the Committee propose to send.* Some other denominations receive aid for these objects from the Government. Our friends depend exclusively on the voluntary offerings of the people. Mr. Poore has written, in urgent terms, for six ministers for New South Wales and six for Victoria; besides, two are required for Van Diemen's Land, and two for South Australia; and he says, "they will all be *adequately* maintained on arrival by the colonists without charge to England." Is it, then, too much to ask of the British churches, to meet the cost of the voyage and outfit of the brethren who may be willing to embark in so promising an enterprise? This is what the Committee desired to accomplish. For so great a work they cannot think their request unreasonable, or one that might not be easily complied with. It is, perhaps, not too much to say that, in the entire history of Missions, there has been seldom, if ever, so hopeful and inviting a prospect exhibited to the attention of the churches. Shall the opportunity be suffered to pass away unimproved? Shall these fields, so "white to the harvest," not be reaped? Shall the myriads of our countrymen, who are crowding those distant regions, and who are willing to hear the glad tidings of salvation, be suffered to spend their lives in "digging for golden ore," without any one to direct their attention to the "unsearchable riches of Christ?" The Committee cannot believe that their appeal will be in vain. In proposing to send ten, it will be seen that it is not the full number asked for; but should the necessary cost for these be met, others may follow; and after two or three years shall have passed, it may be expected that a succession of faithful men will be raised up from the midst of the churches that will be gathered. This, then, is for Australia the "accepted time," and her "day of salvation." Contributions will be thankfully received for this object by the Treasurer, JAMES SPICER, Esq., New Bridge-street, Blackfriars; by the Secretary, the Rev. T. JAMES, Congregational Library, Blomfield-street, Finsbury; and by Messrs. HANKEY, Bankers, Fenchurch-street, London.

